

A PARAPHRASE  
AND  
ANNOTATIONS  
UPON ALL THE BOOKS OF  
THE NEW TESTAMENT,  
BRIEFLY EXPLAINING  
ALL THE DIFFICULT PLACES THEREOF.

BY H. HAMMOND, D. D.

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Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία.

Luke ii. 14.

Χριστὸς γεννᾶται, δοξάσατε,

Χριστὸς ἐπὶ γῆς, ὑψώθητε,

Χριστὸς ἀπ' οὐρανοῦ, ἀπαντήσατε,

Ἄσατε τῷ Κυρίῳ πᾶσα ἡ γῆ.

Greg. Nazianz.

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THE  
EPISTLE OF PAUL THE APOSTLE  
TO THE ROMANS.

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CHAP. I.

**P**AUL, a servant  
of Jesus Christ,  
<sup>1</sup> called to be an  
apostle, separated from him to be an apostle, authorized and set apart  
unto the gospel of (Acts xiii. 2.) to that office of preaching the gospel,  
God, (which God had promised by the prophets that it  
<sup>2</sup> (Which he had should now be revealed to the Gentiles as well as  
promised afore by Jews, to all the world by the ministry of the apostles,)  
his prophets in the holy scriptures,)  
<sup>3</sup> Concerning his Son Jesus Christ our Lord, which was  
<sup>4</sup> made of the seed of David according to the flesh;  
<sup>5</sup> And <sup>3</sup> declared to be the Son of God with power, accord-  
ing to the spirit of holiness, by the [a] resurrection from the dead:  
<sup>5</sup> By whom we have received grace and be sent as apostle of the Gentiles to all the nations of

<sup>2</sup> one that hath received this special singular mercy  
him sent into the world, (who according to the flesh  
was born a Jew, of the stock of David, but according  
to the spirit of holiness, or in respect of that other  
nature in him, called his eternal Spirit, Heb. ix. 14,  
far above all that is flesh and blood,) that, I say,  
which shone in him most perfectly after, and through  
and by his resurrection from the dead, 2 Cor. xiii. 4,  
was set at God's right hand, the Son of God in power,  
to whom accordingly, as to a Son, all power was given  
by the Father,) even Jesus Christ our Lord:

<sup>1</sup> called, or, special apostle, κλητὸς ἀπόστολος: see note [c] Matt. xi.    <sup>2</sup> born, γενομένου.  
<sup>3</sup> demonstrated, or, defined the Son of God in power, τοῦ δεικνύοντος υἱοῦ Θεοῦ ἐν δυνάμει.

apostleship, <sup>4</sup> for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, <sup>5</sup> called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, <sup>6</sup> that without ceasing I make mention of you <sup>7</sup> always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God <sup>8</sup> to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together <sup>9</sup> with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I

the world, to reveal to them, and work in them obedience to the doctrine of the gospel (called the faith, Acts vi. 7.) in his name and to his glory.

6. In which number ye also are, as many as have received the faith of Jesus Christ: (see note [c] Matt. xx. 16.)

7. To all the Christians that are in Rome, Jews and Gentiles both, beloved of God, and which have received that special mercy from him, to be from a state of all unworthiness brought in and received by him to be Christians and saints, I send greeting, and thereby my heartiest wishes and prayers, that all the divine mercies and goodness and all manner of prosperity, from God our Father and the Lord Jesus Christ, be multiplied upon you.

8. And the beginning of my greeting to you must be my acknowledgment of the great goodness of God unto you all, (which is an infinite mercy also to me, who do exceedingly desire the advancement of the gospel amongst you,) that the report of your submission to the gospel of Christ is spread far and near over all the world.

9, 10. For God knows, and will bear me witness, (whom I inwardly and sincerely serve in the preaching of the gospel of Christ,) how daily constant I am in mentioning all your wants to God, and, whensoever I pray, making this one solemn request, that what I have so long designed and desired may happily, if it seem good in God's eyes, be accomplished at last, viz. that I may come personally unto you.

11. For I earnestly and passionately desire to see you, that whatever part of my apostolical office or of the gifts which God hath endued me with may contribute any thing toward the confirming of you in the faith (who are Christians already) may be by me freely communicated unto you.

12. That by my affording you some spiritual aid you may receive comfort and advantage, and I also by your being thus confirmed by my means; and so we may be mutual comforts to one another, by the communicating of my knowledge and the increase of yours.

13. And truly, brethren, I desire you should know that it hath been no fault or omission of mine that I

<sup>4</sup> for the obeying of the faith, *eis ὑπακοήν πίστεως*.

<sup>6</sup> how incessantly, *ὡς ἀδιαλείπτως*.

*προσενυχῶν μου δεόμενος.*

<sup>5</sup> the called saints: see ver. 1.

<sup>7</sup> requesting always in my prayers, *πάντοτε ἐν τῶν*

*8 that I may come unto you, ἐλθεῖν πρὸς ὑμᾶς.*

*9 in, ἐν.*

might have some fruit among you also, even as among other Gentiles.

have not come all this while ; many resolutions I have had (but from time to time some obstacle hath interposed) that I might have the comfort of seeing you, and imparting somewhat to you which may tend to your advantage and proficiency, as I have in the rest of the nations that have been either converted by me or whom I have since visited and confirmed, as I desire to do you at this time, ver. 10.

14 I am debtor both to the Greeks, and to the Barbarians ; both to the wise, and to the unwise.

14. I count myself obliged to do whatsoever I can (either in the preaching of the gospel or confirming them which have received it) to all sorts of men in the world, both those of the churches in Asia, Ephesus, &c. which are in Greece, and others which are most distant from them, and by the Greeks called Barbarians ; and so I count myself to owe to you Romans the taking a journey to you at this time, from which I have hitherto been hindered, ver. 13.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

15. And so it is not my fault, who for my part, and as much as my will is concerned in it, am most cheerfully ready to take this journey to Rome also, to preach the gospel among you.

16 For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek.

16. For I am so far from concealing that I am very forward and earnest to make known the gospel of Christ, whatsoever opposition or persecution or pains it cost me, knowing it to be a most effectual means, the only one now designed by God, to bring all men that embrace it to repentance and reformation of life, (see note [a] ch. x,) and that which is by God appointed to be made known not only to the Jews, who had the privilege of having it first revealed to them, (see Acts iii. 26,) but to all others of all the nations of the world.

17 For therein <sup>10</sup>is the [b]righteousness of God revealed from faith to faith : as it is written, The just shall live by faith.

17. For that economy of God's, that gracious method of accepting and rewarding all those that shall receive the faith and obedience of Christ, whether Jews or Gentiles, is in or by the gospel revealed and promulgated, to this end, that men should believe on him and obey him sincerely, and so be partakers of it, and being justified by faith should continue to live by faith ; that according to that which is said by the prophet Habakkuk, ch. ii. 4, The just shall by God's mercy accepting and rewarding his faith (his adherence and fidelity to him) return from captivity and live happily, so now in like manner all that fear God should return from the captivity of sin, and continue

<sup>10</sup> the righteousness of God by faith is revealed to faith.

to live a pure Christian life here, according to the rules of the gospel.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who <sup>11</sup>[c] hold the truth in unrighteousness ;

18. For on the other side the displeasure and vengeance of God is most severely denounced against those that join impious and unrighteous lives with the profession of Christianity, that obey not the gospel which they receive, ch. ii. 8, (and such are the Gnostic heretics among you,) or that by indulgence in vicious courses obstruct the gospel, suffer it not to have force on themselves or others : (see ch. ii. 24.)

19 Because that which may be known of God is manifest <sup>12</sup>in them ; for God hath shewed it unto them.

19. It being certain (and by their profession acknowledged) that God, as far as is necessary, is made known among them ; for indeed God himself hath revealed and made himself known (beyond all excuse of ignorance) by the various methods that he hath made use of.

20 For the invisible things of him [d] from the creation of the world are clearly seen, being understood by the things that are <sup>13</sup>made, even his eternal power and Godhead ; <sup>14</sup>so that they are without excuse :

20. For those things that are not of themselves visible, the infinite power and divinity of God, which from time to time, ever since the creation of the world, have been in themselves invisible, yet being beheld and seen, (as in reflection,) by his various dealings in the world, are now become visibly discernible, so far as to render them which do not discern, or which knowing do not serve and worship him as God, that is, do not live according to the rule of the gospel, utterly incapable of the excuse of faultless ignorance : (see note [k] Matt. i.)

21 Because that, when they [e] knew God, they glorified him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened.

21. Because that knowledge which they have and boast of (and from thence style themselves Gnostics, the deepest knowing men) is not by them made use of to the worshipping or acknowledging of him, but they have fallen to the worshipping of images, (which are in Hebrew called *vanities*, *falsities*, ver. 25, and *nothings*, see note [d] ch. viii.,) and by so doing put out that light which was vouchsafed them by God. (How this was true of the Gnostics, see notes [e] [f].)

22 Professing themselves to be wise, they became fools,

22. Assuming the title of Gnostics, of knowing more, of being wiser than other men, they have proved more sottish than any,

23 And changed the [f] glory of the uncorruptible God into <sup>15</sup>an image made like to corruptible man, and

23. And instead of the invisible majesty and glorious appearances of God in bright clouds, &c., wherein God on mount Sinai manifested himself to Moses, but was not seen by him, they have expressed him and worshipped him in the images of Simon

<sup>11</sup> retain, or, hinder. that they are, *eis tō elvai*. *elktros phantou anōthrou*.

<sup>12</sup> among them, *en autois*.

<sup>13</sup> done, *pothousi*.

<sup>14</sup> so far

<sup>15</sup> the likeness of an image of corruptible man, *homoiomati*

to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 <sup>17</sup> Who changed the truth of God into a lie, and worshipped and served the creature <sup>18</sup> [g] more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working <sup>19</sup> that which is unseemly, <sup>b</sup> and receiving in themselves that recompence of their error which was meet.

28 And even as they <sup>20</sup> did not like to retain God in their knowledge, God gave them over to a [A] reprobate mind, to do those things which are not <sup>22</sup> convenient;

29 Being filled with all unrighteousness, fornication, <sup>23</sup> wick-

Magus and Helena, (see note [e],) and have fallen into all the heathen idolatry, of worshipping of birds and beasts and serpents, that is, the vilest and meanest things, by partaking in their idol-feasts, &c.

24. Upon which provocation of theirs God hath withdrawn his grace from them, hath not restrained, but left them to themselves, to the pursuit of all their filthy desires, and permitted them to break out into all uncleannesses of the most odious unnatural kinds, one with another to commit all reproachful and unnatural villainies:

25. A just punishment on them that had changed the gospel into a fable, (see note [f],) or the true invisible God into an idol, (a falsity, an empty vain nothing, ver. 21,) worshipping mere creatures even above and in opposition to the Creator, (see 2 Thess. ii. 4.) that one eternal Majesty whom all are obliged to worship.

26. This, I say, hath provoked God to leave them to their own lusts without restraint, to permit them to fall into reproachful sins, and mere violences, and contumelies of nature: for even their women—

<sup>b</sup> their idolatry bringing these unnatural lusts upon them, the punishment of that former sin: (see note [f] Jude.)

28. And this by way of retaliation, as they have not thought fit to acknowledge God in their practices, (but only to boast of their deep knowledge,) so God hath left them to themselves, and given them up to a villainous, detestable, abominable state of mind, to commit unnatural things, such as nobody will think tolerably fit, or approve of;

29, 30. Whether sins of uncleanness of all sorts, of which they are full, or whether malice, bloodiness, contention, (which also these Gnostics every where professed against the Christians,) falseness, baseness of disposition, infusing hatred and variance secretly into all, detestable abominable people, most insolent in their reproaching of others, and boasting of themselves, inventors of all sorts of strange villainies, especially those of uncleanness, contemners of all that are

16 in the lusts of their hearts unto uncleanness, ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν.

17 As many as have transformed, ὅστινες μετέλλαξαν.

18 above, or, beside, παρά.

19 filthiness, ἀσχημοσύνην.

20 have not thought good, οὐκ ἔδοκίμασαν.

21 to have God in acknowledgment, τὸν Θεὸν ἔχειν ἐν ἐκγνώσει.

22 villainy, inordinate desires, naughtiness.

18 above, or,

20 have not thought good, οὐκ ἔδοκίμασαν.

22 meet, καθήκοντα.

edness, [i] covetousness, maliciousness; full of envy, murder, debate, deceit, <sup>24</sup> malignity; whisperers, <sup>30</sup> backbiters, <sup>25</sup> haters of God, <sup>26</sup> [t] despiteful, proud, boasters, inventors of evil things, disobedient to parents,

<sup>31</sup> <sup>27</sup> [f] Without understanding, [m] covenantbreakers, without natural affection, implacable, unmerciful:

<sup>32</sup> Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

placed over them, especially the rulers of the church, the apostles, &c. : (see note [a] Jude 8.)

31. Caring not how they behave themselves towards other men, honestly or no, whether they injure others or no, unfit for friendships, for leagues, or bargains, who do not well in consort with others, have nothing of trust or kindness or constancy in them, void of all kindness to their nearest friends, Luke xxi. 16, unreconcilable to all against whom they have conceived any malice, men without all bowels of compassion in persecuting of others.

32. Who having received the faith of Christ, the Christian profession, (taking upon them to be most skilful in mysteries, to know more than any others,) of which it is one acknowledged part, that of such sins as these eternal damnation is the just reward, do yet not only favour themselves in the commission of them, (to which they may have some temptations from the flesh,) but, as if their very understandings were debauched and corrupted, do approve and patronise (see Theophylact) them in others, and think the committing such things so far from crimes in them that they make them parts of their religion, special mysteries and depths of their theology, very pious and commendable in any of their followers.

## CHAP. II.

THEREFORE thou art inexcusable, O man, <sup>1</sup> [a] whosoever thou art that judgest: for where-in thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But <sup>2</sup> we are sure that the judgment of God is according to [b] truth against them which commit such things.

1. By this it appears how little can be said in excuse of those seducers among you, who judge and condemn the orthodox Christians as breakers of the law, only because they are not circumcised, &c., when they who thus condemn them observe not the law, no, not in that very particular which circumcision peculiarly noted, the abstaining from abominable uncleannesses, but live and go on in those sins, ch. i. 29, and so condemn themselves in judging others.

2. Whereas it is most infallibly certain and acknowledged by all, that God passes judgment rightly, not sparing a Jew for his outward ceremonies when he punishes a Gentile that lives as well as he, but punishing sin, rewarding disobedience (if it be not reformed and forsaken) wheresoever he finds it, without any acception of persons, or consideration of external performances or privileges or advantages in any.

<sup>24</sup> ill disposition, *kakothēias*.  
<sup>27</sup> unconscionable.

<sup>25</sup> hated by God, *θεοσυγγής*.  
<sup>1</sup> every one, that judgest.

<sup>26</sup> contumelious, haughty.  
<sup>2</sup> we know, *οἶδαμεν*.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

3. And then how is it possible that thou shouldst judge the pure Christian to be a breaker of the law, and thereupon in a damnable estate, only for not being circumcised, and yet deem thyself safe, when thou art guilty of those filthinesses which were most eminently prohibited by the law of circumcision?

4. Or shall God's great patience and longanimity in deferring his vengeance on unbelievers, and his forbearing so long to punish thy sinful course, be cast away upon thee, be despised and not made use of by thee? Dost thou not consider that all this longsuffering of God to thee is purposely designed to bring thee to reformation, and if it work not that effect will tend to thy heavier ruin?

5. Wilt thou thus go on in obdurate resisting of all God's methods, and be never the better by his deferring these judgments so long, but only to add more weight to thy ruin when it comes?

6. Who shall not consider circumcision or uncircumcision, but punish or reward every man according to his actions.

7. To them that by constancy of pure Christian performances, and by patient bearing of the persecutions that fall upon them for that profession, go on in pursuit of that reward which Christ hath promised to such, he shall bestow another life upon the loss of this, eternal bliss in the world to come:

8—10. But to schismatical factious men, which are as it were born and composed and made up of contention, (as the Gnostics are,) that resist the right way, deny the Christians the liberty of not being circumcised, and themselves live in all unnatural sins, those that do thus renounce the gospel, and live contrary to the law, to such all judgments must be expected, desolations and destructions here in a most eminent manner, and eternal misery attending them. And as the Jew shall have had the privilege to be first rewarded for his good performances, (as appears by Christ's being first revealed to him, in whom consequently and proportionably he shall have all spiritual grace and crown, if he embrace Christ, and live exactly and constantly according to his directions,) so must he also expect to have his punishment and destruction first, and that a sad one at this present by

<sup>2</sup> according to, κατὰ.  
<sup>5</sup> patience of the good work, προμονὴν ἔργου ἀγαθοῦ.  
contention, τοῖς ἐξ ἐπιθείας.

<sup>4</sup> Or, retribution of: for the King's MS. reads, ἀνταποδόσεις.  
<sup>6</sup> those that are of, or, from con-  
7 worketh, κατεργαζομένου.  
<sup>8</sup> Ἕλληνας, Greek.  
<sup>9</sup> Greek.



the Roman armies upon their final rejecting and refusing Christ. The greater his privileges are, the greater also his provocations and his guilt will be. And then the Gnostic also that takes part with the Jew shall bear him company in the vengeance. As for the Gentiles, as they are put after the Jews only (and not left out) in the mercies of God, particularly in the revealing of Christ, so shall their punishments upon their provocations only come after the punishment of the Jews, not be wholly superseded, (and accordingly it is to be seen in the predictions of both their ruins, in the Revelation, the Jewish unbelievers and Gnostics are punished first, and then the Gentiles and carnal Christians with them also.)

11 For there is no respect of persons with God.

11. For God's rewards and punishments are not conferred by any uncertain rule of arbitrary favour or displeasure, neither depend they upon any outward privileges or performances, as either having or not having received the law, being or not being circumcised, but are exactly proportioned according to men's inward qualifications or demeanours.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

12. For all those of the Gentile world, who having not received the Mosaical law of circumcision, have sinned against that knowledge of God which hath otherwise been afforded them, shall be adjudged to perdition, though not by the law of Moses, (it shall never be laid to their charge that they have not been circumcised,) or though they be punished, yet shall not they have that aggravation of their sin and punishment which belongs to those which have received the law of Moses, they shall only be judged for their not observing the law of nature, (see Theophylact,) the law of Moses being not able to accuse them. And those who having received the law of Moses, and in it the sign of the covenant, circumcision, do not yet live according to it, (such are these unbelieving Jews and Judaizing Gnostics,) all the benefit that they shall reap by their having received the law and circumcision shall be to have that their accuser, by which they may be condemned the deeper, instead of their advocate to plead for them.

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

13. For, to speak to the latter first, (see note [b] Matt. vii.,) it is a dangerous unchristian error to think that the hearing or knowing their duty, the having the law delivered to them, (yea, and the seal of the covenant, circumcision in their flesh,) without conscientious practice of the duties thereof, shall



stand them in any stead ; no, it is only the living orderly, according to rule and law, that will render any man acceptable in God's sight.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves :

14. And for the former, it is clear, for when the other people of the world, which have not had that revelation of God's will and law which the Jews had, do without that revelation, by the dictate of their reason, and those natural notions of good and evil implanted in them, (and by those precepts of the sons of Adam by parents transmitted to children, and so, without any further revelation from heaven, come down unto them,) perform the substantial things required in the law of Moses, and denoted by circumcision and other ceremonies ; this is an argument and evidence that these men do to themselves supply the place of Moses's law.

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and [c] their thoughts the mean while accusing or else excusing one another ;)

15. And that obligation to punishment, which is ordinarily caused by the law, these men demonstrate themselves to have, without help of the Mosaical law ; from whence also it is, that as conscience (which, according to the nature of the word, is a man's knowing that he hath done or not done what is by law commanded) is constantly witness either for or against them, that they have done or not done their duty ; so the general notions and instincts of good and evil that are in them, without any light from the Mosaical law, do either accuse them as transgressors of the law of God, or else plead for them that they have not culpably done any thing against it. From whence it appears to be most just, even by their own confession, that they that have sinned without law, transgressed the law of nature, should also be punished, though they never heard of this Mosaical law, (which was the thing affirmed, ver. 12, from whence to ver. 16 all that hath been said is but a parenthesis.)

16 In the day when God shall judge the secrets of men by Jesus Christ according to [d] my gospel.

16. And when I speak of perishing and judging, ver. 12, I speak of that doom which shall involve all, both Jews and Gentiles, at that great day, when Christ Jesus, being by his Father seated in his regal power, shall at the end of all come forth again to judge the world, not according to outward privileges or performances, but inward qualifications and demeanours, being, as he is, a searcher of hearts ; for then shall the Jews be dealt with either in judgment or mercy, as they have lived or not lived according to

<sup>10</sup> among themselves either accusing or pleading for them, *μεταξὺ ἀλλήλων κατηγορούντων, ἢ καὶ ἀπολογουμένων.*

the rules of the Mosaical law, and so the Gentiles also, according as they have obeyed or not obeyed the law of nature. (And this is the very doctrine that hath been taught us by Christ, and by me and others preached to the world.)

17 Behold, thou art [e] called a Jew, and retest in the law, and makest thy boast of God,

17. And thus shall the process be to the Judaizing Gnostics, in this or the like form. Thou that callest thyself, or sayest thou art a Jew, though indeed thou art not; thou that dependest on the outward performances of the law, circumcision, &c. as if justification were to be had by that, and could not be had without it; thou that boastest that God is thy father or favourer in a peculiar manner, because thou adherest so faithfully to his law, even in opposition to Christ's re-formations (see note [g] Matt. v.);

18 And knowest his will, and [f] ap-provest the things that are more excellent, being instructed out of the law;

18. Thou that undertake to know all the mysteries of God's will, (and thence art by thyself called a Gnostic, or knowing person,) and upon examination, to approve and practise the highest perfections by the skill which thou hast in the law of Moses;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

19. And so by that advantage takest thyself to be a most knowing person, fit to lead all others, and despising the orthodox Christians for blind and ignorant (see note [a] James iii.);

20 An instructor of the foolish, a teacher of babes, which hast the [g] form of knowledge and of the truth in the law.

20. Assumest great matters to thyself, as having a scheme or abstract of all knowledge and true religion (see note [c] 2 Peter i.) by the knowledge and understanding which thou hast, and by the glosses which thou givest of the law;

21 Thou therefore which teachest another, teachest thou not thyself? thou that <sup>11</sup>preachest a man should not steal, dost thou steal?

21, 22. Thou therefore, I say, that pretendest such zeal to and skill in the law, that art so strict for legal performances, dost thou commit the same sin thyself (supposing it stealth, &c.) which thou condemnest in others? dost thou that condemnest a Christian for not being circumcised commit the great sin forbidden in the law of circumcision? This is, as if he that pretended such a pious respect to the place of God's worship as not to endure with any patience a false god or idol to be set up in it, should yet so much despise the same place as to rob it of those things that are consecrated to it: which sure is as absolute a profaning of any holy place as to set up the most heathen idol in it.

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

23. Thou that gloriest in thy zeal to the law, dost thou commit the most unlawful practices, and by so doing bring a reproach on all Christian religion?

<sup>11</sup> proclaimest, κηρύσσω.

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

24. For the unbelieving Gentiles, seeing and judging by your evil lives, are aliened from Christianity, have an evil opinion of the profession, and of Christ, whom you worship, and so those scriptures which mention the dishonour of God's name among the Gentiles, Isaiah lii. 5, Ezek. xxxvi. 20. 23, may fitly be accommodated to you.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

25. For men that thus live it is madness to think that circumcision will stand them in any stead: for circumcision is a sacrament to seal benefits to them who are circumcised, if the condition required of them (that is, the sanctity and purity signified thereby) be performed also; but if not, there is no special advantage comes to them by being circumcised, that is, by thus complying with the Mosaical law.

26 Therefore if the uncircumcision keep the <sup>12</sup> righteousness of the law, shall not his uncircumcision be counted for circumcision?

26. And by the same reason, if those who are not observant of the law, or circumcised, viz. the Christians of the Gentiles, live those lives of purity and sanctity which that sacrament was set to engage men to, they shall be accepted by God as well as if they had been circumcised.

27 And shall not <sup>13</sup> uncircumcision which is by nature, if it fulfil the law, judge thee, <sup>14</sup> who [A] by the letter and circumcision dost transgress the law?

27. And those that having not been circumcised, nor received the law of Moses, (see note [g] Matt. v.) but only those natural dictates and directions which are common to all men, if they yet do the things commanded in the law of the Jews, that is, the moral substantial part of it, they shall condemn thee, who being in that legal state, and observing not the sense and meaning, but only the letter of the law, art outwardly circumcised, but dost not perform that purity which that ceremony was set to signify, and to engage all that are circumcised to observe it.

28 For he is not a Jew, which is one <sup>16</sup> outwardly; neither is that circumcision, which is <sup>16</sup> outward in the flesh:

28. For he is not the child of Abraham, such as to whom the promises pertain, who is born of his race or seed, and no more; nor is that the available circumcision which is external, that mark imprinted on the flesh:

29 But he is a Jew, which is one <sup>17</sup> inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not <sup>18</sup> of men, but of God.

29. But he is the Jew indeed, the true child of Abraham, (who shall be accepted by God,) though he be not so by birth, who in the purity of the heart performs those substantial laws required by God of the Jews, and revealed to them more distinctly than

<sup>12</sup> ordinances, δικαίωμα: see note [b] ch. viii.

<sup>13</sup> the uncircumcision which is of nature, ἡ ἐν φύσει ἀκροβυστία.

<sup>14</sup> which art by, or, with, or, in the letter, &c. a transgressor of the law? τὸν διὰ γραμμάτων καὶ περιτομῆς παραβάτην νόμου;

<sup>15</sup> in the visible part, ἐν τῷ φανερῷ.

<sup>16</sup> in the visible part, in the flesh, ἐν τῷ φανερῷ ἐν σαρκί.

<sup>17</sup> in the hidden part, ἐν τῷ κρυπτῷ.

<sup>18</sup> from, ἐξ.

to other nations; and the available circumcision is that of him who cuts off all superfluities and pollutions which are spiritually, though not literally, meant by the law of circumcision, and so becomes pure in heart, (see note [g] Matt. v.,) who hath that law, of which circumcision was the sign and seal, (the law of purity, or abstinence from those unnatural sins &c.,) printed in his spirit or inner man, his soul (that is, that practises it); not he who hath literally obeyed it, and been circumcised outwardly in the flesh: even he whose praise is not of men,) who see the outside only, and among whom it is counted a great dignity to be a circumcised Jew,) but he who so behaves himself (whether he be a Jew or Gentile) that God may accept of him as a sincere performer of his commands, an obedient servant of his.

## CHAP. III.

WHAT advantage then hath the Jew? or what profit is there of circumcision?

1. The former two chapters having been chiefly spent on the Gnostics, (those heretics that, leading villainous, heathen lives, pretended zeal to the legal Mosaical observances,) in persuading and fortifying others against their pretences, not to be seduced by them to depart from the church, or to condemn the uncircumcised Gentile Christians for not having the carnal circumcision, the apostle now proceeds to the defence of his doctrine (and withal, of that great apostolical practice, so heavily objected against him by the Jews and Judaizers, of preaching to the Gentiles, departing from the unbelieving obstinate Jews, and of that great disposition of God's providence in Christ, the receiving the Gentiles and rejecting the Jews); and that he may vindicate it, he first proposes some vulgar objections against it: as, first, If this which was said ch. ii. 28, 29. be true, (if God reward the cleanness of the heart and inward purity without any discrimination of birth or regard of circumcision, that is, if the Gentiles remaining uncircumcised may be received into the church,) then it may seem that a Jew hath no advantage or privilege or prerogative above the Gentiles, no benefit of the promises made to Abraham when he was appointed to be circumcised, he and all his seed. But all this is thus answered:

2. That, this notwithstanding, the advantages of the Jews have been in many respects very great; for,

2 Much every way:  
 1 [a] chiefly, because  
 that 2 unto them were

1 as first.

2 they were intrusted with, ἐπιστεύθησαν.

committed the oracles of God.

first, this is one advantage that they have had above the Gentiles, that they were intrusted with the oracles of God, that is, received all the revelations of his will, the law, (which, ch. ii, the Jew so much boasted in,) and also the prophecies, as the people with whom God thought fit to deposit all these for the benefit of the whole world.

<sup>3</sup> For what if some did not believe? shall their unbelief make the faith of God without effect?

<sup>4</sup> God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

<sup>3, 4.</sup> Which certainly, though many Jews dealt unfaithfully in that trust of theirs, heeded them not so far themselves as to perform obedience to them, or to render themselves capable of the benefit of them, were nevertheless real exhibitions of God's mercy, evidences of his favour, and so performances of God's promises (see 2 Tim. ii. 13.) sealed to Abraham at his circumcision, as also trusts of God, (so Theophylact renders it,) God's committing or intrusting his oracles to them, ver. 2, and special favours to that people of the Jews above what was afforded others; there being no appearance of reason that any default of ours, upon which the promises (being conditional) cease to belong to us, should be charged on God, as if his promises had not been made good unto us. For whatsoever falseness or unfaithfulness there may be in man, it were sure blasphemy to think there should be any in God; he is most faithful in performing what he hath promised, although every man should be unfaithful, and fail to perform his duty in making use of it; nay, the greater and more provoking the sins of men are, the more illustrious is his fidelity in making good his part toward those that are so unworthy, according to that scripture, Psalm li. 4, to this sense spoken of God by David, *That thou mayest be justified &c.*, that is, That thou mayest appear just and faithful in performing all thou sayest, and overcome whensoever thou art impeached or questioned by any.

<sup>5</sup> But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

<sup>5.</sup> But here it will be objected, If God's way of gracious economy under the gospel (see note [b] ch. i.) may be thus set out, and more illustriously seen by the sins of men, why should God then thus punish the Jews (as the apostles say he will, every where foretelling their approaching destruction) for these sins of theirs, which thus tend to his glory? (I recite the objection of some men;) or if he do, is it not injustice in him to do so?

<sup>3</sup> Or, *obeyed not*: for the King's MS. reads, *ἠπειθήσαν*. <sup>4</sup> make void the fidelity of God? *τὴν πίστιν τοῦ Θεοῦ καταργήσας*; <sup>5</sup> contendest. <sup>6</sup> what say we? *τί ἐροῦμεν*; <sup>7</sup> Is not God unjust? *μὴ ἄδικος ὁ Θεός*; <sup>8</sup> according to man, *κατὰ ἄνθρωπον*.

6 God forbid: for then how shall God judge the world?

6. God forbid that we should say any thing on which this may be inferred, for that were to deny him to be God, who, as such, is judge of all the world. (This seems to be here inserted by way of parenthesis, as a note or expression of aversation and detestation of any such blasphemous inference, after which he again proceeds in the proposed objection, ver. 7, repeating it again in other words, which therefore must connect with ver. 5. and cannot be the reason of what is said here in this verse.)

7 For if the truth of God hath more abounded through my [c] lie unto his glory; why<sup>9</sup> yet am I also judged as a sinner?

8<sup>10</sup> [d] And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

7, 8. For, say they, if the faithfulness and mercifulness of God in performing his promises to Abraham, that is, of giving the Messias, hath appeared more abundantly, and hath tended more to his glory, by or through occasion of the Jews' sins or infidelities, there will then be no reason why they that are guilty of such sins, so much tending to God's honour, should still be impleaded, or complained of, or proceeded with in judgment, arraigned and punished as sinners, that is, that God should so complain and avenge that in the Jews which tends to his honour; but, on the other side, men might do well to commit such sins from which so much good (or glory to God) might come. This indeed by some is thought to be an objection of great force against me, who am falsely accused to have delivered this very saying, in the case of the heathens having the gospel preached to them, viz. that the greatness of the heathen's sins makes God's mercy appear the more illustriously great in vouchsafing to call them by the preaching of the gospel, and that therefore it is lawful to live heathenish sinful lives, by that means the more to illustrate and set out God's mercy to us in pardoning such great sins. But as I shall speak more to that anon, ch. vi. 1, so now, in a word, it is a calumny, a consequence by mistakers falsely laid to my charge, and all that is needful to reply to it at this time is, to express detestation of it, and my opinion, that it is a damnable doctrine in any that should teach it, and such as will render the destruction of those Jews most just who thus object. In opposition to which, I distinctly affirm, that no one sin is to be committed, though it be in order to and in contemplation of the greatest good, even the illustrating the glory of God.

<sup>9</sup> am I any longer impleaded? *ἔτι καὶ γὰρ κρίνομαι*;

<sup>10</sup> And why should we not &c.

9 <sup>11</sup> What then? are we better *than they*? No, in no wise: for we have before <sup>12</sup> proved both Jews and Gentiles, that they are all under sin;

9. Some further objection there would be against what we have said, if indeed the Jews were much better by having received the law, less sinful, more innocent than the Gentiles; for then it might be said, that when the Gentiles are taken in, who were the greater sinners, and the Jews, who were better than they, cast off, there were some unequal dealing indeed. But the truth is, we Jews were not better or more innocent than they; but as we have before charged the Jews (as they do the Gentiles) with wilful damnable sinning, so it is most true of them, they were in a very foul course of vices when Christ came, and long before, the far greatest part of them, (where the sinfulness of the Gentiles being supposed by them to whom he writes, and not needing to be proved, but only that of the Jews, he insists on the proof of that only: see ver. 19.)

10 As it is written, There is none righteous, no, not one:

10. This may be confirmed by the several testimonies of scripture, spoken of the Jews in several texts of the Old Testament, all which were too truly applicable to the Jews at the time of Christ's coming: They are universally depraved to all iniquity, Psalm xiv. 1. and liii. 1.

11 There is none that understandeth, there is none that seeketh after God.

11. They live almost atheistically, Psalm xiv. 2.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

12. They are apostatized from all piety, so far from having done God any faithful service, that they do the quite contrary, Psalm xiv. 3, (see note [h] ch. i. and note [a] Luke xvii.) men of putrid noisome conversations; and this so generally, that there is not any considerable number of pious men discernible among them.

13 [e] Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

13. Their talk or discourse (of which throat, tongue, lips are the principal instruments) is most murderous and malicious, Psalm v. 9, like the poison of asps, incurably mortal, Psalm cxl. 4.

14 Whose mouth is full of cursing and [f] bitterness:

14. They curse and deceive, Psalm x. 7, speak contumeliously and falsely against their brethren.

15 Their feet are swift to shed blood:

15. They are most bloodily disposed, delight, and are ready to do any injury, Isaiah lix. 7, to wrong any innocent person.

16 <sup>13</sup> Destruction and misery are in their ways:

16. Their actions are very oppressive and grievous to others, grinding the face of the poor, and afflicting them sadly.

17 And the way of peace have they not known:

17. But for aught that tends to the good of any, to charity or peaceable-mindedness, they know not what belongs to it, Isaiah lix. 8.

11 What therefore? do we excel them? τί οὖν; προεχόμεθα; 12 accused, or, charged, πορνισσόμεθα.

13 bruising, συντριμμεθα.

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are <sup>14</sup> under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the <sup>15</sup> knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

18. They have utterly cast off all care or thought of piety, Psalm xxxvi. 1.

19. Now this we know, that what the books of the Old Testament, the Psalms, and the Prophets, thus say, they say to and of the Jews, and so by complaining so much of their universal defection, and their all manner of wickedness, they conclude them (and not only the Gentiles) to be obnoxious to God's vengeance, and most justly punishable by him, without any thing to say for themselves, as they are considered barely under the law, having so visibly sinned against that, and incurred destruction by the rules of it.

20. To conclude then, there is no justification (see note [b]) to be had for any Jew (that hath been guilty of any sin) by the legal observances, by circumcision and the rest of the Mosaical rites, without remission of sins, through the grace of God in the new covenant. Nor indeed can it be imagined that justification and salvation can be hoped from thence, from whence comes the acknowledgment of our sin and guilt; and such indeed is the law, and such is circumcision particularly, whose nature it is only to oblige us to purity, and to tell us what we should do, and, when we offend, to give us knowledge, and to reproach us of that, and to denounce judgment against us, and appoint sacrifices, (which are only the commemorating of our sins before God, Heb. x. 3, not the expiating of them;) but not to help us to justification, without the mercies of God in the new covenant: (see note [g] Matt. v.)

21, 22. Whereas, on the other side, there is now a sure, clear, new way to bliss, see note [b] ch. i. (to wit, that which was in the world before, and so doth not depend at all upon the Mosaical law, see note [p] Matt. v.) manifested to men by Christ, but mentioned also and obscurely set down in the Old Testament, namely, that way of justifying men by faith in Christ, or by that course which is now prescribed us by Christ, which way shall belong and extend to all, both Jews and Gentiles, (circumcised or uncircumcised, without any discrimination,) who shall believe there is mercy to be had for all true penitents through Christ, and so set themselves to a new life, whatsoever their sins have formerly been.

<sup>14</sup> in, ἐν.

<sup>15</sup> acknowledgment, ἐπίγνωσις.



23 For all have sinned, and come short of [g] the glory of God;

23. For Jews as well as Gentiles are found also to be sinners, and so far from meriting God's praise or acceptance; and so, by any way but by the gospel, there is neither justification nor salvation to be had for them.

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

24. And therefore whensoever they are justified, (either one or other,) it is freely by his undeserved favour, (see note [δ],) through that great work which Jesus Christ hath wrought for the redemption of man, that is, for the obtaining pardon for their past sins, and working in them reformation for the future: (see note [κ]).

25 Whom God hath set forth to be a [κ] propitiation through faith in his blood, to [i] declare his righteousness for the remission of sins that are past, through the forbearance of God;

25. Which Christ, the Messiah of the world, God from the beginning purposed to set forth unto men, as the means to exhibit and reveal to us his covenant of mercy, on condition of our faith, and constant new obedience to him who hath died for us, to make expiation for our sins, and to work reformation in us, hereby demonstrating the great mercifulness of God now under the gospel, in that he forbears to inflict vengeance on sinners, but gives them space to repent, and promises them pardon upon repentance.

26 To declare, I say, at this time his righteousness: that he might be [κ] just, and the justifier of him <sup>21</sup> which believeth in Jesus.

26. To reveal, I say, and make known unto us at this time this way of justifying sinners in the gospel, (by grace, or mercy, and pardon of sin,) whereby God appears to all to be a most gracious and merciful God, and accordingly to accept and reward all those which (though they have formerly sinned, do yet) upon this merciful promise, and tender, and call of Christ's, give themselves up to be ruled by him, to live as he hath commanded in the gospel.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

27. By this means then all proud reflections on ourselves are perfectly excluded; (a thing which the Mosaical law was made use of to foster in the Jews; they thought themselves thereby discriminated from and dignified above all other men in the world, and that, by being Abraham's seed, and circumcised, and such like external performances, they were secured of the favour of God, whatsoever they did;) but by this evangelical way of God's dealing in Christ, accepting and acquitting all, Gentiles as well as Jews, through grace and mercy, by which their sins are forgiven, and they received into God's favour, (without any respect of personal privileges, of being Abraham's

<sup>16</sup> predetermined, or, proposed, προέθετο.

strating of, εἰς ἐνδειξιν.  
ἀποργασίας ἁμαρτημάτων.  
Ἰησοῦ.

<sup>17</sup> a propitiatory.

<sup>19</sup> because of the passing by of past sins, διὰ τῆς πάρεσιν τῶν

<sup>20</sup> righteous.

<sup>21</sup> that is of the faith of, τὸν ἐκ πίστεως

seed, or of bare outward performances &c.,) only upon their return and change of life, upon performance of new faithful obedience unto Christ, to which they are called, and to which they are by him enabled; wherein there being so little, so nothing imputable unto us, all boasting is utterly excluded.

28 Therefore we [f] conclude that a man is justified by faith without the deeds of the law. 28. The sum or result therefore of this discourse is, that by this evangelical way the favour of God is to be had for those that never had to do with the Judaical law, (see note [g] Matt. v.) circumcision &c.: (see ver. 21, and note [b]).

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 29. For otherwise it would follow that God had care or consideration of no other part of the world but only of the Jews; which certainly is not true; for he is the God of the Gentiles also, hath a peculiar care and consideration of them that come not from Abraham's loins, as long as they imitate Abraham's faith, or on condition they do so;

30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. 30. And after the same manner receives all into his favour, the believing Jews, and the believing, though uncircumcised Gentiles, by this one evangelical way of pardon and free remission of sin to all that shall perform new obedience and fidelity to Christ: (see note [b]).

31 Do we then make void the law through faith? God forbid: yea, we establish the law. 31. Which evangelical way of receiving men into the favour of God is so far from evacuating the law, or making it useless, that it is rather a perfecting of it, a requiring that purity of the heart which was the inward notation of the legal ordinance of circumcision, (and so in all other things a bringing in the substance where the law had only the shadow, the sufferings of Christ and his intercession, instead of the sacrifices and propitiatory (ver. 25.) under the law).

#### CHAP. IV.

<sup>1</sup> [a] WHAT shall we then say that Abraham, our father as pertaining to the flesh, hath found? 1. What then do we say? Can it be said or thought that Abraham, who is said in scripture to be righteous, or accepted by God as righteous, obtained that testimony by the merit of his own innocence or performances? (This affirmative interrogation is in effect a negation, and so the meaning is,) This cannot with any reason be affirmed by any.

2 For if Abraham were justified by works, he hath then be said to have somewhat to glory of, his justifi-

<sup>1</sup> What therefore do we say? τί οὖν ἐροῦμεν; 2 found according to the flesh? εὐρησέναι κατὰ σάρκα;

<sup>3</sup> *whereof* to glory; cation being an effect of his performances, and not of but not <sup>4</sup> before God. the free grace of God, (see note [a], and ch. iii. 27).

But sure there is no such matter; or, if toward men, who had nothing to blame in him, he might have any place of boasting, yet sure toward God he hath none, he cannot be able to say to God by way of boast, as of any special merit or excellency, (which alone is matter of boasting,) that he had done any thing by virtue of which he was justified before God. And therefore, certainly, whatsoever privilege or prerogative was or could be conceived to belong to him or his posterity, it was from the free mercy of God, a fruit of undeserved promise; and that excludes all boasting; for what hast thou (in this case) which thou hast not received? and why then boastest thou as if thou hadst not? (that is, as if it were not a mere act of mercy and bounty to thee?)

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

3. And this appears by that way of God's dealing with him which is in the scripture clearly enough set down; and that the very same by which we teach and profess that all men are now dealt with by God; that is, a way that belongs to the Gentiles though sinners, (if they will forsake their heathen ways, and now receive and obey Christ,) as well as to the Jews; viz. that Abraham believed God, followed his call, and believed his promise; and thereupon, though he had formerly been guilty of many sins, and though his obedience being due to God's commands could not challenge any such reward from God, yet did God freely justify him, that is, upon his forsaking his country and the idolatries thereof, and after, upon his depending upon God's promises made to him, (and so walking cheerfully in his duty towards God,) pardon his past sins, receive him into special favour, strike a covenant of rich mercies with him.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

4. By this it is clear that it was not his innocence or blamelessness, by which he is said to be just in the sight of God, or any meritorious act that was thus rewarded in him (see note [b] ch. iii.): for if it were, then would it not be said, that God did account or reckon his faith unto him for righteousness, that is, freely out of mere mercy justify him, (as ver. 3. it was, and ver. 5. is again said, these two phrases, "it was reputed to him for righteousness," theré, and here, "it is reputed to him according to grace or favour," being directly of the same importance,) but

<sup>3</sup> boasting, καύχημα.

<sup>4</sup> toward, κατά.

that upon his perfect innocence and blamelessness God was bound (by laws of strict justice) to reward and crown his innocence and his virtues, as paying him that which he ought him, (a due debt,) and not freely giving it him by way of favour and grace, as is implied in accounting or imputing to him for righteousness.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

5. But his way of justification was by believing pardon for sinners upon reformation, and thereupon reforming and giving himself up to do whatsoever God now would have him do; and so it was not any original innocence of his (which might challenge the reward as due), but only God's acceptance of his faith, which was an act of God's mere mercy, and that may be vouchsafed to idolatrous Gentiles upon their repentance as well as to him, and their receiving of the faith, and leaving their former courses of sin on Christ's command, as he did his country upon God's, be accepted to the justification.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

6. Agreeable to which is that description of blessedness in David, Psalm xxxii, That he is blessed whom the Lord out of his free grace and pardon of sin accepteth and accounteth as righteous, and not on any merit of their own performances; that is, that blessedness consists in having this evangelical way of justifying sinners (or those who have been sinners, and now repent and return) vouchsafed to any man, not that of never having lived in sin, (for want of which the Jews will not admit the Gentiles to any hope of justification,) but the other, I say, of mercy and forgiveness upon reformation and forsaking their former evil ways, as appears by the words of the Psalm,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

7. Blessed are they, not who never sinned at all, that were never in a wicked or wrong course, (as of the Gentiles it is acknowledged that they were,) but who having been ill, have reformed, and found place of repentance and of mercy upon reformation, merely by the forgiveness and pardon of God.

8 Blessed is the man to whom the Lord will not impute sin.

8. Blessed is the man whose sin (though he have been guilty, as it is acknowledged the Gentiles have) is not charged on him by God, but freely pardoned and forgiven unto him upon his reformation.

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we

9. This, then, being the nature of the evangelical course of God's gracious way of dealing with sinners, giving them place for repentance, and upon the sincerity of that, justifying and accepting them, whatso-

say that faith was reckoned to Abraham for righteousness.

ever their former sins have been, we may now further consider, whether this course may not be taken with uncircumcised Gentiles as well as with the Jews; and that will best be done, by considering how God dealt with Abraham, and what condition Abraham was in, when God thus reckoned his faith to him for righteousness, or justified and approved of him, and rewarded him so richly for believing.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

10. And of this the account is easy, if we but observe the time when Abraham's justification is spoken of, viz. when those words were said of him, *Abraham believed, and it was counted to him for righteousness*; for we find that was (Gen. xv. 6.) before he was circumcised, ch. xvii. 24, and therefore it could not be a privilege annexed to circumcision, but is a grace and favour of God, whereof the uncircumcised Gentiles are no less capable than the Jews, who are within the covenant of circumcision: (which is an evidence that receiving of Christ now, and believing and obeying of him, as then Abraham obeyed, will be accepted by God without circumcision.)

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

11. And being justified after this evangelical manner upon his faith, without and before circumcision, he received the sacrament of circumcision for a seal, on his part, of his performing those commands of God given to him, his walking before him sincerely, Gen. xvii. 1, (upon which the covenant is made to him, and thus sealed, vv. 2. 4. 10.) and on God's part, for a testification of that faith of his, and obsequiation of that precedent justification; and so by consequence he is the father in a spiritual sense, that is, an exemplar, or copy (which they that transcribe are called his sons) of every uncircumcised believer, who therefore succeeds him, as a son to a father, in that privilege of being justified before God:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

12. And in like manner a spiritual father conveying down mercies and the inheritance to the Jews, that were circumcised, and do now convert to Christ, and so besides circumcision, which they drew from him, do also transcribe his diviner copy, follow his example of faith and obedience, which were remarkable in him before he was circumcised, leave their sins, as he did his country, and believe all God's promises, and adhere to him against all temptations to the contrary.

13 For the promise,

13. For the great promise made to Abraham and

<sup>5</sup> *through, or, in uncircumcision, δι' ἀνομιῶν*: see note [A] ch. ii.

<sup>6</sup> that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect :

15 <sup>7</sup> Because the law worketh wrath : for where no law is, *there is no transgression.*

16 Therefore *it is* of faith, that *it might* be by grace ; <sup>8</sup> to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham ; who is the father of us all,

his posterity, that they should possess so great a part of the world, Idumæa and a great deal more beside Canaan, (under which also heaven was typically promised and comprehended, Heb. xi. 14. 16.) was not made by the Mosaical law, or consequently upon condition of performing and observing of that, (see note [g] Matt. v.) but by this other evangelical way of new obedience, without having observed the law of Moses, without being circumcised.

14. For if that inheritance were made over to them upon observation of the Mosaical law, upon the Jews' being circumcised, &c., then, as faith, or this evangelical way of justifying sinners, is vanished on one side, and what is said of Abraham's being justified by faith is concluded to be false, so the promise itself, which was shewed to be the thing by which Abraham was justified, and to belong to all Abraham's seed, not to the Jews only, ver. 12, is vanished also.

15, 16. This again appears by another argument ; for it is evident of the law of Moses, that all which that doth is to bring sin and punishment into the world, as the law of circumcision given to the Jews made it a sin, and punishable in a Jew, if he were not circumcised on the eighth day, but gave him no right of merit, no title to heaven, or to any other reward, in case he did observe that or the like ordinances, were circumcised, &c., (for these were before the command of circumcision made over to Abraham and his seed by the promise of God.) And so for other more substantial duties, the law by commanding them doth but enhance the contrary sin, which if it were not for the commandment could not be so high a degree of crime or contempt of known law, but doth not give a man right to any reward for observing it. From whence it necessarily follows, that it, that is, the promise of reward, ver. 13, justification, &c. must have been made in respect to faith, or to believers, (and not founded upon any merit of any legal performances, on God's giving or our observing that law of circumcision, &c.,) and by that means indeed it becomes an act of promise, and that promise merely of grace, not depending on Judaical performances, and so it belongs to all the seed, (that is, to all

<sup>6</sup> to Abraham or his seed, that he should be the heir of the world, was not by the law : Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου.

<sup>7</sup> for, γὰρ.

<sup>8</sup> that it may be a firm promise, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν.

that do as Abraham did,) is made good (see note [d] 1 Peter ii.) to all sorts of believers, (not only to the Jews,) who are spiritually children of Abraham, that is, believers like him, born anew after his example or similitude, though not springing from his loins; for in this respect it is that he is said to be the father of us all, that is, of all the faithful, Gentiles as well as Jews.

17 (As it is written, I have made thee a father of many nations,) <sup>9</sup> [b] before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

17. (As it is written of him, that he should be the father of more nations than one, nay (as the word *many* often signifies) of all, that is, of the Gentile believers also,) in like manner as God, in whom he believed, is the Father of the Gentiles as well as Jewish believers, and accordingly justified Abraham without Mosaical obedience, and so will justify Gentile Christians, begetting them by the gospel to a new life; and then upon this change, this reformation, though sinners and Gentiles by birth, yet accounting them children, receiving and embracing them in Christ. And there is nothing strange in all this, when we remember who it is that hath made this promise, even that God who is able to do all things, even to raise the dead to life again, and so to quicken the Gentiles that are dead in sins, (as he quickened the womb of Sarah, and enabled old Abraham to beget a son,) and give them grace to forsake their former deadness and barrenness, and incapacity of God's favour, viz. their heathen sins, and to deal with those despised heathen as he doth with the Jews themselves, that have received most of his favour, and pretend a peculiar title to it: (see Luke xv. 24.)

18 Who against hope believed in hope, that he <sup>10</sup> might become the father of many nations, according to that which was spoken, So shall thy seed be.

18. And this is exemplified to us in that which, we see, befell Abraham, who having no natural grounds of hope, (either in respect of Sarah or himself,) did yet (upon God's promise, Gen. xv.) hope and believe that he should have a son, and so be a stock from whence (that is, literally, from his body) many nations should spring, a most numerous progeny, even as many as the stars of heaven for multitude. (And then why may not the Gentiles upon coming in to the faith of Christ, and reforming their Gentile lives, be as capable of God's promises, made to all true penitents, whatsoever impossibility seem to be in it, in respect of their former sins and desperateness of their condition?)

19 And being not

<sup>9</sup> answerable to him.

19. He, we know, by a strong faith overcame all

<sup>10</sup> should become, eis τὸ γενέσθαι.

weak in faith, he considered not his own body <sup>11</sup> now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb :

20 He <sup>12</sup> [c] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; the difficulties in nature, and considered no objections that might be made against the probableness of God's performing the promise :

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, <sup>13</sup> if we believe on him that raised up Jesus our Lord from the dead;

21. Having for it all this one hold, on which he depended most confidently, that as God was able, so he would certainly make good and perform what he had freely promised to him. (And then, now that the gospel is by Christ sent to the Gentiles, and mercy offered them upon reformation, why should the wickedness of their former lives (any more than Sarah's barren womb and Abraham's old age) keep God from performing his promise to them, of accepting and justifying penitent Gentiles, whose reformation tends so much to God's glory, though they be not circumcised ?)

22. Which steadfast faith of his was a sign of the opinion he had of God's power and fidelity, and was most graciously accepted by God, and rewarded in him with the performance of the promise; and not only so, but also (and over and above it) was reputed to him as an eminent piece of virtue. And so it will be now in the Gentiles, if upon our preaching to them they now believe and repent.

23, 24. For this is recorded of him for our instruction, to teach us how God will reward us if we believe on him, without doubt or dispute, in other things of the like or greater difficulty; such is the raising Christ from the dead, which was wrought by God for us and all mankind, Gentiles as well as Jews, and our belief of it is now absolutely required of us, to fit us to receive and obey him that is thus wonderfully testified to us to be the Messias of the world; and that receiving and obeying of him will now be sufficient to the justifying of us, without the observations of the Mosaical law, as Abraham's faith was to him before he was circumcised.

11 grown already dead, ἥδη νεκροποιημένον.

12 doubted.

13 that believe, τοῖς πιστεύουσιν.



25 Who was delivered for our offences, and was raised again for our justification.

25. For to this end was both the death and resurrection of Christ designed: he died as our surety, to obtain us release and pardon, to make expiation for our sins past, to deliver us from the punishments due to sin; and rose again from the dead, to open the gates of a celestial life to us, to ensure us of a like glorious resurrection, which could never have been had if Christ had not been raised, 1 Cor. xv. 16, 17. 20. And in order to our receiving this joyful benefit of his resurrection other special advantages there are of his rising; partly, to convince the unbelieving world by that supreme act of power, and so to bring them to the faith that before stood out against it; partly, that he might take us off from the sins of our former lives, bring us to new life, by the example of his rising, and by the mission of the Spirit to us whereby he was raised, and so to help us to actual justification, which is not had by the death of Christ, but upon our coming in to the faith, and performance of the condition required of us—sincere obedience to the commands of Christ.

So that as the faith of Abraham, which was here said to be reputed to him for righteousness, was the obeying of God in his commands, of walking before him, &c., the believing God's promise, and without all dubitancy relying on his all-sufficient power to do that most impossible thing in nature, and his veracity and fidelity, that he would certainly do it, having promised it, (which contains under it also by analogy a belief of all other his divine attributes and affirmations and promises, and a practice agreeable to this belief, going on constantly upon those grounds, in despite of all resistances and temptations to the contrary;) so the faith that shall be reputed to our justification, is the believing on God in the same latitude that he did; walking uprightly before him; acknowledging his power, his veracity, and all other his attributes; believing whatsoever he hath affirmed or promised or revealed unto us concerning himself, particularly his receiving of the greatest sinners, the most idolatrous heathens, upon their receiving the faith of Christ, and betaking themselves to a new Christian life; and as an emblem and token and assurance of that, that great fundamental work, the basis of all Christianity, his raising Jesus from the dead, whom by that means he hath set forth to us to be our Lord, to be obeyed in all his commands, delivered to

us when he was here on earth, (the obligingness of which is now sealed to us by God in his raising this Lord of ours from the dead;) and this faith, not only in our brains, but sunk down into our hearts, and bringing forth actions in our lives (as it did in Abraham) agreeable and proportionable to our faith. And as this faith is now required to our justification, so will it be accepted by God to the benefit of all the heathen world that shall thus make use of it, without the addition of Mosaical observances, circumcision, &c., as in Abraham it was, before he was circumcised.

## CHAP. V.

THEREFORE being justified by faith, we have peace<sup>1</sup> with God through our Lord Jesus Christ:

1. By this faith therefore it is, that as many as sincerely embrace the gospel are freely pardoned and accepted by God in Christ; and being so, they are reconciled unto God through our Lord Jesus Christ: and though they have formerly been Gentiles, need not become proselytes of the Jews, need not any legal performances of circumcision &c., to give them admission to the church of Christ, as the Judaizing Gnostics contend.

<sup>2</sup> By whom also we have access by faith into this<sup>3</sup> grace wherein we<sup>4</sup> stand, and<sup>5</sup> rejoice in hope of the glory of God.

2. Nay, by him we have already received, by faith only, (not by virtue of those performances,) reception and admission to those privileges, to this evangelical estate, wherein now we stand, and have done for some time, and have a confident assurance that God, which hath dealt thus graciously with us, will, if we be not wanting on our part, make us hereafter partakers of his glory: and this is matter of present rejoicing to us.

3. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

3. And we not only rejoice in this hope of future glory, but (on this score) also we are infinitely pleased with our present sufferings, (see note [δ] Heb. iii.) whatsoever befall us now, knowing that although our afflictions be in their own nature bitter, yet they are occasions to exercise and thereby to work in us the habit of many excellent virtues; as first, patience and constancy, which is required of us, and which is most reasonable to be shewed in so precious a cause.

4. And patience, experience; and experience, hope:

4. And this patience works another fruit, for without that we could have no way of exploring or trying ourselves touching our sincerity, which is only to be judged of by trial, and without this trial and approbation of our sincerity we could have no safe ground

<sup>1</sup> toward, πρὸς.  
χαρὶν.

<sup>6</sup> trial, δοκιμήν.

<sup>2</sup> have had, ἐσχίκαμεν.  
<sup>4</sup> have stood, ἐστήκαμεν.

<sup>3</sup> Or, joy: for the King's MS. reads  
<sup>5</sup> glory, or, rejoice exceedingly, καυχόμεθα.

of hope, (which is only grounded on God's promises, and those made only to the faithful, sincere, constant Christians.)

5 And hope maketh not ashamed; because the love of God is <sup>7</sup> shed abroad in our hearts by the Holy Ghost which is given unto us.

5. Which hope being thus grounded will be sure never to fail us; it is impossible we should ever be ashamed or repent of having thus hoped and adhered to Christ. An evidence of which we have in God's having so plentifully expressed his love to us, in testifying the truth of what we believe, by sending his holy Spirit to that purpose, which assures us that we can never miscarry in depending on him for the performance of his promises, that being the great fundamental one promised before his death, on which all the others depend.

6 For when we were yet <sup>8</sup> without strength, <sup>9</sup> in due time Christ died for the ungodly.

6. This appears from the very beginning of Christ's dealing with us; for without all respect to any worth in us, Christ, when we were all in a sick, yea, a mortal, that is, sinful (see Theophylact) damnable estate, (see note [b] 1 Cor. viii.) came then in a most seasonable opportunity to rescue us from that certain damnation which attended us as impious wicked creatures, vouchsafed to suffer in our stead, himself to die, that he might free us from certain eternal death, if we would now reform, and come in to the obedience of the gospel.

7 For scarcely for a righteous man will <sup>10</sup> one die: <sup>11</sup> yet peradventure for a good man some would even dare to die.

7. And what a degree of love this was, you may judge by this, that among men, though for a very merciful person (see note [b] Matt. xx.) some one man would perhaps venture his life, yet for any man else, though he were a righteous and just man, you shall hardly find any man that will be so liberal or friendly as to part with it.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

8. Whereas God's expression of mercy was infinitely above this proportion of any the most friendly man; for he, when he had nothing in the object to move him to it, when we were so far from being good or just men, from being merciful or pious in the highest degree, that we were profane customary sinners, he then sent his Son Christ to die for us, to obtain, by the shedding of his own blood, pardon of sins for us upon our reformation and amendment.

9 Much more then, being now [a] justified by his blood, we shall be saved from wrath through him.

9. And having thus died, and done so much for us, when we had nothing (but our sins) to provoke him to or make us capable of any mercy, much more now being thus far restored to his favour, and by that ransom of his paid for us, redeemed out of that certain

<sup>7</sup> poured out on, ἐκέχυται ἐν.  
<sup>10</sup> any one, τις.

<sup>8</sup> weak, ἀσθενῶν.

<sup>9</sup> at a fit season, κατὰ καιρόν.

<sup>11</sup> though.

ruin that attended us, we shall, if we be not wanting to ourselves in performing the condition required on our parts, be actually delivered from all effects of his displeasure in another world: and for the effecting of this, great advantage we receive from him also, viz. by his resurrection from death and mission of his Spirit, which tends more to our actual justification than his death did: (see ch. iv. 25.)

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

10. For if God, when men lived and went on in sin and hostility against him, were pleased to have such favourable thoughts toward them (see note [m] Matt. v.); if by the satisfaction wrought for our sins by Christ, we were then thus far restored to his favour, that he was pleased to propose unto us free and easy conditions of mercy in the gospel; if he then used us so friendly, as not to preclude the way of salvation, but called us to repentance, with promise of pardon for all past sins upon our coming penitently in unto him; much more easy will it be, and agreeable to that former essay of his goodness to us, now (after he hath gone so far with us) to rescue us out of the power and danger of our sins, by his rising from the dead, ch. iv. 25, and sending that Spirit by which he was raised, to raise us up to a new life. And this also, as far as concerns God's part, is wrought for us.

11 And not only so, but we also <sup>12</sup> joy in God through our Lord Jesus Christ, by whom we have now received the <sup>13</sup> atonement.

11. And yet this is not all; but having received these benefits of reconciliation, (and promises of future salvation, if we be not wanting to ourselves,) we have now ground even of the greatest joy and confidence, and dependence on God in all that can befall us in this life, (see ver. 3,) through this same Christ Jesus, who having made peace between God and us, and tendered us such easy conditions of mercy now under the gospel, hath also given us a title to all consequent acts of friendship and kindness which can be received from God, so that all that now befalls us, being for our good, is consequently matter of rejoicing to us.

12 [b] Wherefore, as by one man sin entered into the world, and death by sin; and so death <sup>14</sup> passed upon all men, for that all have sinned:

12. From all which, the conclusion is, that as by Adam's disobedience to that law given to him under the penalty of death, (that is, by eating the forbidden fruit,) sin came into the world, and death or mortality by sin, and, being come in, seized not only on Adam, to whom it was particularly and expressly threatened, (*In the day that thou eatest thou shalt die the death.*)

<sup>12</sup> glory, *καυχόμενοι*.  
on, *διήλθεν eis*.

<sup>13</sup> reconciliation, *καταλλαγήν*.

<sup>14</sup> passed through to, or,

but upon all mere men also, that were after born, because all were sinners, that is, born after the image and likeness of Adam, (that was now a sinner, and had begotten no child in his innocence:)

13 (For until the law sin was in the world: but sin <sup>15</sup> is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

13, 14. For after Adam's time, before Moses, or the time of giving the law, men sinned; and though it be true, that sin is not charged to punishment but when there is a law to forbid it expressly under that penalty, and therefore it might be thought that sin without the law would not bring in death into the world, yet, by the parity of reason, all men, being Adam's posterity, and begotten after the image or similitude of a sinful parent, ver. 12, (and God being supposed to rule the world still, after the manner that he had first explicitly revealed,) that death that was once come in did lay hold on all that posterity of Adam from that time till Moses, (when the law was given, and death again denounced expressly,) though they sinned not against a law promulgated under that penalty, or in that high presumptuous degree that Adam did. In which thing Adam is in the comparison the opposite member to Christ, the Messias to come; for as death, which was the punishment of Adam's sin, passed on all men begotten after the similitude of sinful Adam, though they committed not that particular sin of eating the apple against which the death was expressly decreed and threatened, that is, though they sinned not so presumptuously against a law promulgated under that penalty; so justification and eternal life belongeth not only to those who were, as Christ, perfectly just, who have never lived in sin, but cometh upon all others who, having not obeyed after the likeness of Christ, do yet return unto him by faith and repentance, and then for the future obey sincerely, though not exactly, and so in some manner and degree resemble Christ, as children do parents, and as mankind did Adam.

15 But not as the offence, so also is the free gift. For if through the offence of one many <sup>16</sup> be dead, much more the grace of God, and the gift <sup>17</sup> by grace, comparison thus far, and finding that the grace in

15. In this place there ought to be, in ordinary manner of writing, another member of the period, answerable to the beginning of it, ver. 12, (the 13th and 14th verses being certainly to be read as in a parenthesis) after this manner, *For as &c., So &c.* But the apostle having insisted on the first part of the comparison thus far, and finding that the grace in

15 Or, *was not imputed while there was*: for the King's MS. reads *οὐκ ἐλλογεῖτο*. 16 died, ἀπέθανον.

17 through grace, that grace of one, ἐν χάριτι τῇ τοῦ ενός.

*which is by one man,* Christ rose much higher than the condemnation in Jesus Christ, hath a-bounded unto many. Adam, he is fain to forsake that comparison, and to rise above a comparison, and conclude, not with a *So*, but with a *Not only so, but much more*; thus: The gift communicated from Christ to believers is far greater than the punishment communicated from Adam to his posterity as sinners; for as they were begotten after the similitude of lapsed Adam, and so were all sinners as well as Adam, so probably were they as great sinners in other kinds as Adam was in that, but these to whom the mercy in Christ belongs are not righteous in such a degree as well as Christ.

16 And not <sup>18</sup> as <sup>16</sup> is on Christ's side of the comparison, believers being *it was by one that* not so like Christ in degree of holiness as they were *sinned, so is the gift:* like Adam in degree of sin; so again, for the sin for *for the <sup>19</sup> judgment* which Christ wrought atonement, the advantage is *was by one to con-* great again on Christ's side above Adam's. And not *demnation, but the* only as by Adam, so by Christ; but the benefit far *<sup>20</sup> free gift is of many* great again on Christ's side above Adam's. And not *offences unto justifi-* only as by Adam, so by Christ; but the benefit far *cation.* exceeded the hurt; for indeed the charge or indictment, (see note [δ] ch. iii,) and consequently the sentence that was on occasion of one sin, did naturally and by the same reason belong to the condemnation of all others that were born after his image, sinners as well as he; but the gift that was brought in by Christ, pardon for all new creatures, was upon occasion of many sins, and to the justifying of those that were not righteous as Christ, no, nor as Adam, but had been guilty of more than one, even of many sins. And this makes the comparison again very uneven: for if as sin was a means to bring condemnation into the world, so the same or some other one sin had been the occasion of bringing mercy in, and pardon had been wrought for that one sin, and no more, or for those that should for the future perfectly and exactly obey, then the comparison had been equal; but the sins that occasioned the mercy, and have their parts in the benefit of this justification, are many sins, and the persons that should receive it not righteous in that degree as Christ was; and that makes the comparison uneven.

17 For if by one <sup>17</sup> For if by Adam's sin in that one kind death *man's offence death* came into the world, and through that one man's *reigned by one; much* loins, and by the parity of reason, that death was en- *more they which re-* cieve abundance of *ceived abundance of* tailed upon all his posterity, as being born after his

<sup>18</sup> as by one man having sinned, *ὡς δι' ἑνὸς ἀμαρτήσαντος.*  
one (offence) was to condemnation, *κρίμα ἐξ ἑνὸς εἰς κατάκρι.*  
*χάρισμα ἐκ.*

<sup>19</sup> sentence on occasion of  
<sup>20</sup> mercy was by occasion of,

grace and of the image, and guilty of other sins, though not of that special gift of righteousness kind; then in like manner, or rather indeed much shall reign <sup>21</sup> in life more, they that believe on Christ, that receive and by one, Jesus Christ.) make use of that (most rich) grace and righteousness of Christ, that is, are holy, gracious, and righteous too, though not in his degree, and so are, according to this evangelical way, capable of this justification, shall, by the resurrection of Christ, and by his living and interceding for ever for them, be sure to reign with him.

18 <sup>22</sup> Therefore as 18. To conclude, therefore: as by one Adam's of-  
by the offence of one fence (vv. 12. 16.) sentence came on all offenders, that  
<sup>23</sup> judgment came up- is, upon all mere sons of Adam, to condemnation; so  
on all men to con- by the righteousness of one God's gift of mercy in  
demnation; even so Christ (ver. 17.) is come on all men, Gentiles as well  
by the righteousness as Jews, to justification, that is, to the accepting them  
of one *the free gift* as just, (though they formerly lived in never so sinful  
came upon all men as just, (though they formerly lived in never so sinful  
unto justification of a course,) if they imitate the righteousness of Christ  
life. by sincere renovation.

19 For as by one 19. For as by Adam's one act of eating the for-  
man's disobedience bidden fruit, against which death was threatened, all  
<sup>24</sup> many were made his posterity, as such, and (much more) all that sinned  
sinners, so by the o- in any other kind, that is, all mere men in the world,  
bedience of one shall were subjected to that punishment, death, which was  
<sup>25</sup> many be made then pronounced only against the eating of that; so  
righteous. by Christ's having performed exact perfect obedience,  
and then suffered death in our stead, or to make satis-  
faction for us, all men, even the Gentiles themselves,  
that shall come in to Christ, and perform sincere,  
faithful obedience to him, shall be justified (though  
they be not perfectly just) and accepted by him.

20 <sup>26</sup> Moreover the 20. As for the law, (that was given by Moses,) that  
law entered, that came in by the by as it were, to give men the more  
<sup>27</sup> the offence might convincing clear knowledge of duty and sin, and so  
abound. But where though it were not designed to that end, (see Theo-  
sin <sup>28</sup>abounded, grace phylact,) yet by consequence it became a means to  
did much more a- aggravate and enhance sin, (see note [K] Matt. i,) to  
bound: render it more exceedingly criminal by being  
against a promulgate law; and that again is a means  
of making the mercy now in the gospel to be far a  
greater mercy to the Jews, to whom Christ and the  
gospel were first sent:

21 That as sin hath 21. That as we visibly see the great power and

21 through his life, *ἐν ζωῇ*.

ver. 16.

22 Therefore, I say, *Ἄρα οὖν*.

23 the many be constituted, *καταστάθησονται οἱ πολλοί*.

*παρεσβύθη*.

24 But the law that came in betwixt, *νόμος δὲ*

25 sin might be increased, *ἡμετέρωθεν ἐπερέτισεν ἢ χάρις*.

26 hath been increased, grace hath more than abounded, *ἐπερέτισεν ἢ χάρις*.

reigned <sup>29</sup>unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

authority of sin over men, by the punishment it hath brought on them, as is evident by death's seizing upon all; so it may be as visible what a royal illustrious power there is in the mercy of Christ over sin, in respect of this new way of justification by Christ, even to take away all its condemning and reigning power from it, by granting pardon and forgiveness of and victory over it, through Jesus Christ our Lord; and all this to Gentiles as well as Jews.

### CHAP. VI.

<sup>1</sup> WHAT shall we say then? <sup>2</sup> Shall we continue in sin, that grace may abound?

<sup>2</sup> God forbid. <sup>3</sup> How shall we, that are dead to sin, live any longer therein?

<sup>3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

<sup>4</sup> Therefore we are buried with him by baptism into death: that like as Christ

1, 2. Now therefore for that objection (against our doctrine of the Gentiles being taken in by God) intimated ch. iii. 8; Do we affirm indeed, what we are accused to affirm, that men may live and continue and go on in sin, that by that means the mercy of God, which we acknowledge is illustrated by his looking graciously on the Gentile sinners, may be in like manner the more set out by pardoning the greater sins continued and gone on in by us Christians? God forbid we should make any such conclusion, or make any such use of the doctrine of God's mercy to sinners, which we know was designed only to call and draw the Gentiles out of their sinful courses to sincere reformation, upon this promise of pardon for what is past, Acts xvii. 30, on condition of future amendment, and not to encourage them to continue or go on one minute longer in that course, or to flatter them with hope of impunity if they did. Certainly our doctrine is of a far distant making from this, and our profession of Christianity most strictly obliges us to the contrary; for our baptism is a vowed death to sin, and therefore we that are baptized must not in any reason return to or live any longer in it; our being baptized Christians obligeth us not to return to this mire again after we are thus washed.

3, 4. It is a thing that every Christian knows, that the immersion in baptism refers to the death of Christ; the putting the person baptized into the water denotes and proclaims the death and burial of Christ, and signifies our undertaking in baptism that we will give over all the sins of our former lives, (which is our being buried together with Christ, or baptized to his death,) that so we may live that regenerate new life

<sup>29</sup> through death, *ἐν τῇ θανάτῳ*.

Let us continue: for the King's MS. reads *ἐπιμένωμεν*.  
sin, how shall we, *Ὅτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς*.

1 What therefore do we say? *Τί οὖν ἠποῦμεν;*

<sup>2</sup> Or,

<sup>3</sup> As many of us as have died to



was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5. For if we have in baptism undertaken to forsake sin, and to be dead to the motions of it, and so to imitate Christ's death, and thereby have been so grafted into Christ that we are become the same tree with him, partaking of the same juice with that root, we are then under the very same obligation to imitate and transcribe his resurrection by our new regenerate lives, which are our first resurrection, and the lively resemblance and portraiture of his:

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man <sup>is</sup> crucified with him, that [a] the body of sin might be destroyed, <sup>that</sup> henceforth we should not serve sin.

6. Resolving this with ourselves, that as this was one end of Christ's suffering for our sins and dying upon the cross, that he might give us example to do so too, (see Tit. ii. 14.) to crucify, that is, forsake our former course of life; so our forsaking of sin, and conforming ourselves to his crucifixion, which in baptism we undertake, obliges us to the mortifying of every sin so far that we no longer yield any obedience to it, that is, neither willingly indulge to any presumptuous acts, nor slavishly lie down in any habit or course of sin.

7 For he that is dead is <sup>freed from</sup> sin.

7. For as a man truly dead is freed from the authority of all those that in lifetime had power over him, so he that is dead to sin (in this figurative sense wherein I now speak) is freed from the power of sin acting formerly in him; and consequently he that hath, by being baptized into Christ, so far undertaken to accompany Christ in his death as really to die unto sin, must demonstrate himself to be freed from the power of it, must not permit it to live in him, that is, himself to be acted by it, or else he doth quite contrary to his undertaking.

8 Now if we be dead with Christ, we imitate Christ in his death, that is, die to sin, forsake and never return to it again, then we must also believe that we shall also live with him:

8. And if we sincerely perform our part in this, if we imitate Christ in his death, that is, die to sin, forsake and never return to it again, then we must also remember, that it is another part of our Christian faith and undertaking of our baptism to imitate Christ in his resurrection, to rise to new and holy and godly lives, (and then we have grounds of believing that we shall together with him, or after his example, have a joyful resurrection to eternal life. But upon no other terms but these do we expect or believe any good from Christ.)

<sup>a</sup> was crucified, συνεσταυρώθη.   
 δεδικαιώται.

<sup>b</sup> that we should no longer, τοῦ μηκέτι.

<sup>c</sup> absolved,

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 <sup>7</sup> For in that he died, he died unto sin once: <sup>8</sup> but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither <sup>9</sup> yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion

9. This being it for which we have a copy in Christ's resurrection also, as well as in his death, viz. so to rise to new life, as never to return to our old sins again; as his was a resurrection that instated him on an eternal life never to come under the power of death again.

10, 11. For as when he died for our sins, he died once, never to undergo that death again, but when he rose from death he was immediately instated, not into one single act of life (so only, as it might be truly said, he was once alive after death) but no more, but into an immortal endless life, a life co-immortal with the Father, God eternal; so must we, after that double example of his death and resurrection, account ourselves obliged by our baptism (which accordingly is not wont to be reiterated) so to die, to forsake sin, as that we need never die any more, die one final death, never resume our former courses again; and on the other side, for our new Christian life to take care, that that be eternal, no more to return to our sins again than we think Christ or God can die again, but persevere in all virtuous and godly living, according to the example and precepts of our Lord Jesus Christ, who died and rose again on purpose to raise us up to this kind of new life, never to die again.

12. And so you now see what your Christian duty is, whatsoever we are calumniated to affirm, that whereas your flesh hath many sinful desires, which if they be obeyed or observed will set up a kingdom or dominion of sin in you, make you servants and slaves to sin, you are most strictly obliged to take care that sin get not this dominion, that you obey it not in yielding to or satisfying the lusts or prohibited desires of your bodies.

13. But instead of offering up or presenting your members unto sin, as instruments or weapons to do what sin would have done, ye must consecrate yourselves unto God, as men that are raised unto new life, and therefore are fit to do him service, and your bodies as active and military instruments of performing to him all the obedience in the world.

14. It were the vilest thing in the world for sin to have dominion over you, who are now no longer under

7 For that which died, died unto sin once for all, \*Ο γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ. <sup>8</sup> but that which liveth, liveth, δ δὲ ζῇ, ζῇ. <sup>9</sup> present your members unto sin,

weapons of unrighteousness: but present, μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ: ἀλλὰ παραστήσατε.

over you : for ye are not under the law, but under grace. the weak unefficacious pedagogy of the law, (which could only forbid sin and denounce judgment, but never yield any man that hope of mercy on amendment which is necessary to the working reformation on him, or checking any sin that men are tempted to,) but under a kingdom of grace, where there is pardon for sin upon repentance, and strength from heaven to repent, and so no want of ability or encouragement to amend our lives : (see note [g] Matt. v.)

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

15. From hence again some carnal men are ready to collect matter of security in sin ; for, say they, if now under the gospel there be pardon allowed for sin, and not condemnation (as it was under the law) for every wilful sin we have committed, why may we not securely sin ? This is the unreasonable conclusion and detorsion of this doctrine, very distant from the truth of it, which is, that this pardon for sin belongeth not to them that securely go on in sin, but only to the penitent, and is offered to men that are sinners on purpose that in hope of pardon upon returning they may timely do so, and not that they may the longer continue in their course, which is the most abhorred use of God's mercy imaginable.

16 Know ye not, that to whom ye<sup>10</sup> yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ?

16. It is a known thing, that he that delivers himself up to any man as a servant or slave, and actually serveth or obeyeth him, is to be accounted his servant, and to receive wages from him : and so it must be among you ; if ye give yourselves up to any sin, to serve that, ye are slaves to sin, and must expect the wages of that service—eternal death : as, on the other side, if ye deliver yourselves up to serve God, in obeying his commands, ye will be reputed his servants, and have the wages that belong thereto—eternal life : (see note [a] 2 Tim. iv.)

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine<sup>11</sup> which was delivered you.

17. But it is a great mercy of God to you, that having been formerly the servants of sin, having lived and gone on so long in the course of sin, ye have now cordially obeyed that summary of Christian doctrine, to the belief and practice of which ye were delivered up and solemnly consecrated in your baptism : (see note [d] Matt. ix.)

18<sup>12</sup> Being then made free from sin, ye became the servants of righteousness.

18. And having received a manumission from that evil master, ye have given yourselves up to a more ingenuous service, obliging yourselves to live righteously for ever after.

10 present : ver. 13. 11 unto which ye were delivered up, *eis en παρεδόθητε*. 12 And being freed from sin, ye have been subjected, or, made servants to righteousness, *Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικ.*

19 I [b] speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto <sup>13</sup>holiness.

20 For when ye were the servants of sin, ye were <sup>14</sup>free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, <sup>15</sup>ye have your fruit unto <sup>16</sup>holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is sin, all that it brings in to him by way of stipend, is

19. I shall express this by an ordinary resemblance, or I will deal with you after the mildest and most easy equitable manner, require no more than any man would in reason require, because of the weakness of your flesh, which I cannot expect should bear too much severity, or else too high expressions: all that I shall say is, that you will but have the same care of sanctity now, be but as diligent to obey the precepts of Christ, and by that means aspire to sanctification, as you were formerly industrious in the serving of your lusts and unlawful vile affections, to act all the villainy in the world. This in all reason I must require of you, and shall require no more, (though according to strict justice I might require greater care to secure your life and salvation, than to ruin and damn yourselves ye had expressed.)

20. For (by way of ordinary distributive justice) when ye served sin, righteousness or piety (ye know) had no whit of your service; why then should sin now have any of your service, when you have delivered up yourselves to righteousness, or Christian life, to be observant followers of that? why should ye not now abstain as strictly from all sin as then ye did from all good? sure this the rules of justice will oblige you to.

21. And this will be much more reasonable if ye consider the nature of your former sins, in your own experience of them, how little fruit or benefit or satisfaction they brought you at the very time of enjoying them, and how nothing but shame at the present remembrance of them, and how certain the conclusion is, that they will bring death upon you; whereas the serving of Christ, on the other side, will be matter of joy and pleasure at the present, matter of comfort and confidence after, and will bring salvation at the end.

22. But now having given over the service of sin, (vowed yourselves never to go on further in that course,) and undertaken the service of God, bring forth fruit, such as by which sanctification may daily increase in you, and as may reap for its crown eternal life.

23. For according to the law, and so still to every impenitent, the reward or payment of every deliberate sin, all that it brings in to him by way of stipend, is

<sup>13</sup> sanctification, *ἁγιασμός*.  
ye, *ἔχετε*.

<sup>14</sup> free men to righteousness, *ἐλευθεροὶ τῇ δικ.*

<sup>15</sup> have

<sup>16</sup> sanctification: ver. 19.

eternal life through death; but the mercy that is in the gospel reached out to all penitents is eternal life, as it is now purchased and contrived by what Christ Jesus our Lord hath done and suffered for us in the gospel.

## CHAP. VII.

KNOW ye not, brethren, (for I speak to them that know the law,) how that <sup>1</sup> the [a] law hath dominion over a man as long as he liveth? 1. But to that which is last said, (ch. vi. 23.) of eternal life to be had by Christians through the gospel, ye are ready to object, Yea, but Christians of your institution do not observe the law of Moses, and so sin contemptuously against God, that gave that law to Moses; nay, not only the Gentiles that are converted to Christianity are by you permitted to neglect circumcision, &c., and not to become proselytes of justice, Acts xv, but, which is more unreasonable, the converted Jews are taught by you that they need not observe the law of Moses, (see Acts xxi. 21, and note [b] on the title of this Epistle,) and then how can the gospel help them to eternal life that thus offend against the prescript law of God? To this third head of objections the apostle in the beginning of this chapter gives a perspicuous answer, affirming (that which was now necessary to be declared, though perhaps formerly it had not been affirmed to the Jews at Rome,) that they were now no longer obliged to observance of the ceremonies of the Mosaical law: which being to Paul revealed from heaven, Ephes. iii. 3, among the many revelations which he had received, 2 Cor. xii. 7, he thus declares to them, preparing them first by shewing the reasonableness of it, by the similitude of an husband and a wife; My brethren of the stock of Abraham, ye cannot but know the quality or nature of those laws which give one person interest in or power over another, (for I suppose you instructed therein by frequent hearing and reading of the books of Moses,) that any such law stands in force as long as the person that hath that interest liveth.

<sup>2</sup> For the woman which hath an husband is bound by the law to <sup>2</sup> her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

<sup>3</sup> So then if, while

2. For it is known of any married woman, that by the conjugal law she is obliged to cleave to the husband as long as he lives; but upon the husband's death the conjugal law, which is founded in his life, is dead also, and so the wife is absolutely free, the law of matrimony hath no force upon her: (see Gal. v. 4.)

3. And this is so far from being a nicety, that in-

<sup>1</sup> Or, the law of the man hath power, or, force, ὁ νόμος κυριεύει τοῦ ἀνθρώπου. <sup>2</sup> the living husband, τῷ ζῶντι ἀνδρὶ.

her husband liveth, <sup>3</sup> she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4. And thus (my brethren, even those of the Jews that are believers in Christ) the law is through Christ dead to you also, (and not only to the Gentile believers, Acts xv,) and so ye also are freed from the obligation of the law, that is, as it were dead to it, that ye may now, according to the laws of marriage, be safely joined and espoused to another, viz. to that Christ whose resurrection from the dead shews him to be alive, that so ye may live in conjugal affection and obedience to him, and being made fruitful by his Spirit we may, as wives that live with their husbands, bring forth all holy Christian actions, to the honour and praise of God.

5. For when we [c]were in the flesh, the <sup>6</sup> motions of sins, which <sup>7</sup> were by the law, <sup>8</sup> did work in our members <sup>9</sup> to bring forth fruit unto death.

5. This, while we lived under the pedagogy of the law, was not done by us (which is one reason of abolishing it, Christ now giving precepts of inward purity instead of those external ordinances, and giving his Spirit to enable to perform them, over and above what was under the law): for when we were under those carnal ordinances, though all sinful practices were forbidden by that law, and so were rendered more criminous by being prohibited by a promulgate law, yet our sinful desires and affections that proposed those objects which were thus forbidden, that law had no power to mortify and subdue, and so, notwithstanding that law, those sinful affections were obeyed and yielded to in our members, and so brought forth that sad fruit, obligation to punishment eternal, and that was all the good we reaped by the law.

6. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

6. But now we are freed from the law, as that (beside the moral precepts) contained also those carnal external performances, (see note [g] Matt. v,) that obligation being cancelled by which they were due, so that now instead of being outwardly circumcised, and in our lives impure, we must think ourselves most strictly obliged to set to the performing of that real substantial purity which was signified by the legal observances of cir-

<sup>3</sup> she be to another, γίνῃται ἑτέρῃ.

<sup>6</sup> affections, παθήματα.

bring forth fruit, εἰς τὸ καρποφορῆσαι.

<sup>7</sup> are by.

<sup>4</sup> may be to another, γινέσθαι ἑτέρῃ.

<sup>8</sup> were wrought, ἐνηργεῖτο.

<sup>9</sup> may.

<sup>9</sup> so as to

cumcision, &c., serving Christ in new life and evangelical obedience, (see ch. viii. 1,) in lieu of that external bloody obedience which the law of Moses (written of old by God's appointment, and so here called the writing or the letter) did then require of all Jews: (see note [g] Matt. v.)

7 What <sup>10</sup> shall we say then? Is the law sin? God forbid. <sup>11</sup> Nay, [d] I had not known sin, but by the law: for I had not known <sup>12</sup> [e] lust, except the law had said, Thou shalt not covet.

7. But here again it is objected to us, that by thus arguing we lay charge and blame upon the law, that it is sin, or the cause of sin, contenting itself with that external performance of the ceremony, and not exacting the inward purity of us. To this I answer, by way of detestation of that calumny, of which our doctrine is perfectly guiltless, No sure, we lay no such thing to the charge of the law; we should be most unjust if we did; for the law hath done its part, given us knowledge that the very desires of the heart are sins, (and that distinctly in the tenth commandment,) which I had not known, had not the law distinctly told me that it was so, and set circumcision as an emblem of that duty of mortifying all carnal desires.

8 But sin, <sup>13</sup> taking occasion by the commandment, wrought in me all <sup>14</sup> manner of concupiscence. For without the law sin <sup>15</sup> was dead.

8. But the law having indeed only given me the prohibition, and that ceremony to fence it, and no more, and in this particular of coveting not so much as denouncing any present legal infliction upon the commission of it, the customary sins of men, seeing there was no punishment assigned to this sin, (that is, being only forbid by the law without any annexation of punishment,) took an advantage by the law's only prohibiting and not punishing this sin, and so persuading me that the external ceremony of circumcision (which was commanded under penalty of excision) would serve the turn without any more, invaded me, and wrought in me all inward impurity, which as it would not so probably have been able to do if the law that mentioned this prohibition had fortified it with denunciation of punishment, (as in other cases,) or if indeed the trusting on the external performance, the privilege of being circumcised, had not given men some security and confidence that nothing should be able to do them hurt, (deprive them of the favour of God that were thus circumcised,) so would it not have been near so criminous, if it had not been distinctly prohibited by the law. For it is a known truth, that

<sup>10</sup> say we: see note [a] ch. iv. <sup>11</sup> Nay, but I had not known the sin, ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων.

<sup>14</sup> coveting, or, lusting, ἐπιθυμίαν.

<sup>12</sup> coveting, lusting.

<sup>15</sup> is.

<sup>13</sup> receiving advantage, ἀφορμὴν λαβοῦσα.

the criminousness and punishableness of any act ariseth from its being prohibited by some law.

9 For <sup>16</sup> I was alive without the law once: but when the commandment came, sin revived, and I died.

9. The people indeed of the Jews lived formerly without the law, (see note [d],) that is, before the promulgation of it; but as soon as the law was given the sin of disobeying a promulgate law became greater, and the disobedient Jew more punishable by reason of the law, and no way the better for it: as when a man is sick, and doth not know his condition and danger, the physician coming tells him of both, and prescribes him a strict diet for the future, if he will recover; but he observes not his prescriptions, continues intemperate, and so dies under the physician's hand, and in spite of his care.

10 And the commandment, which was ordained to life, I found to be unto death.

10. And the law, which was meant to keep them sinless, and so to bring them to life, being not obeyed, did in the issue of it bring only death on them.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

11. For the law prescribing circumcision under penalty of excision, but not prescribing the inward purity under that threat, (nor denouncing any present judicial punishment upon the commission of the contrary sin,) but only prohibiting it, and no more, sin took advantage by this impunity of the law, and first seduced me to inward impurity, and then, by occasion of the commandment which forbade it, and so made it criminous, insnared and wounded me to death.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

12. And so the objection, ver. 7, was a groundless objection, for though the Mosaical law were the occasion of sin, (or were made advantage of by sin,) yet it was not the cause, and so still that law is holy, (and the commandment against coveting, holy,) just, and good: first, holy, whether that signify piety toward God or purity from all allowance of impurity; and so, secondly, just, in allowing no manner of injustice; and thirdly, good, as requiring charity to others, and so no manner of colour or tincture of ill in it, (only it was not so highly perfect in any of these respects, it was not filled up to so high a pitch as is now by Christ required of us.)

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin,

13. Was therefore this good law guilty of death to me? was it the cause of bringing it on me? No, not so neither; but sin was that only cause, which is guilty of all. And so (see note [k] Matt. i.) this is a means

<sup>16</sup> I indeed lived, ἐγὼ δὲ ἔζων.

<sup>19</sup> Hath then that which is good become to me death? Τὸ οὖν ἀγαθόν, μοι γέγονε θάνατος;

<sup>17</sup> advantage: ver. 8.

<sup>18</sup> So that, ὥστε.



working death <sup>20</sup> in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, [f] sold under sin.

15 For that which I do I <sup>21</sup> allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that it is good.

17 <sup>22</sup> Now then it is <sup>23</sup> no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) <sup>24</sup> dwelleth no good thing: for to will is present <sup>25</sup> with me; but <sup>26</sup> how to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

of setting out sin in its colours, that it works destruction to men by that which is good, and so sin itself is by this means extremely aggravated, and making this use of the law it becomes extremely or superlatively sinful, or the law shews me what a sinful thing sin is, which will not be repressed by the law.

14. And the reason why the effect of the law is so contrary to what was intended by it is this, that the law is spiritual, and not performable by a carnal man, but the carnality of men, (sold under sin, that is, habitual slaves to sin, ready to do all that it bids them, though the law never so distinctly prohibit,) that is the cause of all.

15. For such men as I now speak of, carnal men, ver. 14, though they are taught their duty by the law, yet do they not by the dictate of their understanding or conscience that which they do; it is not that which in consent to the law they approve, but that which by their conscience, directed and instructed by the law, they hate and dislike, that they do.

16. And this very thing is an argument that the law is acknowledged to be good, that they dislike that which they do in disobedience to the law, they never commit any prohibited evil, but their conscience accuses and smites them for it.

17. And so it is not the whole they that commits sin, or they as they are led and instructed by the law, (and so the law still is vindicated from the charge, ver. 7,) but it is their carnality resisting the law, or sin having gotten power over them, and so carrying them in despite of the law, and conscience admonishing the contrary.

18. For in men whose affections are not mortified by the Spirit of Christ, but carnally disposed, or led by their own corrupt customs, it is not the law, or knowing their duty, that will do any good on them. To approve, indeed, or like that which is good, the law enableth them, but the carnal affections do still suggest the contrary, and carry them in despite of the prohibitions of the law.

19. And this is clear by the experiment, for they do not perform that good which, as the law commands, so they consent to be good; but the evil which they consent not to be good, and which the law tells them they should not do, that they do.

<sup>20</sup> to me, μοι.

<sup>21</sup> know, γινώσκω.

<sup>22</sup> But now, νυνὶ δέ.

<sup>23</sup> no longer, οὐκ ἔτι.

<sup>24</sup> good dwelleth not, οὐκ οἰκεῖ ἀγαθόν. <sup>25</sup> to me, μοι. <sup>26</sup> Or, not to do that which is good: for the King's MS. reads, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then <sup>27</sup> a law, that, when I would do good, evil is present with me.

22 For I <sup>28</sup> delight in the law of God after the inward man:

23 But I see [*g*] another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then <sup>29</sup> with the mind I myself serve the law of God; but with the flesh the law of sin.

20. Which plainly argues the truth of that which was said, vv. 15. 17, (and is full answer to the objection against the law, ver. 7,) that the law is far from being guilty of their sin, and that it is not they by the duct and dictate of the law, or their own conscience guided by the law, that do evil; but carnality, or custom of sin, that hath got such a sway or power over them.

21. By this then you may discern the law, and the goodness and the energy or force of it, that when carnality moves men to evil, the mind illuminated by the law inclines them to good; or, that evil, when it is represented to them, finds them inclined to the contrary.

22. For according to the understanding or superior faculty, (contrary to the carnal or bodily part of them,) they are pleased with all those things that the law of God is pleased with.

23. But there is another commanding power in the members, which sets itself in direct opposition to those dictates of the law in the mind, which in carnal men, ver. 14, gets the better of the day, carries them captive slaves, to do what the flesh requires to have done by them.

24. This is a sad condition, (the very state of a carnal man under the law,) and out of which the law cannot rescue any man, nor from the destruction that attends it.

25. Yet, blessed be God, by the grace and strength of Jesus Christ, ch. vi. 23, there is a way to get out of this cursed estate; 1. pardon to every penitent sinner, which may encourage any to break off this estate of sin; and, 2. grace and strength in Christ to perform what God in Christ will accept, that is, sincere, though not perfect, obedience, (the thing affirmed ver. 6. and resumed at the beginning of ch. viii.) So then the conclusion of this digression from ver. 7. to this place is, that the bare knowledge of the law of Moses doth only direct the understanding what is the duty; which notwithstanding, the carnal man accustomed to his own ways of sin may think fit still to go on in them, and so (though one and the same person) doth two things at once, with his understanding he serves the law of God, is delighted and pleased with those things wherewith that is delighted, and yet at

<sup>27</sup> the law that, or, in that, τὸν νόμον, ὅτι.  
<sup>29</sup> the same I with my mind, αὐτὸς ἐν τῷ νοί.

<sup>28</sup> have the same delight with, οὐκ ἠδομαι τῷ.

the same time with the flesh submits to the suggestions and customary actions of the flesh, and falls into sins directly contrary to the suggestions of his conscience, and the law in it; and this is justly rewarded with death, ch. vi. 23.

## CHAP. VIII.

**THERE** is therefore now no condemnation to them which are in Christ Jesus, <sup>1</sup> who walk not after the flesh, but after the Spirit.

<sup>2</sup> For the law of the Spirit of life in Christ Jesus hath made me free from [a] the law of sin and death.

<sup>3</sup> For <sup>2</sup> what the law could not do, in that it was weak through the [b] flesh, God sending his own Son in the likeness of sinful flesh, and <sup>3</sup> for sin, condemned sin in the flesh:

<sup>4</sup> That the [c] righteousness of the law

1. There is therefore now no obligation lying on a Christian to observe those ceremonies of Moses's law, circumcision, &c., ch. vii. 4, 6, (from whence to the end of that chapter the apostle had made a digression to answer an objection, ver. 7,) nor consequently danger of damnation to him for that neglect, supposing that he forsake those carnal sins that the circumcised Jews yet indulged themselves to, and perform that evangelical obedience, (in doing what the mind illuminated by Christ directs us to,) that inward true purity (which that circumcision of the flesh was set to signify) that is now required by Christ under the gospel: (see note [c] ch. vii.)

2. For the gospel, which deals not in commanding of carnal outward performances, but of spiritual inward purity, the substance of those legal shadows, and that which was meant by them, and so is proper to quicken us to new life in or through the grace and assistance of Christ, who brought this new law into the world, hath freed us Christians from the power and captivity of sin, ch. vii. 23, and so also from death, the wages of sin, from neither of which was the law of Moses able to rescue any man.

3. For when through the fleshly desires of men, carrying them headlong into all sin, in despite of the prohibitions of the law, ch. vii. 14, the law of Moses was by this means weak, and unable to reform and amend men's lives, then most seasonably God sent his own Son in the likeness of flesh, that is, in a mortal body, which was like sinful flesh, (and differed nothing from it, save only in innocence,) and that on purpose that he might be a sacrifice for sin, and by laying our sins on him shewed great example of his wrath against all carnal sins by punishing sin in his flesh, that so men might be persuaded by love or wrought on by terrors to forsake their sinful courses:

4. That so all those ordinances of the law, circumcision, &c., which were given the Jews to instruct

<sup>1</sup> not walking, *μη περιπατοῦσιν*. <sup>2</sup> as to that which was impossible to the law, *τὸ ἀδύνατον τοῦ νόμου*.

<sup>3</sup> a sacrifice for sin, *περὶ ἁμαρτίας*: see note [d] 2 Cor. v. <sup>4</sup> ordinance.

might be fulfilled in us, who walk not after the flesh, but after the Spirit. them in their duties, might in a higher manner more perfectly be performed by us, (see note [g] Matt. v,) which think ourselves strictly obliged to abstain from all that carnality that that outward ceremony was meant to forbid them, and now to perform the evangelical obedience that he requires and will accept from us without being circumcised.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 5. For they that are carried by their own carnal inclinations, or by customs and habits of sin, and the carnal affections consequent thereto, do generally mind and meditate on carnal things; but they that are led by the Spirit of Christ, the duct of the gospel, study and mind those things wherein inward purity and sanctity doth consist.

6 For to be carnally minded is death; but to be spiritually minded is life and peace. 6. And as the gospel is of force to free from sin more than the law was, so to free from death too, ver. 2. For that study or appetite or desire of the carnal man bringeth death, ch. vii. 5; but that will or desire that the Spirit or gospel infuses into us, or the desire and pursuit of spiritual things, (see Theophylact,) brings life and peace, that is, a vital state of soul under God here, and eternal salvation hereafter.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 7. For the carnal appetite is a downright opposition to the law of God, too unruly to obey the commands of God: neither indeed can it be brought to that obedience by a bare prohibition of the law, for the swinge of passions and lusts are much more violent than so.

8 So then they that are in the flesh cannot please God. 8. And so these men, carnal Jews, though they know the law, are very far from pleasing God, (see note [e] Matt. xii,) from being acceptable to him: the law doth nothing to the justifying of them that are thus far from obeying the true meaning of the law.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 9. But ye Christians under the gospel, if ye have any of that spiritual divine temper which Christ came to infuse by his doctrine and example, are thereby engaged to all manner of sincere inward purity, to mortify the flesh with the affections and lusts; and if ye do not so, ye live not according to the gospel; and if not so, ye may thereby know that ye are no Christians, Christ will not own you for his, however ye have received the faith, and are admitted into that number.

10 And if Christ be in you, <sup>5</sup> the body raised above the pretensions of the Jew to the purity

<sup>5</sup> the body indeed may be a dead body, τὸ μὲν σῶμα νεκρὸν.

is dead because of sin; but the Spirit is life because of righteousness.

of the gospel of Christ, and your lives be answerable thereto, then, though being sinners, the punishment of sin, that is, death, befall you, and so your bodies die and return to dust, which is the punishment of sin, yet your souls shall live for ever a happy and a blessed life, as the reward of your return to Christ in the sincerity of a new and righteous life, to which the evangelical justification belongs.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

11. And then even for your dead bodies they shall not finally perish neither, they shall be sure to be raised again; for the Spirit of God, by which you are to be guided and led, is that divine omnipotent Spirit that raised Christ's dead body out of the grave; and if ye be guided by that, animated and quickened by that, live a pious and holy life, there is no doubt but God will raise your mortal bodies out of the graves also by the power of that same Spirit that raised Christ's.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

12. By these so many obligations therefore and interests of yours, the eternal well-being both of souls and bodies, ye are engaged to give over all care of satisfying or gratifying your flesh in its prohibited demands, to live no longer in your former habits of sin, now ye have received the faith of Christ.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

13. For if contenting yourselves with the external performances of the Mosaical law, circumcision, &c., ye still continue to commit those sins which that was set to prohibit, this will bring all destruction upon you; it is not the Mosaical law will keep you from ruin. But if by the faith and example, and withal the grace and assistance of Christ, ye shall actually mortify all the polluted desires of the flesh, and live spiritually, according to what Christ now requires, ye shall certainly rise to the life immortal, or live eternally.

14 For as many as are led by the Spirit of God, they are the sons of God.

14. For this being led by the Spirit of Christ, living after Christ's example, and doing what he commands and enables us to do, is an evidence that we, and not only the Jews, who challenge it as their peculiar, are (not only the servants, but) the children of God, and consequently that God will deal with us as with children, bestow the inheritance upon us.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby

15. Nay, the truth is, the condition of a Jew (see note on Luke ix. 10.) is so far from making men sons of God, that at the best it is but a slavish condition to be obliged to those performances which, being external, (as circumcision, &c.,) and having nothing of

we [d] cry, Abba, Father.

goodness in them, are done merely for fear of disobeying, and being punished by stoning and the like: (see Theophylact.) Which is just the condition of servants, who must do what the master commands, or be beaten if they do them not, (and so was fittest for the Jews, a hard stubborn people, and accordingly had effect among them; they observed what came so backed; but what did not, they observed not; which is it that denominates the law weak through the flesh, ver. 3.) But our Christ now hath engaged and drawn us with more liberal bands, the cords of a man, the bands of love, ingenuous commands, such as of ourselves we cannot but judge best to be done, and most agreeable to our reasonable natures: and to them added, as to children, the promise of an eternal inheritance upon our obeying of him; and for the punishments now left in his church, they are not those servile of stoning and the like, but paternal, such as toward children, removing them from the table of the Lord by such fatherly discipline, frowns, and chastisements to reform them: (see Theophylact.) And so his dealing with us is (as with children adopted and received into the family) paternal and gracious, by which we are allowed to come unto God as to a father, to expect all fatherly usage from him, grace and assistance to do what he now commands us to do, and the reward of eternal bliss, able infinitely to outweigh all the carnal pleasures and delights of sin that can solicit us to the contrary. And so this is infinitely a happier condition than that servile condition of the Jews, of being bound to do things which had no goodness in them, but as they were commanded, and had no promise of heaven upon the performing of them, but punishments upon the non-performance.

16 <sup>6</sup> The Spirit itself beareth witness with our spirit, that we are the children of God:

16. And this condition and manner of God's dealing with us under the gospel (see note [d] Luke ix.) is on God's part a sure evidence to our consciences, if our filial obedience, and being wrought on by these means, be the like evidence on our parts, that we are more than servants, which was the highest that that kind of legal obedience could pretend to, even sons of God.

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be

17. And if sons, then (according to the customs of all nations, see note [c]) heirs of heaven, heirs in deed of God the Father, and coheirs with Christ,

<sup>6</sup> That same Spirit, Ἀὐτὸ τὸ Πνεῦμα.

that we suffer with *him*, that we may be also glorified together.

18 For I reckon that the sufferings of this present <sup>7</sup>time are not worthy to be compared with the glory <sup>8</sup> which shall be revealed <sup>9</sup> in us.

19 For the earnest expectation of the <sup>[e]</sup> creature <sup>10</sup> waiteth for the <sup>[g]</sup> manifestation of the sons of God.

20 For the creature was <sup>[h]</sup> made subject to <sup>[i]</sup> vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

21 <sup>11</sup> Because the creature itself also shall be delivered

coming to the inheritance after the same manner that Christ did, to wit, by sufferings, ver. 29, which are proper for sons also, to suffer first with Christ, and then to reign with him.

18. And when I mention sufferings, (which as filial chastisements must be expected by us from our father,) the sufferings which at this time lie upon us Christians, I must not be thought to look upon them with any sadness, even in respect of this present life; for whatever our sufferings are, the deliverance is likely to be so much the more eminent and illustrious and glorious toward us that firmly adhere to Christ, (perhaps in this life, in rescuing us, while the Jews that persecute us and all others that join with them are destroyed, but most certainly in another,) that our sufferings will not be thought to bear any the slightest proportion with them.

19. For all the Gentile world are now attending, or waiting, as it were, to see what you Jews will do, who of you be true sons of God, who not; that is, who will now accept and embrace the faith of Christ, who will not; their happiness depending punctually upon the issue of this.

20. For the heathen world hath for these many years been (for the generality of them) enslaved to Satan, and, by him, to that wretched miserable estate of ignorance and idolatry, and all those vain and unclean bestial worships; and so as many as have gone on in those vile courses have been involved also under that desperate impossibility (as to the eye of man) of recovering to the least degree of bliss; and all this not (absolutely) willingly, or upon their own free choice, but by the devil's imposing it on them as an act of religion, a concomitant and effect of their idol-worships, (see note [g].) in which he commanded all these villainies. This makes it reasonable to suppose of these heathens, that they are willing to be rescued from lying any longer under these slaveries; and the gospel was the only means to do that. Thus much of the verse seems to be best put in a parenthesis, that so that which follows may connect the 19th with the 20th verse, thus; The creature attends the revelation of the sons of God, in hope

21. That they also (the very heathens) shall by the gospel and the grace of Christ be rescued from

<sup>7</sup> season, *καιροῦ*.  
revelation.

<sup>8</sup> ready to be, *μέλλουσιν*.

<sup>9</sup> on us, *eis ἡμᾶς*.

<sup>10</sup> attends the

<sup>11</sup> that, *ὅτι*.

from the bondage of [k] corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and <sup>12</sup> travaileth in pain together until now.

those courses of sin to which they have been so long enslaved, into that glorious condition, not only of free men redeemed by Christ out of that bondage to Satan, to live and amend their lives, but even of sons of God, to have right to his favour, and that immarcescible inheritance attending it.

22. For this is visible enough every where in our preaching, that the Gentiles are very forward to receive the gospel when they hear it, while ye Jews generally reject it; and so the Gentile world is as it were in pangs of travail ever since Christ's time till now, ready to bring forth the sons of God, the true children of faithful Abraham, when the apostles, who must midwife out this birth, shall but preach unto them, Acts xxviii. 28.

23 <sup>13</sup> And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the [l] adoption, to wit, <sup>14</sup> the [m] redemption of our body.

23. And as the Gentile world do earnestly expect this discovery, (ver. 19,) who of you Jews will receive Christ, who not, that they may reap their advantage by it, have the gospel freely preached to them; so they that have received the faith, that are already converted, and so have not that want of the preaching or revealing of it, have yet another advantage of this revelation, viz. to have their persecutions at an end, which shall be according to Christ's promise as soon as Christ hath been preached over all the cities of Jewry, Matt. x. 23; and so even we ourselves wait for this season, and groan in the mean while under the persecutions, expecting one kind of adoption, deliverance from servitude and oppressions, the rescuing our outward man out of the afflictions which encompass us at the present, (see ver. 18,) (and deliverance from which it is clear we have not yet attained to,) and also from death itself by the resurrection of the body.

24 <sup>15</sup> For we are saved by hope: but hope that is seen is not hope: for what a man seeth, <sup>16</sup> why doth he yet hope for?

24. For though by the promise of Christ we certainly expect this rescue in God's time, yet this we have as yet no possession of, save only in hope, which, according to the nature of it, is of things not presently enjoyed, for vision or possession excludeth hope.

25 But if we hope for that we see not, then do we with patience wait for it.

25. All that hope doth is to provide us patience of what hardships at present lie upon us, being confident that in God's time we shall be, though yet we are not, rescued out of them.

<sup>12</sup> is in pangs of childbirth, *συναδίνει*.  
ἀλλὰ καὶ αὐτοί.  
<sup>16</sup> why doth he also hope? *τί καὶ ἐλπίζει;*

<sup>13</sup> And not only so, but they also, *Οὐ μόνον δέ,*  
<sup>15</sup> For in hope we are escaped, *Τῇ γὰρ ἐλπίδι*



26 Likewise the Spirit also <sup>17</sup> helpeth our <sup>18</sup> [α] infirmities: for we know not what we should pray for as we ought: but the <sup>19</sup> Spirit itself <sup>20</sup> maketh intercession for us with <sup>21</sup> groanings which cannot be uttered.

26. And for the fortifying and confirming of this hope and this patience in us, even in the time of our greatest present pressures, we have this advantage from Christ now in the gospel; his Spirit, that raised him from the dead, and will raise us, ver. 11, intercedes and prays for us at the right hand of his Father, where he always maketh intercession for us, that not what is most easy, but most advantageous, may be sent us. And so, though according to the notion of things under the law, temporal felicity was a very considerable thing, and affliction in this world an expression of God's wrath; now under the gospel there is a special kind of provision made, by assuring us that God knows best what is for our turns, and consequently that when we pray, but know not ourselves what is best, nor consequently what we ought to pray for particularly, health, or wealth, or honour, then Christ joins his helping hand to ours, joins his all-wise and divine prayers (for that which he knows we most want) to our prayers, and so helps to relieve us in all our distresses, not by rehearsing or reciting all our particular requests, and enforcing them upon his Father, but (which is far more for our turns) presenting unto him our general wants, interceding, yea, more than interceding for us, even powerfully bestowing those things which are truly best for us, though oftentimes they be least for our palates at the present.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, <sup>22</sup> because he maketh intercession <sup>23</sup> for the saints <sup>24</sup> according to the will of God.

27. And then God, that by being a searcher of hearts knoweth our wants exactly, understands also the desire and intention of the Spirit of Christ, without any need of its being articulately formed in words, viz., that interceding for all holy men, it asks for them all those things that tend to the making them better, whatsoever God likes and thinks best for them, not what they like themselves (and this immediately God grants to us, whatsoever it is, sometimes tribulations and afflictions, as the most proper and agreeable for us).

28 And we know that <sup>25</sup> all things work together for good to them that love God, to them

28. And accordingly this we know and find, that all things that do come to pass or befall them that sincerely love God, those that cordially adhere to him, or that according to the purport of the gospel are re-

<sup>17</sup> joins in relieving, συναρτισταμέναι: see note [δ] Luke x. <sup>18</sup> distresses. <sup>19</sup> same Spirit, αὐτὸ τὸ Πνεῦμα. <sup>20</sup> doth more than intercede, ὑπερεντυγχίνει. <sup>21</sup> unuttered groans, στεναγμοῖς ἀλαλήτοις. <sup>22</sup> that, ὅτι. <sup>23</sup> Perhaps, for holy things, ὅτι ἐργάων. <sup>24</sup> according to God, κατὰ Θεόν. <sup>25</sup> Or, God cooperates all to good: for the King's MS. reads, πάντα συνεργεῖ ὁ Θεὸς εἰς τὸ ἀγαθόν.

who are the called  
[o] according <sup>26</sup> to  
his purpose.

ceived and favoured by him, (see Rom. i. 6, and note [c] Matt. xx,) do by the gracious disposition of God concur and cooperate to their advantage, which sure is a sign that the Spirit of Christ by its intercession obtains for all such those things that are best for them, ver. 27, though not at present so pleasing for themselves.

29 For whom he did foreknow, he also <sup>27</sup> did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

29. For indeed whatsoever thus befalls us is not to be looked on as the act of man, by some general permission only of God, but as his special decree and choice for us. For all whom God hath foreapproved and acknowledged for his, according to the purport of the gospel, whom he knew as a shepherd doth his flock, John x. 14, (that is, the lovers of God, so favoured by him, ver. 28, and ch. xi. 2,) those he hath also foreappointed to suffer, 2 Thess. iii. 3, after the manner of Christ, Phil. iii. 10, that they might be like unto him as younger brothers unto the elder, Heb. ii. 10, and xii. 2, that he might have a church of persecuted Christians attaining to deliverances and to glory, ver. 18, just as he himself hath done before them.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

30. And those whom he hath thus predetermined to sufferings, those he hath accordingly called to suffer actually, 1 Pet. ii. 21; and those whom he hath thus called to suffer, those upon such trials sincerely passed he justifieth or approveth of, commendeth and pronounceth them sincere; and those again he either hath or certainly will reward with eternal glory.

31 <sup>28</sup> What shall we then say to these things? If God be for us, <sup>29</sup> who can be against us?

31. What difficulty then can there be in all this? what matter of doubt but that it will go well with us? For if God be a friend, all tends to our good, (which was the thing to be proved, ver. 28, and is proved convincingly, vv. 29, 30, by an argument called by logicians *Sorites*.)

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

32. For he that parted with his own Son in his bosom, and delivered him up to die for our sakes, how is it possible that he should not complete that gift by bestowing all other things that are profitable for us? and either afflictions or deliverances from present pressures, as he sees them most for our real advantage?

33 Whoso shall lay any thing to the charge of God's elect? It is God that justifieth.

33. Who shall produce any accusation against those whom God doth approve of? (this the Jews did most bitterly against the Christians, and especially against St. Paul, the apostle of the Gentiles, judging them

<sup>26</sup> to purpose, *πρόθεσιν*.  
ch. vi. 1. <sup>29</sup> who shall.

<sup>27</sup> hath preordained, *προώρισε*.

<sup>28</sup> What say we then?

for breakers of the law, &c., ch. ii. 1, and ch. vii. 2.)  
It is certain that God hath acquitted them.

34 Who is he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

34. And then who dares be so bold as to condemn them? As for us, whatever we suffer here, our comfort and sure ground of hope and rejoicing is, that Christ our Lord and Captain hath suffered before us, and, which is more for our advantage, to assure us of delivery either here or hereafter, our crucified Lord is risen again, is ascended to the greatest dignity, and now reigns in heaven, and is perfectly able to defend and protect his, and hath that advantage to intercede for us to his Father, (which he really doth, ver. 26,) to help us to that constantly which is most for the supply of our wants.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

35. And then it is not in the power of any persecutor on earth to put us out of the favour of God, or to deprive us of the benefits of his love to us, when Christ hath thus fortified us, and ordered even afflictions themselves to tend to our good: we may now challenge all present or possible evils to do their worst, all pressures, distresses, persecutions, wants, shame, the utmost fear and force, the sharpest encounters.

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

36. As indeed it is the portion of a Christian to meet with all these things in the discharge of his duty, and to have never a part of his life free from them, our Christianity being but as it were the passage to our slaughter, according to that of the psalmist, Psalm xlv. 22, spoken of himself, but most punctually applicable to us at this time, *For thy sake &c.*)

37 <sup>30</sup> Nay, in all these things we are more than conquerors through him that loved us.

37. No, certainly; we have had experience of all these, and find these have no power to put us out of God's favour; they are, on the contrary, the surest means to secure us in it, to exercise our Christian virtues, and to increase our reward, and so the most fatherly acts of grace that could be bestowed on us, through the assistance of that strength of Christ enabling us to bear all these, and be the better for them.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, <sup>31</sup> nor things present, nor things to come,

38. For I am resolved, that neither fear of death, nor hope of life, nor evil angels, nor persecuting princes or potentates, nor the pressures that are already upon us, nor those that are now ready to come,

39 Nor height, nor depth, nor any other

39. Nor sublimity of honours, nor depth of ignominy, nor any thing else, shall be able to evacuate the

<sup>30</sup> But ἅλλα οὐτε μέλλοντα.

<sup>31</sup> nor the present things, nor those that are to-come, οὐτε ἐνεστώτα

creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. promises of the gospel, or deprive us of those advantages which belong to Christians (according to God's faithful promises) immutably, irreversibly.

## CHAP. IX.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness [a] in the Holy Ghost, 1. These things being so, that there is no true purity or consequent justification to be had by the law of Moses, nor any way but by Christ, whatsoever ye think of me, (looking on me, I know, with an evil eye, as if I were your enemy,) I protest before Christ, and testify to you, my brethren of the Jewish nation, that truth, of which mine own conscience in the presence of the Holy Ghost (that is privy to and searcher of hearts) is witness to me,

2 That I have great heaviness and continual sorrow in my heart. 2. That the thought of my brethren the Jews, that depend upon the law, and confide in their own righteousness, and will not be brought to look after Christ, and that inward purity by him prescribed, instead of the external circumcision, &c., is matter of great grief and incessant torment to my soul.

3 For I could wish that myself were [b] accursed from Christ for my brethren, my kinsmen according to the flesh : 3. So far am I from deserving to be thought (as I am) their enemy, that I could be content that I were separate or excommunicate from Christ's church, not only to want the honour of apostleship, but to be the most abject creature, separate from the body of Christ, the communion of saints, and so delivered up to Satan (see note [e] 1 Cor. v.) ; or that, as Christ, being not accursed or worthy of any ill, became a curse for us, so after his example, any the saddest condition might fall on me ; or, if it were possible, and if it might any way tend to this end, I could, methinks, be content to part with all mine own hopes and interests in Christ, even mine eternal heaven and bliss, on condition my brethren and consanguineans, the Jews, would leave their trust in the law, and in their being Abraham's seed, and come in to the gospel, and make use of the privileges that are allowed them there. So passionate is my love toward them, that I could endure any loss by way of expiation for them, to rescue them from their infidelity, and the destruction that attends them.

4 Who are Israelites ; to whom *pertaineth* the adoption, and [c] the glory, and the covenants, 4. They being the people to whom Christ was primarily and principally sent, the posterity of Abraham and Isaac and Jacob, (and favoured by God for their fathers' sakes,) and honoured with the pri-

1 an anathema, ἀνάθεμα.

and the giving of the law, and <sup>2</sup>the service of God, and the promises;

vilege of being acknowledged as sons or people of God, the privilege of having God present among them, his majesty shining, as it did in the ark, <sup>1</sup> Sam. ii. 12, Psalm lxxxiii. 3; the covenants, that is, both the word of the covenant and the sacrament of the covenant, circumcision and sprinkling of blood, Gen. xvii. 10, Exod. xxiv. 8; the giving of the law to them in tables, the prescript manner of worship appointed by God himself, and the promises of the Messias, &c.

<sup>5</sup> Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, [d] God blessed for ever. Amen.

5. They coming from the patriarchs, and Christ the (incarnate) Son of God coming from them, taking his flesh, and being born of a Jewish woman, though he were above and over all creatures in the world, *God blessed for ever*, the title by which the one supreme God was known and expressed among the Jews.

<sup>6</sup> <sup>3</sup> Not as though the word of God <sup>4</sup> hath taken none effect. For they are not all Israel, which are of Israel :

6. But whatsoever becomes of these children of Abraham according to the flesh, yet for all this the promise of God made to him doth no way miscarry, the sins of Abraham's carnal seed cannot make God's promise to be frustrated, ch. iii. 3, (from which place to this, the discourse, begun ch. iii. 2, had been interrupted, and not resumed again till now, and here resumed and pursued,) for the promise was not made to his carnal but spiritual seed, to believers begotten after the image of his faith; the privileges made to Israelites do not belong to all that are of the stock of Jacob.

<sup>7</sup> Neither, because they are the seed of Abraham, are they all children : but, in Isaac shall <sup>5</sup> thy seed be called.

7. Nor doth the adoption (the second privilege, ver. 4.), or the privilege of being received in by God as his peculiar people, belong to all that are come from Abraham; for it was once said to Sarah, Gen. xxi. 12, that the promised seed should be confined to Isaac's line (or, from Isaac shall come the blessed seed, or, that shall be the blessed seed that comes from Isaac, see note [k] Matt. ii.), and Ishmael, though he were Abraham's child, should not inherit, nor have any part in it; or, (as Theophylact,) those shall be the seed of Abraham who are born after the manner of Isaac's birth, that is, by the word or promise of God.

<sup>8</sup> That is, They which are the children of the flesh, these are not the children of God: but the children of the

8. Which signifies, that the privilege of adoption belongs not to all Jews, or to men as being born of that stock, but being made over by promise, it belongs to those to whom the promise was made; that is, not to those that expect justification by observation of the

<sup>2</sup> the worship, ἡ λατρεία.  
have miscarried, ἐκτέλειπκεν.

<sup>3</sup> But it is not possible that, Οὐχ ὅσον δὲ ἐστι.

<sup>5</sup> the seed be called to thee, κληθήσεται σοι σπέρμα.

<sup>4</sup> should

promise are counted for the seed.

Mosaical law, of circumcision, &c., or depend upon their absolute election as Abraham's seed, and so live negligently and securely; but to the faithful regenerate Christians, which are the seed adumbrated in Isaac, and called the children of promise here, and heirs according to promise, Gal. iii. 29, the men to whom the promise belongs which was made to the faithful Abraham, and such as he was, begotten spiritually after the similitude of his faith, though they sprang not from his loins.

9 For this <sup>6</sup> is the word of promise, <sup>7</sup>[e] At this time will I come, and Sarah shall have a son.

9. For the birth of Isaac was an act merely of God's free mercy, a work of extraordinary providence, for which neither Abraham nor Sarah had any ground to hope, but only that promise made, Gen. xvii. 21, and xviii. 10, in these words, *According to this time*, (that is, the time of bearing children after conception,) *I will visit thee, and give thee a son*; by which it is clear, that the birth of Isaac was an effect of God's promise, and nothing else: and so, that they to whom the promise belongs, that is, not the natural sons of Abraham, but the spiritual sons, not they that descend from his loins, but they that follow the example of his faith, whosoever they be, Jews or Gentiles, may (upon obedience to the faith) and shall be accepted for his children, as Abraham was.

10 And not only *this*; <sup>8</sup> but when Rebecca also had conceived [*f*] by one, *even* by our father Isaac;

10. Another type there was, and proof of this, in the children of Rebecca, twins, which she conceived by our father Isaac, to wit, Esau and Jacob;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to [*g*] election might <sup>9</sup> stand, <sup>10</sup> not of works, but of him that calleth;)

11. For before their birth, and when neither had done good or evil, (which notes the Jews and Gentiles, the one considered without any respect of their legal services, the other of their idolatries,) that the intention and resolution of God to prefer one before the other might appear to be not on consideration of their (nor consequently of the Jews' and Gentiles') performances, but as an act of his own free disposal, in dispensing that greater measure of his favours as seemed best to him, (for that is meant by *calling*, see note [*c*] Matt. xx,) even to the Gentiles, which had done a great deal of ill, and not to the Jews when they rejected Christ, even though they performed some external obediences;

12 It was said unto her, The elder shall serve the younger.

12. It was revealed to her by God, that the elder of the twins should be inferior to the younger, (which

<sup>6</sup> speech was a speech of promise, ἐπαγγελίας γὰρ ὁ λόγος οὗτος. <sup>7</sup> According to this time, Κατὰ τὸν καιρὸν τούτου.

<sup>8</sup> but also Rebecca conceiving at once.

<sup>9</sup> abide, μένει.

<sup>10</sup> not from works, but from him, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ.

signifies, by way of accommodation, that the Jews, the elder people, who had the privilege as it were of primogeniture, should forfeit and lose those privileges which the Gentile Christians attained to, whom God after begat to himself.)

13 As it is written, Jacob have I loved, but Esau have I hated.

13. According to the prediction of the elder's serving the younger, Mal. i. 2, 3, which though it had been true in their persons, Jacob getting away the birthright first, then the prime blessing from Esau, yet it had not its primary completion in their persons, (it no way appearing probable, that Esau did in his person forsake the true God, and fall off to idols,) but had its principal and full accomplishment in their posterities, of whom Malachi hath delivered it from God, long after the death of both their persons, that God preferred the Israelites before the Edomites, though indeed their progenitors, Jacob and Esau, were brothers, and Esau the elder of them. By both which typical stories it is plain, that as God binds not himself to observe privileges, to give Ishmael inheritance with Isaac, only because he was born of Abraham as well as he, nor to prefer Esau before Jacob, and the Idumæans before the Israelites, only because they were of the elder house or line; so neither doth he bestow the promises made in Christ either as a prerogative of Israelites or a reward of legal obedience, but leaves himself free to receive Gentiles as well as Jews, nay, to call Gentiles and reject the Jews, and to accept of the Christian faith instead of the Mosaical observances; the internal, sincere, evangelical, instead of the external, legal obedience.

14 <sup>11</sup> What shall we say then? *Is there unrighteousness with God?* God forbid.

14. But do we not, by saying this, make God unjust? Is it not injustice in him to accept these, to have mercy on believing Gentiles, and to cast off Jews, that are Abraham's seed, which perform the ordinances of the law, circumcision, &c.? No, certainly; we charge nothing on God by this; that which we say is agreeable to his own words, Exod. xxxiii. 19.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

15. For there, upon Moses's desire to see his glory, he tells him his name by which he will be proclaimed, *I will be gracious to whom I will be gracious, &c.*; and so again, Exod. xxxiv. 6; that is, In shewing mercy I will do what I think good, without giving thee or any man any further account of it than mine own most gracious will and pleasure, (not that I have not

reasons to do it, but that I need not, in distributing of mercies, which have no foundation in the merits of men, render any other reason or motive but mine own will, whereby I may do what I will with mine own.) And accordingly God cannot now be restrained in reason or justice from shewing mercy to the heathen world, so far as to appoint Christ to be preached to them. For what should oblige or lay any necessity on him to damn or reject eternally every one that deserved it? From which declaration of God's it follows, that therefore God may most justly call, and accept, and have mercy on Gentiles, invite them to Christianity, though never so idolatrous, and then save them upon Christian, without legal performances.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

16. From which testimony it is plain, that this mercy is not the merit or due peculiarly of them that most violently pretend to have it so, and strive most for it, (that is, of the Jews, as is implied, ver. 31, though they strive not as they ought to do;) and again, that it is not any thing of merit in the Gentile for which God calls him to Christianity, (now the Jew hath rejected it,) as it was not all that Isaac could do by willing to bestow the blessing on Esau, nor that Esau could do by running to obtain it, when he came running and crying, *Hast thou but one blessing &c.*, (see Chrysost. tom. 5. p. 775,) but only the free mercy of God to undeserving Gentiles, (when the Jews have first had, and contemned this mercy.)

17 For the scripture saith unto Pharaoh, Even for this same purpose have I <sup>12</sup> [h] raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

17. And for the other part of the doctrine, against which injustice was objected, viz., that of the rejecting of the Jews, and not justifying them upon observation of Mosaical external performances, without inward purity preached by Christ; there is as plain a testimony again of God's, concerning his dealing in the like case, viz., shewing exemplary punishments on impenitent sinners (and such were the Jews that would not believe on Christ, but depended on the prerogative of their birth and legal performances): and this is in the case of Pharaoh, Exod. ix. 10, when after the sixth judgment, Pharaoh having hardened his own heart so long, and over and above frustrated Moses's special last warning, Exod. viii. 29, and hardened his heart that time also, ver. 32, (answerable to which was the Jews' resisting of Christ also after all the rest of the prophets, stoning the son after the

<sup>12</sup> raised thee.



servants, in the parable; and moreover resisting of the apostles' preaching through all their cities after Christ's resurrection, upon which God gave them up to obduration, and the apostles departed to the Gentiles,) God takes Pharaoh in hand, and saith he will harden his heart (ver. 12.) this time, though not before, ver. 14, and adds, that he had or would have cut him off with the pestilence (see note [i]), and utterly destroyed him from the earth, see ver. 15, in the præter, not future tense, but that he preserved him alive beyond his time, raised him out of that great danger or pestilential disease that had been upon the land for no other end but to make the divine power more illustriously visible in him, and make all the earth hear of the exemplary punishments of God, in this life, upon one that had thus often hardened his heart against God.

18 <sup>18</sup> Therefore hath he mercy on whom he will have mercy, and whom he will he [i] hardeneth.

18. From which speech of God's to Pharaoh it is evident, that as God in shewing mercy is not bound to render any reason of it beyond his own will, ver. 15, so when he delivers up an obdurate sinner to the obduration of his heart, this he may justly do if he please, especially when all that is done in this is not by infusing any quality into him, but by leaving him now to himself who had so often held out against God, and by inflicting that judgment on him on earth which had otherwise been at this time his portion in hell: and this for ends formerly mentioned, ver. 17. Whereas to many others, not so far advanced in obduration, he continueth his admonitions and chastisements, and by that means brings them to reformation. (And as this was most visibly true on one side in Pharaoh, and on many other men on the other side, to whom God shews himself thus merciful, infinitely beyond their merit, of which no account can be given by us, but only God's free mercy; so in the case in hand of the Jews and Gentiles, it is most observable, God's free undeserved grace is his only motive to shew mercy to the Gentiles, to call them to the gospel, and his free pleasure to deal thus with the incredulous obdurate Jews, to leave them at last to themselves, (upon their hardening themselves so oft, despising the prophets, crucifying the Son of God, and at last rejecting the apostles, and in them the Holy Ghost coming to them, fortified with that great testimony,

18 So then, "Απα οὖν.

(as of Jonas out of the whale's belly, which converted sinful Nineveh,) the resurrection of Christ from the dead,) and so by hiding from their eyes the things that belong to their peace, by withdrawing the gospel from them, to harden their hearts, (Matt. xiii. 14, Mark iv. 12, Luke viii. 10, John xxi. 40, Acts xxviii. 26, Rom. xi. 8.)

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

19. But upon this passage of Pharaoh it is or may be objected, If God after the sixth judgment hardened Pharaoh's heart, why doth he then expostulate or chide with him after that, as it is clear he doth, Exod. ix. 17, *As yet exaltest thou thyself?* for then God might be said to will his obduration, which he had inflicted on him as a punishment, and then what possibility was there for him to resist his will, that God should still find fault? (Parallel to this it may perhaps be objected in respect of the Jews, who, after God's delivering up the Jews to that obduration, foretold, Matt. xiii. 14, and intimated, (though not yet, at the speaking of those words, come to pass,) Luke xix. 42, that after the apostles' departing from them and preaching to the Gentiles, Acts xiii. 46, he yet by himself and his apostles reproves and chides them, when now the prediction of their subversion and total destruction is irreversibly gone out against them, Luke xxiii. 44.) To this objection most clearly and punctually proposed, (as it concerns Pharaoh at that time of his life, when God said, *As yet exaltest thou thyself?* and by intimation and analogy, as it concerns the Jews, his parallel,) and indeed to the whole matter before set down, the apostle answers, 1. by way of indignation against the objector, to repel the force of his argument, thus :

20 Nay but, O man, who art thou that repliest <sup>14</sup> against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

20. In matters that thus belong to the wisdom of God and his dispensations, what man shall dare object any thing against his proceedings? Shall the creature dispute with the Creator, or question him to what end he hath thus and thus dealt with him? Is there any reason to find fault with God (or so much as to make any reply to him) for asking that question of Pharaoh after that time, or doing any thing proportionable to that, to the Jews after judgment was gone out against them? In matters of just and equal God is willing to appeal to and to be judged by us, Isa. v. 3, Ezek. xviii. 25; but in matters of wisdom,

whether he hath done wisely or no, in expostulating with Pharaoh and the Jews, when he hath deserted and delivered them up irreversibly to the hardness of their own hearts, there is no reason in the world that what God hath done should be disputed against by us, or that he should be bound to render, or we be supposed to discern a reason of it.

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

21. Nay, we give that liberty to an ordinary tradesman, a potter by name, (God using that resemblance in this matter, Jer. xviii. 3,) of the same lump of clay to make one vessel for an honourable use, to be employed at the table, &c.; and while the wheel runs, or the stuff grows worse, or miscarries in the hand of the potter, Jer. xviii. 4, and so proves unfit for so good an employment, to make another for an inferior, less honourable use, as it seems good to him; and why may we not give God leave to have mercy upon one, who, according to the condition of things laid down in the gospel, is capable of mercy, and so to bring some Jews (a tithe of them, Isa. xvi. 14.) and a multitude of heathens to Christianity and to life, by their performance of those conditions on which God hath promised reception; and on the other side, to reject all obstinate contemners of them, to leave them in their obduration, nay, to deal with them as he did with Pharaoh, by withdrawing all grace, by hiding from their eyes the things that belonged to their peace after they have so long shut their eyes wilfully and resolvedly against the gospel, to harden them irreversibly, to make another kind of vessel of them, to some, though not an honourable use, Jer. xviii. 4, and so to fulfil that prophecy, Isa. vi. 10, *Make their hearts fat, &c., and that till their land be utterly desolate*, ver. 11; and all this upon their former obdurate their own hearts, Matt. xiii. 15, which is meant by the vessels miscarrying in the hand of the potter, that is, while he was doing that toward them which belonged to their peace? This being premised for the repelling of the disputer, he now proceeds to a more punctual, clear, satisfactory answer, by way of question also or interrogation, which may be easily dissolved into this positive conclusion:

22 <sup>15</sup> What if God, willing to shew his wrath, and to make his power known,

22. God, on purpose to express his wrath visibly in this life upon Pharaoh, (and in like manner on the rebellious Jews,) and to make other nations to take

<sup>15</sup> But if, *Ei δέ*.

endured with much  
longsuffering the  
vessels of wrath fitted  
to destruction :

notice what God is able to do in the punishing of sinners, (an effect of which you may see clearly in the Philistines, who took warning by the story of Pharaoh, 1 Sam. vi. 6,) suffered this man to live when he was fit for nothing but hell, (having filled up the measure of his iniquities,) by his continuing alive, to shew some exemplary judgments upon him : wherein yet there was longanimity expressed, and mercy to him, this estate on earth being more tolerable than it had been to have been thrown into hell presently ; as also to the Jews it was, in not cutting them off presently upon their direful rebellions, (as most justly he might,) but suffering them to continue a people some time after the crucifying of Christ, and the apostles' preaching his resurrection to them, nay, sending them still to preach over every city of Jewry, as Moses was sent to Pharaoh after God's hardening his heart. All which being an act of longsuffering to them, was designed by God to this end of magnifying his judgments on those who should persist in their obstinacy, and shewing forth his power most illustriously in their destruction. Well, then, this on Pharaoh and on the Jews was done first to shew God's wrath in punishing of obdurate sinners ; but that is not all.

23 And that he  
might make known  
the riches of his  
glory on the vessels  
of mercy, which he  
had afore prepared  
unto glory,

23. There was another more remote end of it (see ch. xi. 11, 12) ; by this means of discernible severity on them to illustrate and set forth more notably his abundant goodness to others, to afford the gospel, and the benefits of the coming of Christ, and his presence here on earth (for that seems to be the meaning of the word *glory*, as that notes the presence of God among the Jews, see note [c], and note [c] John i.) on some others, whom he had prepared and fitted beforehand for these more honourable purposes, believing in Christ here, and reigning with him hereafter. (And thus that is true also which was said in the other part of ver. 18, He decreed to shew mercy on the Gentiles and others believing in Christ, as he hardened the vessels of wrath, the obdurate contumacious Jews.)

24 Even us, whom  
he hath called, not  
of the Jews only,  
but also of the Gen-  
tiles ?

24. Even us, to whom God hath vouchsafed this favour of revealing Christ to us, some of us Jews, but the far greater number of the Gentiles, who have made use of that mercy of his, and obeyed his call,

25 As he saith also  
in Osee, I will call  
them my people,

25. According to that prediction in Hosea, ch. ii. 23, where God saith, *I will say unto them which were*

which were not my people; and her beloved, which was not beloved.

*not my people, Ye are my people; and I will have mercy on her which had not obtained mercy; which notes God's receiving the Gentiles into the church, which was an act merely of God's mercy (at which the Jewish believers were astonished, Acts x. 45-) utterly undeserved.*

26 And it shall come to pass, *that* in the place where it was said unto them, *Ye are not my people; there shall they be called the children of the living God.*

26. And according to that other saying of Hosea, ch. i. 10, which is thus to be rendered out of the original, *And it shall come to pass instead of that which was said to them, Ye are not my people, it shall be said to them, Ye are the sons of the living God; which place seems to belong to the Jews (not Gentiles), those of them that should believe at the preaching of the gospel, (for so the next verse, Hosea i. 11, seems to import, and the place which here follows of Isaiah,) now after they had been carried captive so oft, and so severely punished by God for their sins.*

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

27. Whereupon Isaiah also prophesies and proclaims concerning the Jews, Isaiah x. 22, 23, thus: *Though the number of the people of the Jews be as the sand of the sea, the number of carnal Israelites never so great, yet a very few of them shall believe in Christ, (see Acts ii. 47,) or, as it is in the original, return, that is, convert from their rebellions to Christ.*

28 [k] For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

28. For the Lord shall deal in justice with or upon the land of Judæa (the people of the Jews) as one that perfects or makes up an account, and casts off, that is, which in making up an account of a stewardship, having balanced the disbursements with the receipts, leaves some small sum behind; be there never so many of that people, there shall but few be left, the far greater part being involved in infidelity first, and then in destruction.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrhah.

29. And as Isaiah saith again, (note [g] ch. i,) of the same people, *Unless the Lord of the hosts of angels and stars in heaven, and of the whole frame of the world, had left to us Jews a seed, (in which, as other things when they are dead use to revive, so that people, almost utterly destroyed, might have some possibility of springing up again,) or, as the original in Isaiah hath it, a very small remnant, we had been as utterly destroyed as Sodom and Gomorrhah were.*

16 escape, σωθήσεται.  
even make a summary account on the land, or, the Lord shall make an account on the land, perfecting and cutting short.

17 perfecting and cutting off the account in justice, the Lord shall

30 What <sup>18</sup> shall we say then? That the Gentiles, which followed not after righteousness, have [1] attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, <sup>19</sup> hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at <sup>20</sup> that stumblingstone;

33 As it is written, Behold, I lay in Sion <sup>21</sup> a stumblingstone and rock of offence: and whosoever believeth on him [*m*] shall not be ashamed.

30. To conclude, therefore, that which all this while hath been a proving (and to the proving of which all that hath been said in this chapter must be referred, as premises to infer this conclusion and no other) is this, That the Gentiles, that strove not for justification, that did not so zealously pretend that they were the favourites of God, did attain to it by receiving the faith of Christ: upon which, though they had formerly been idolaters, they were justified.

31. But the Jews, that did most diligently contend to be justified by the law, did not yet outrun the Gentiles, attain the goal, or get justification before them; but on the contrary, the Gentiles have gotten the advantage of them very much.

32. And why not? Why, because they sought it not by Christ, or by the evangelical way, nay, could not endure that when it was revealed to them, but only by the privileges of being Jews, and performance of external legal observances, and so fell down in the midst of their race, being not patient to believe that their law should be abolished, (or that Christ, that was born, lived, and died in a mean condition, should be the Messias of the world, 1 Cor. i. 23,) but upon that one prejudice casting off all Christianity,

33. According to that which is written, Isaiah xxviii. 16, *Behold I lay in Sion a stone, tried and precious*, (see note [b] Matt. x,) but such an one as the Jews should stumble at, thinking it contrary to the Mosaical way, and so falling off from and persecuting Christianity; which, notwithstanding, the true orthodox faithful Christian will still adhere to, and hold fast, and never forsake or deny Christ, (see ch. x. 11, and 1 Pet. ii. 6,) nor consequently shall he ever be denied or forsaken by him.

The sum then of this whole chapter will be reduced to these five heads: first, the privileges of the Jews, and among them especially Christ's being born of that stock; secondly, that those of them which resisted and believed not in Christ were delivered up to obduration by God, and the Gentiles taken in in their stead; thirdly, that it was most just in God to deal thus with them; fourthly, that some of the Jews at that time believed in Christ; fifthly, that the cause that the rest believed not was, that after a pharisaical manner they sought justification by the works of the law, circumcision, &c., despising the faith and doctrine of Christ, and that evangelical way of justification, and so stumbled at the Christian doctrine which they should have believed, were the worse for him, and the preaching of the apostles, by whom they should have been so much the better.

<sup>18</sup> say we then: ch. vi. 1.

<sup>19</sup> came not foremost, οὐκ ἔφθασε.

<sup>20</sup> the, τῷ.

<sup>21</sup> a stone of offence and a stone of scandal, λίθον προσκόμματος, καὶ πέτραν σκανδάλου.

## CHAP. X.

**BRETHREN,** 1. And as before, ch. ix. 1, so now again, I must confess to you, (my brethren, the Christian Jews,) that whatever the Jews believe of me, as though I were their enemy, there is none more passionately and tenderly affected to them than I am. From this it is, and nothing else, that I do so heartily desire and pray to God for all that people, that they may timely believe and turn unto Christ, that so they may be delivered at this time and escape, (and not be involved in the fatal destruction that attends that people,) and withal be saved eternally by so doing.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

2. For I must testify this of them, that they are, very many of them, great zealots for their law, as that which is commanded them by God, and so in their way zealous to have God obeyed; but for want of true knowledge, which the gospel offers them, and they will not receive, they are mistaken in their zeal, are not such zealots as they ought to be.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

3. For they being not satisfied in the truth of what we teach them, particularly of God's way of justifying men under the gospel, and desiring and intending to be justified by the law, their external legal observances, they will not part with them, and thereupon have refused that evangelical way of justification, which is so much better than that.

4 For Christ is the end of the law for righteousness to every one that believeth.

4. For Christ hath consummated and reformed the law of Moses, requiring internal instead of external obediences, and hath set up a new way of justification, which belongeth to all those that believe and obey him, though they do not perform the law.

5 For Moses describeth the righteousness which is of the law, That the man which [b]doeth those things shall live by them.

5. For, Lev. xviii. 5, the way of being justified under the law is set down by Moses to be a task of strict performances required of us, that he that will be justified by that must never offend against any part of it; for upon those terms only justification is promised there; and he that offends once is guilty of all (that is, hath lost all pretence of justification by that); and this every man doth; and so this is not so excellent and happy a course, that ye should be so fond of it; and withal it consisteth of a great burden of ceremonies and external performances, all required to justify a Jew, before the coming of Christ; and Christ, that requires the substantial duties required by those shadows, hath done you no injury to free you from them.

1 the good pleasure of my heart, ἡ εὐδοκία τῆς ἐμῆς καρδίας.

2 escape.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to [c] bring Christ down from above.)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? [d] The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

6, 7. But that justification which is to be had by the gospel is not on such strict, difficult terms, above the reach of our knowledge or our strength; that description of the perspicuity and intelligibleness of God's commands, (given then by Moses to the people, and setting life and death before them,) Deut. xxx. 12. being very fitly applicable to the gospel; viz., that it is neither obscure, nor such as depends on any difficult performances of ours, but on that which Christ hath done for us. The Christ by which we are to be justified is not by any pains of ours to be fetched down from heaven; he came down himself, and died for us; nor is he to be fetched out of the abyas by us, he is risen again of himself for our justification, (to obtain pardon for our past sins, upon our reformation for the future, and to give us grace to do so;) and these two being the two main parts of our faith, signify this truth, that all that is required of us is by him made very plain to be known, and possible to be performed; all the difficult part is performed by himself, and the easy required of us.

8. But thus the evangelical justification is described: That which is required of us toward it is within the reach of any ordinary understanding to conceive, being proclaimed by us to all that will believe, and within the compass of a Christian to perform, through Christ that strengthens him; a sort of precepts so agreeable to human nature, and so familiar to our knowledge, that thou mayest, without much pains, learn them thyself, and teach them others, and (for thy practice) with pleasure and felicity perform them; which character cannot so fitly belong to any thing as to the way of faith and new obedience set down in the gospel, which we now preach unto you, in opposition to that other of legal performances, which had so much of unprofitable weight, and even impossibility in it.

9. And this but of two parts as it were, one for thy mouth, the other for thy heart, ver. 8; for thy mouth, that if in spite of all persecution and danger that shall attend the profession of the Christian faith, thou shalt yet venture all, and make profession of it; and in thine heart, as the principle of Christian practice, believe the resurrection of Christ, and conform thy practice to that belief, in forsaking of sin, and arising to new life, in imitation of Christ's rising from the grave; thou shalt escape this huge judg-



ment impendent on the Jews, and withal be justified and saved eternally.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

10. For the justifying faith is only that practical of the heart which must have confession of the mouth go along with it, and that shall give you your part in that great delivery, (see ver. 13,) and in that eternal rest hereafter.

11. For to that is applicable that of Isa. xxviii. 16, made use of here, ch. ix. 33, and 1 Pet. ii., that whosoever believeth on him shall be certainly owned and saved by him: see note [m] ch. ix.

12. And in this, it is not being circumcised, or of the stock of Abraham, that will do any man any good, or the wanting of it that will hurt any; there is no difference of Jew or Greek, so that one should be more acceptable to God than the other; for he is the common Lord and Father of both, abundantly merciful unto all, both Jew and Gentile, that give up their names unto Christ sincerely, live obediently and faithfully in his family.

13. For to these times peculiarly belongs that promise in Joel ii. 32, (see Acts ii. 21,) that when the great calamity befalls the Jewish nation, and all other confidences fail, and prove treacherous, they that should constantly confess, pray, and adhere to Christ, should be delivered from it: and this as a pledge of eternal deliverance or salvation.

14, 15. But here the Christian Jew objects against St. Paul, in the name of the unbelievers, that be the condition of evangelical justification never so easy, (but the acknowledging of Christ, giving up their names to him;) yet how is that believing possible for those that hear not of him, which it is clear they cannot do except they be preached to? and when the apostles have left the Jews and gone to the Gentiles, and yet there is no preaching to be had but by them, either personally, or by some sent by them, how now shall the Jews do? how is it possible for them to believe? or well done of the apostles thus to leave them?

16. This objection may easily be answered: that if all to whom the gospel hath been preached had received and obeyed it, there would have been no place for this objection of the Jews; for the gospel hath been preached through all the cities of Jewry

8 he is the same Lord of all, rich, αὐτὸς Κύριος πάντων, πλουτῶν.

before the apostles left them; but the only fault is, they have not believed it, nay, not any considerable number of them; and that was foretold by Isaiah, that when the Jews should have the gospel preached to them they should generally give no heed to it.

17 <sup>4</sup> So then faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, [e] their <sup>5</sup> sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are no people*, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that <sup>6</sup> [f] asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

17, 18. And therefore, although it be most willingly granted, that preaching is necessary to receive the faith, and that none can preach but he that is sent and appointed by God, (see note on John x. 34.) that mediately or immediately hath received commission from heaven; yet this objection is of no force, for the Jews through all their cities have certainly had the gospel preached to them by the apostles, according to Christ's command, that they should go over all the cities of Jewry, Acts i. 8, before they went to the Gentiles: and to this may be accommodated that of Psalm xix. 4, as if by that were foretold, first, that their preaching should be afforded to all the land of Judæa, and then, that they should proceed and preach also to the whole world beside.

19. On the other side, can the Jews be ignorant, that upon their provoking God, God will cast them off, and prefer even the heathen before them? It is impossible they should be ignorant, if Moses or the prophets' writings be heeded by them; for of them first Moses saith, Deut. xxxii. 21, by way of prediction of these (as story of those) times, They have moved me to jealousy with that which is not God, angered and provoked me by preferring idols before me, and I will make them jealous with a no-nation, give the Philistine victory over them then, and now take the Gentiles, and prefer them before them, and make them angry (as now they are) to see them taken in their stead, more favoured by God than they.

20. Then by Isaiah, lxi. 1, who saith in plain words, that the heathen world, that was far from thinking of such a dignity, should have the gospel preached to them, and receive it.

21. Whereas, ver. 2, he saith to the Jews, that though he shall most diligently have called and sent apostles unto them, never giving over, till their measure of iniquities being filled up their destruction was now at the door, as a night at the end of a long day, yet they will continue refractory, and not believe the

<sup>4</sup> Faith indeed, "Απα η πίστις. not of me.

<sup>5</sup> voice is gone out into all the land.

<sup>6</sup> inquired

gospel of Christ: which sure is a testimony both that the Jews have had and rejected it, and that this dealing of the apostles was in all reason to be expected by them.

## CHAP. XI.

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

1. Here it will be objected again, that by this it seems to be concluded, that then God hath utterly cast off the Jews, his ancient people, having cast them off from the preaching of the gospel. To this I answer, that the objection is utterly causeless and groundless; for that the Jews are not utterly cast off, I myself am a visible example, who had not only the gospel revealed to me from heaven by Christ, but am employed as an apostle to preach to others, who yet am an Israelite, as lineally descended from Abraham, by Benjamin, as any can be supposed to be.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he <sup>1</sup> [a] maketh intercession to God against Israel, saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

2, 3. God hath according to his threats, Deut. xxix. 28, cast off the rebellious Israelites; but those whom he did foresee to be such whom he might, according to the rules which in the gospel he hath prescribed, approve and love, his honest, faithful servants, that have any kind of probity in them, those sheep that hear his voice, he hath not now cast off, or passed any decree against them: of which kind, though they seem but few, yet are there not so few. In like manner as in the story of Elias, 1 Kings xix. 10, when he comes to God, and complains of the wickedness of that people, their murdering God's prophets, and throwing down his altars, (then built by pious men of the ten tribes to serve God with, when they were not permitted to go to Jerusalem, in which case the prohibition of building private altars is by the learned Jews said to have ceased,) and doing it in so universal a style as if he were the one only pious man left in the land, and that that was the reason that they now plotted and attempted to kill him also.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

4. To this complaint he receives answer by the voice from heaven, 1 Kings xix. 12, in these words: I have reserved, or left for myself out of that deluge of sin, wherein the ten tribes are involved, or, (as the Hebrew may be rendered,) I will reserve a remnant of seven thousand men, which have not, or shall not bow the knee to Baal, (as there were some that observed that law, and so were exempt from the de-

<sup>1</sup> brings a charge.

struction wrought on the Jews by Nebuchadnezzar, Ezek. ix. 4.

5 Even so then at this present time also there <sup>2</sup> is a remnant according to the election of grace.

5. So at this season some, though a few in proportion, have been preserved, such as, according to the rules of the gospel, God hath determined to receive, humble, obedient servants of his, which have readily received the faith of Christ, (answerable to those, ver. 4, that bowed not the knee to Baal,) and from their former sins did now, on Christ's call, turn to him, and so were capable of that justification brought in by Christ: which, consisting in pardon of sins to all penitent believers, and not in rewarding of works, belongs to those which thus return to him: (see note on 1 Peter ii. 6.)

6 And if by grace, then ~~is it~~ no more of works: otherwise grace is no more grace. <sup>3</sup> But if ~~it be~~ of works, then is it no more grace: otherwise work is no more work.

6. And if this means of reserving of them and of their escaping out of that deluge were by the mercies of God in Christ, and their embracing the gospel the only condition required on their part to make them capable of it, then sure is it not by adhering to the Mosaical performances, nor by special merit of their own, imputable to themselves, for then the gospel were not the gospel. But if it be of works—

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

7, 8. The short then is, that the generality of that people have not attained that justification that God will crown, but the election, the remnant (see note [b] Luke xiii. and note [c] 1 Pet. ii.) that being called by Christ did not neglect to make use of it, these have attained it; but all the rest, that made not use of that grace, (resisted Christ when he was preached to them,) these have grown obstinately blind: and in them is performed what Isaiah, ch. xxix. 10, spoke of those who had first hardened their hearts against God, God gave them up to absolute obduration and blindness and deafness, and so they continue unto this day.

8 (According as it is written, God hath given them the spirit <sup>4</sup> of [b] slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a <sup>5</sup> trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and <sup>6</sup> bow down their back away.

9, 10. And so what David said prophetically of some in his time, Psalm lxix. 22, (by way of retribution to their sins,) that the things that were for their good, their very necessary food and refreshment, should turn to their mischief; so doth the preaching of the gospel now to their obduration. As he said that they should be blinded, and go stooping, not able to look up to heaven; the like is now fallen on the Jews; the preaching of the gospel hath been their

<sup>2</sup> hath been, γέγονε.

<sup>3</sup> The King's MS. omits these words to the end of the verse, and so doth the ancient Latin translation, and Origen, Chrysostom and Ambrose.

<sup>4</sup> of senselessness, eyes not to see, ὀφθαλμοὺς τοῦ μὴ βλέπεω.

<sup>5</sup> gin and trap, θήραν καὶ σκάνδαλον.

<sup>6</sup> bow thou down, σὺγκνέψων.

obduration; they are the worse, not the better for it; they are blinded, and able to see nothing of heavenly things.

11 <sup>7</sup> I say then, Have they stumbled that they should [c] fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

11. But here it is again objected, that this doctrine of ours concludes us to think that the Jews are utterly cast off, by this their not receiving the gospel, and that now they are past all hope of recovering. To this I answer again, that this is not our doctrine, or duly concluded from it, but this only: that as by their obstinacy the Gentiles have received a huge advantage, the gospel preached to them by us, when we were driven away by the Jews; so the Gentiles receiving the gospel hath been made use of by the infinite wisdom of God to make the Jews jealous and emulous, and troubled to see themselves so outstripped by those whom they so contemned, so to make that emulation an instrument to bring them in to Christ also.

12 Now if the fall of them be the riches of the world, and <sup>a</sup> the diminishing of them the riches of the Gentiles; how much more their [d] fulness?

12. And if by thus punishing of their unbelief and obduration, so much advantage have accrued to the Gentiles, and so the multitude of the Jewish unbelievers hath been the means of converting many heathens, how much more shall the addition of the multitude of Jewish believers, if they shall yet repent and come in, be matter of confirmation of the faith to the Gentiles, and a means to bring them all to receive it, to convert the Gentiles over all the world?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

13. This of the multitude of the converted Gentiles I speak with some reflection on myself, and therein I proclaim the success I have had in preaching to the Gentiles, (many of whom have been converted by me:)

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

14. To this end, that I may work some emulation or jealousy in my brethren the Jews, and bring some of them to repentance, and belief in Christ.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

15. For if the casting off the contumacious Jews be a means of sending and spreading the gospel to the Gentiles, and so of bringing them into the church, and obtaining pardon for them upon their repentance, what a miracle of mercy will it be for these Jews now to repent, and to be actually reassumed into God's favour, and to receive the faith of Christ! Even as great a miracle, as fit to work upon the Gentiles (both to make them all believe on Christ, when his

<sup>7</sup> Do I say then, Have they not stumbled that they might fall? λέγω οὐκ, μή κταίσαν, ἵνα πείσων; <sup>8</sup> their paucity, ἥρτημα αὐτῶν.

crucifiers do so, and rejoice at this happy turn) as if they should see them raised from the dead again.

16 <sup>9</sup> For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches.

16. And sure they are not yet so totally rejected, the whole nation of them, but that God hath still some respect unto them, if more of them will believe and come in to Christ also, as some have done; for as when the cake of the first of the dough is offered up for a heave offering, Num. xv. 20, the whole lump or mass of dough is by that means hallowed; so if the patriarchs, Abraham, &c. were persons so favourably looked on by God, then there is no doubt of it, but that the rest of the whole nation, that sprang from them, are so looked on also, if they be believers, and so capable of God's mercy, as Abraham was, or if now they shall return and repent and come in to Christ. And therefore in the mean time they ought not to look on themselves with desperation, nor to be looked on with despising and censure by the Gentiles.

17 And if some of the branches be broken off, and thou, being <sup>10</sup> a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

17. But, on the contrary, if God, in his just judgments on the Jews, have broken off some of them, as branches from a tree, and ingrafted thee (the Gentiles) as a scion is wont to be, in that place where the branch was cut off, and so made thee partaker of the juice of the root and the fatness of the good olive tree, that is, of Abraham, made thee partaker of the promises to his seed, remission of sins, and justification; (see ver. 24.)

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

18. Do not thou triumph over them: and for those of them that have received the faith, but stand zealously for their ceremonies of the Mosaical law, do not thou despise or reject them for that; or, if thou be apt to do so, then, for thy humiliation, remember, that Abraham being the root from which the Jews naturally spring, and the Gentiles only grafted in, you being now but branches at most, and not the natural seed of Abraham, must not think higher of yourselves than of Abraham, and that natural seed of his, all Christian Jews that lineally descend from him, and by being believers partake of his faith also as well as of his flesh: (see ch. xiv. 1.)

19 Thou wilt say, The branches were broken off, that I might be grafted in.

19. Or if thou that art a Gentile shalt, for the magnifying thyself and despising the Jew, think fit to pretend that the Jews were rejected on purpose that the Gentiles might be taken in in their stead;

20 Well; because

20. The answer to such is ready; that if this be

<sup>9</sup> And if, *Εἰ δέ.*

<sup>10</sup> wild olive branch, *ἀγρίελαος.*

of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear :

true, yet there is little matter of security or boasting for them ; for it was their pride and contumacy and infidelity that provoked God (ver. 21.) to break them off, and it is thy faith by which thou wert received and still continuest in ; and if thou become guilty of the same sins, thou art to expect the like fate with them, and therefore art not to boast of thy condition, (which is quite contrary to the nature of justification by faith, for that is not founded in any merit of thine, but only upon the promise of God through Christ to accept thee upon thy repentance and sincere reformation, and practice of Christian virtues, of which humility and charity are the chief, and those most contrary to boasting over and despising of other men,) but with all humility to work out thine own salvation.

21 For if God spared not the natural branches, take heed lest he also spare not thee.

21. For if God proceeded with so much severity against his own people the Jews, ye are in reason to expect no less severity to you Gentiles, if ye do not obey the gospel, and live regularly according to the dictates of Christ.

22 Behold therefore the goodness and severity of God : on them which fell, severity ; but toward thee, goodness, if thou continue in his goodness : otherwise thou also shalt be cut off.

22. Two things then there are in this matter most visible and remarkable, the abundant kindness of God, and withal his severity ; severity on the Jews that stand out contumaciously against the faith of Christ, but infinite mercy on the Gentiles if they make that use of his mercy afforded them which is fit, if having received they obey the gospel and walk worthy of it ; for otherwise they must expect severity also.

23 And they also, if they abide not in unbelief, shall be grafted in : for God is able to graff them in again.

23. And so likewise nothing can keep the Jews in this state of rejection or excision but their wilful continuing in unbelief, which when they break off, God can and certainly will receive them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted <sup>12</sup> contrary to nature into a good olive tree : how much more shall <sup>14</sup> these, which be the natural branches, be grafted into their own olive tree ?

24. For if ye Gentiles, which were a kind of wild olive branch, were taken off from the wildness natural to you, and ingrafted into the stock of Abraham, received into the church, grafted into the stock of a good olive tree, from which the Jews were cut off, which is not only against the custom (see note [f] 1 Cor. xi.) of the Jews, grounded on Lev. xix. 19, who use not to graff one tree upon another of another kind, but more generally against what could be expected in reason, and against all laws of grafting, (for, first, the good olive being the fattest of trees

11 hast stood, ἵστηκας.

12 cut off from the wild olive tree which was natural to thee,

ἐκ τῆς κατὰ φύσιν ἐξέκοπης ἀγριελαιου.

13 beside nature, παρὰ φύσιν.

14 these, which

are according to nature, οὗτοι οἱ κατὰ φύσιν.

admits no ingrafting, graffs will not prosper in any fat tree or stock, no olive graff prospers, unless it be in an hungry stock ; secondly, no graff converts into the nature or quality of the stock, but still retains its own ; and therefore, thirdly, men always graff a good fruit into a wild, an apple into a crab, &c., they never graff a wild fruit into a good one,) how much more shall the Jews, which are branches of this stock, and of the same kind, branches of that very tree into which you Gentiles are now ingrafted, be now, if they shall yet believe, grafted in also, according to that custom of grafting most ordinary among the Jews, to graff one tree upon another of the same kind!

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits ; that <sup>15</sup> blindness in part is happened to Israel, <sup>16</sup> until the fulness of the Gentiles be come in.

25. For I shall declare this mystery to you, this great secret of God's providence, (which may keep the Gentiles from being proud, vv. 18. 20,) viz., that a great part of the people of the Jews are now at this present become blind, and that that is made use of by God, that, by occasion of that, the gospel may (by departing a while from them) be preached to and received by the generality of the Gentiles, and they compacted into Christian churches, (and this in very mercy to those Jews, that they by seeing the Gentiles believe might at length be provoked to do so too, by way of emulation, vv. 11. 31.)

26 And so all Israel shall <sup>17</sup> be saved : as it is written, There shall come out of Sion the Deliverer, and shall [e] turn away ungodliness from Jacob :

26. And so all the true children of Abraham, Jews and heathens both, but particularly the remnant of the Jews, shall come in and repent, and believe in Christ : and this agreeably to that prophecy, Isaiah lix. 20 : There shall come to Sion a redeemer—some powerful means shall be used to bring the Jews to repentance and reformation of their impieties—or a deliverer to them that turn from iniquities in Jacob, who shall rescue all the penitent believing Jews from the approaching evils.

27 <sup>18</sup> For this is my covenant unto them, when I shall take away their sins.

27. And so by this means God's covenant shall be made good to them, in bringing them to reformation and amendment, and then accepting and pardoning as many as shall come in after all this.

28 As concerning the gospel, *they are* enemies for your sakes : but as touching the election, *they*

28. It is true indeed, and observable to you Gentiles, that in respect of the present preaching of the gospel, they are now laid aside as persons utterly rejected, on purpose that ye may receive the benefit of

<sup>15</sup> obduration is in part befallen, *πάρσις ἀπὸ μέρους γέγονεν.*  
of the Gentiles do come in, *ἕως οὗ εἰσέλθῃ.*

<sup>16</sup> so long till the fulness

<sup>17</sup> escape, *σωθήσεται.*

<sup>18</sup> And, *καί.*



are beloved for the fathers' sakes. it. The apostles having preached throughout all their cities, and succeeded so ill among them, are now departed to you Gentiles, and have given them over; but yet, for as many of them as any means will bring in, in respect of the promises made to that people for Abraham's sake, (see note [b] 1 Pet. ii.,) and the special favour of God to them, they are still so far loved by God, that if they will come in, and be capable, they shall be received by him, and to that end this dispensation of mercy and providence, the calling and converting the Gentiles, is now made use of as the last and only probable means to work on the Jews, vv. 11. 14.

29 For the gifts and calling of God are without repentance.

29. For God's special favours allowed to this people, and his promises made to their fathers, are such, as that he will never change or repent of them, ver. 1, and consequently will still make them good to them upon their repentance; and to that end doth in his providence use a most excellent way to bring the obdurate Jews to repentance, by shewing them the issue of the gospel among the Gentiles, that that may provoke them by way of emulation not to fall short of such heathens whom they have so long despised.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

30. For as ye Gentiles having gone on in a long course of idolatry, have now, upon the Jews rejecting the gospel, had the gospel preached to you;

31 Even so have these also now not believed, <sup>20</sup> that through your mercy they also may obtain mercy.

31. So the Jews of this age having been contumacious, and from whose disobedience it is that this mercy hath come to the Gentiles, shall by this very means (this mercy upon you in suffering the gospel to be preached to you) reap some considerable benefit also, viz., be stirred by emulation to look after the gospel thus believed on by the Gentiles, and count it a shame to them, a people so favoured by God, if they be not as wise or pious as the Gentiles, which from their idolatry they now behold to come in and believe on God.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

32. All this serves to illustrate the grace and mercy of God both to Jews and Gentiles, that both may attain salvation by his grace, without which neither of them can be saved. For God hath permitted the Gentiles first, and now the Jews and all sorts of men, to wallow in disobedience and contumacy, that by that means he might reduce both. The Gentiles being idolaters had Christ preached to them, which was occasioned by the Jews rejecting of him, for

<sup>19</sup> formerly were disobedient, *πότε ἠπειθήσατε.* they also, *τῷ ἐμετέρῳ ἐλέει, ἵνα καὶ αὐτοί.*

<sup>20</sup> to the shewing mercy upon you, that

thereupon the apostles left them, and preached to the Gentiles. The Jews thus contumacious see the Gentiles believe in Christ and receive the Holy Ghost, Acts x., and are in any reason by that means to be stirred up to emulation, not to be behind them in piety, that so, many of them may come in and believe on Christ; and so (by this means thus wisely disposed by God) God hath fulfilled his great counsel of goodness toward all, in shewing undeserved mercy upon each of them, Jews as well as Gentiles.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways <sup>21</sup> past finding out!

33. O the depth of the abundant goodness of God, in bearing the contumacy of the Gentiles first, and then of the Jews; and of his wisdom, in making the desertion of the Jews a means of calling the Gentiles; and of his knowledge, in knowing how (probably) to work upon the most obstinate Jews, viz., by envy and emulation toward the Gentiles, (as also by those heavy calamities that according to Christ's prediction fell upon them, see note [e]:) how unsearchable are his determinations, and how admirable his ways of bringing them to pass!

34. For who hath known the mind of the Lord? or who hath been his counsellor?

34. According to that of Isaiah xl. 13, that his ways are in wisdom so much above ours, that no thoughts of ours are fit in any degree to be taken into counsel with him. It is impossible all the men upon the earth could have foreseen these methods, or ever have thought to have advised them.

35 Or who hath first given to him, and it shall be recompensed unto him again?

35. And the justice is such also, that no man can speak any thing against the equality of his proceedings herein; for, first, it is a matter of mere bounty and goodness, and every man may with his own do what he lists; no man can claim any thing that hath not been allowed him, and therefore there can be nothing of injustice objected to him if others have been more bountifully treated; and yet further, secondly, the Jews themselves thus deserted of God have their ways of mercy also if they do observe it.

36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

36. For the whole dispensation of grace, calling and salvation both of Jews and Gentiles, is to be imputed to God's free undeserved mercy; the mercy of the call is from him, all good is received by him, and the honour of all belongs unto him; and therefore to him be ascribed all the glory of this and all other things for ever and ever. Amen.

The sum then of this chapter being the setting forth the great mercy and wisdom of God toward Jews and Gentiles, but particularly toward the Jews, (who though for their crucifying of Christ,

<sup>21</sup> not to be traced, ἀνεξιχνίαστοι.

and contumacy against the Spirit in the preaching of the apostles, they were so far forsaken, as that leaving them the apostles departed to the Gentiles, yet were by way of rebound benefited by this preaching to the Gentiles, provoked to emulation by the multitude of the converted Gentiles, and so themselves brought to believe also, great multitudes of them,) is said to be a great mystery, ver. 25, and so intimated again, ver. 33, &c., and seems to be the very doctrine to which St. Peter refers, 2 Pet. iii. 15, concerning God's longanimity, deferring and delaying his execution on his enemies (foretold Matt. xxiv.), on purpose that as many Jews as possibly might, should before that be brought in to believe, and so escape their parts in that judgment. This is the plain meaning of what St. Peter expresses by, *Account the longsuffering of our Lord deliverance*: to which he saith that Paul had written parallel in many places, and withal tells us that what he had written on that subject was much mistaken, and wrested to very distant doctrines in those first times, and so hath been ever since, as to that of the millenaries of both sorts, and some other matters.

# CHAP. XII.

<sup>1</sup> I BESEECH 1. Seeing then the gospel, without any addition of you therefore, bre- legal performances, is the only way to salvation, thren, by the mer- (which is the thing on the proving of which all the cies of God, that ye former part of the epistle was spent,) and that the present your bodies gospel is the spiritualizing and perfecting of the law, a living sacrifice, (which he shews by going ethically through the holy, acceptable un- to God, which is several parts of it, the ritual or ceremonial in this your [a] reasonable chapter, the judicial, ch. xiii. 1, the moral, ver. 8, &c.) service.

I do therefore exhort you, brethren, by the bowels or exceeding great mercies of God, that (instead of the impure Gnostic practices that are so rife among you, and which pretend to be grounded on their mystical understanding of the law and scriptures of the Old Testament,) you preserve yourselves in all purity and holiness, and so offer up unto God (as a kind of heave offering) your bodies (the workhouses and shops of action and practice) a living sacrifice, (in opposition to their dead ones under the law,) an holy, pure one, (in opposition to those external, carnal, legal ones, which had no kind of intrinsical goodness in them, but only as they were commanded them for a time by God,) acceptable to God, (whereas the other were not so whensoever they were not joined with holy life, nor are now any longer so, having been abolished by Christ,) your rational worship of him, (in opposition to that wherein the irrational creatures, the cattle, &c. were offered up to God in his worship.)

<sup>1</sup> I exhort you—by the compassions, Παισκαλῶ ὑμᾶς δι'—ολετηρῶν.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

2. And suffer not yourselves to be ensnared with the filthy sensual practices of the Gnostics of this age, that by joining with the Jews against the orthodox Christians, avoid persecution themselves, and bring it upon others, and by that means seduce many, but by undertaking the Christian faith, and that renovation of mind and actions, wherein repentance (required of you at your baptism) consists, let your Christianity appear in the new form and shape of your lives, that ye may be able to discern and approve and practise (see note [f] ch. ii.) what it is that God now commands us Christians, even those evangelical commands of his, which are good (as all the Judaical law cannot be said to be, there being many things permitted for the hardness of their hearts which must not be permitted now) and well-pleasing (as now their ceremonial performances, sacrifice, &c. are not, nor ever were, but when joined with good lives) and perfect (as even the moral part, as it was understood by the Jews, was not till it was enlarged, or at least interpreted by Christ, Matt. v., and as the practices of the Gnostics certainly are not, which yet pretend to the highest perfection.)

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

3. For I, in respect of that apostolical authority which by the favour and commission of Christ is given unto me, take upon me to admonish every person among you, that he do not exalt himself above that which belongs to him, (as the Gnostics do, who pretend to such heights of knowledge and perfection, as to despise the governors of the church, (see note [d] Jude 8,) and consequently run into such extravagances,) but every man in sobriety to possess the graces which God hath given him, to the benefit of the church, and not the despising of others, especially those that are placed over him by Christ.

4 For as we have many members in one body, and all members have not the same office:

4. For as in the body of man, where there are many members, they have not all offices or places of the same esteem or dignity which some have;

5 So we, being many, are one body in Christ, and every one members one of another.

5. So all we Christians make up one body, of which Christ is the head, and are fellow-members in respect of one another, but yet have several functions and offices in his church.

6 Having then gifts differing according to the grace that is given to us, whether

6. And having such peculiar functions to which we are designed, differing one from another, according to our several designations, let us exercise them to the edification of one another: if a man be designed

prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait on our ministering*: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it with simplicity*; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let love be without dissimulation*. Abhor that which is evil; cleave to that which is good.

10 *Be kindly affectioned one to another with brotherly love*; in honour preferring one another;

11 *Not slothful in business*; fervent in spirit; <sup>4</sup> [b] serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

to the office of expounding the scripture, let him take care that he do it according to that form of faith or wholesome doctrine by which every man which is sent out to preach the gospel is appointed to regulate his preaching, according to those heads and principles of faith and good life which are known among you:

7. If to the office of a deacon, one designed to do some inferior services in the church, let him set himself to the discharge of that: the doctor, or he that teacheth the doctrine of the gospel where it is already planted, let him busy himself about that:

8. He that, when the doctrine of the gospel is taught and planted, is appointed to preach to them the practical use of it, and exhort them to live accordingly, let him employ himself thus: he that distributes his goods, or perhaps the goods of the church, to the poor, let him do it liberally: he that is to govern in the church, let him be very careful and diligent in government: he that gives alms, (which is the duty of every private Christian that is able,) let him do it merrily, not fearing or doubting that he shall impoverish himself or his posterity by that means.

9. Let your love of God appear to be sincere, and such as will abide the trial, Ephes. i. 4, Luke i. 6; and so also your love to one another, let it be unfeigned, detesting and flying from every impious practice, such as are observable among the Gnostics; and for the true Christian course, both toward God and men, cleave fast and zealously to it.

10. Made up of nothing but perfect kindness to one another, contrary to the envying, &c. ch. i. 29, in the Gnostics; humble, contrary to their fastidiousness and pride, ch. i. 30.

11. Industrious and nimble to do any thing that belongs to your calling, and having that earnest affection to God's service that shall inflame and set you most ardently about it, and accordingly doing those things that in respect of the circumstances of time and place, wherein now you are, may most tend to the honour of God and building up of the church.

12. In the midst of those afflictions that now fall upon you, rejoicing in respect of that bliss which we hope for in another world, and consequently never

<sup>2</sup> liberality, ἐν ἀπλότῃ: see note [k] Matt. vi.  
τῇ σπουδῇ μὴ ὀκνητοί,

<sup>3</sup> in respect of diligence, not slothful,  
<sup>4</sup> Or, serving the season, so other copies read.

renouncing the faith (as the Gnostics profess to do) in time of persecution, but persevering constant to the end, and, in order to that, observing your set times of prayer with all zeal and importunity.

13 Distributing to the necessity of saints; <sup>5</sup> given to hospitality.

13. Shewing liberality to all that want, as earnest in it as in any thing that brings in most advantage to yourselves, or instead of pursuing others, ver. 14, doing them as much kindness as you can.

14 Bless them which persecute you : bless, and curse not.

14. Repay nothing to contumelies, but friendly and kind usage.

15 [c] Rejoice with them that do rejoice, and weep with them that weep.

15. Comply with the condition and state of other men, affected with all the good and evil that belongs to them.

16 Be of the same mind one toward another. Mind not high things, but <sup>6</sup> condescend to men of low estate. Be not wise in your own conceits.

16. Very affectionate and compassionate in your kindness one to another, pretending not to mysterious knowledge, as the Gnostics do, but behaving yourselves as the modestest sort of Christians do, not persuading or conceiting yourselves that you are wiser than the rest of your brethren.

17 Repemense to no man evil for evil. Provide things honest in the sight of all men.

17. Never acting any revenges upon them which you think have done you injuries ; taking care beforehand, that whatsoever you do, it be that which is fit for you to do before the heathens, and which may not disgrace the Christian profession before them, or alien them from it by seeing your lives and actions vile.

18 If it be possible, as much as lieth in you, live peaceably with all men.

18. And particularly, (as far as lieth in you, and is possible for you by all actions of meekness and charity to procure,) living peaceably among them.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord.

19. To that end, (as ver. 17, so again,) not taking the matter of avenging the injuries done to you into your own hands, but referring it to the punishment of God or the magistrate under him, to whom, as he himself saith, Deut. xxxii. 25, it belongs to punish offences.

20 Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head.

20. It being the Christian's duty, and his only prudent method of overcoming enemies, to do them all acts of kindness and charity, whereby thou shalt melt them at length, be they never so hard-hearted ; (as when an artificer that deals in metals cannot melt any metal by putting fire under it, he pours live coals on the top of it, and by that means melts any thing that is hardest to melt. This figure must be made use of to interpret this place, which if it were literally understood might seem to command that

<sup>5</sup> pursuing, διώκοντες.

<sup>6</sup> following along with the lowly, τοῖς ταπεινοῖς συναπαρτόμενοι.

foul crime of wishing mischief, saith St. Augustine, *de Doct. Christ.* lib. 3. cap. 6.)

21 Be not overcome of evil, but overcome evil with good.

21. Let not another man's injustice to thee bring thee to that vileness of doing the like to him, for then hath he conquered the most divine precious part of thee, enslaved thy soul to so vile a sin; but let thy way be (that which of all others is most likely to thrive) by doing good to him, by fair words and deeds to overcome him.

## CHAP. XIII.

LET every soul be subject unto the <sup>1</sup>[a] higher powers. For there is no power but <sup>2</sup>of God: the powers that be are ordained <sup>3</sup>of God.

1. Then for the judicial laws, that great supreme one ought to be taken into special care of all Christians—that of obedience to the supreme powers rightly established and constituted, although they be not Jews but Romans. Nothing in Christianity ought to be pretended or made use of to give any man immunity from obedience, which from all subjects, of what quality soever, apostles, teachers, &c., is due to those to whom allegiance belongs, (contrary to the Gnostics' doctrine and practice, Jude 8;) but on the contrary, every person under government, of what rank soever he be, is to yield subjection to the supreme governor legally placed in that kingdom, as to him which hath commission from God, as every supreme magistrate must be resolved to have, though he be an heathen.

<sup>2</sup> Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves [b] damnation.

2. From which divine commission it is directly consequent, that he that makes any violent resistance or opposition to the supreme magistrate, opposes that violence to God's commission, and shall accordingly receive that punishment which belongs to so sacrilegious a contumacy, the wrath and judgment of God belongs to him.

<sup>3</sup> For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise <sup>4</sup>of the same:

3. And certainly if thou hast not some wicked purposes in thine heart, thou wilt never be tempted to do this; for they that do not design any ill, have little reason to be afraid of magistrates; or consequently to desire to prevent their ill usage of them by taking up arms against them. For though it be possible governors may be tyrants, yet this possible fear is not in any reason to move any to certain sin; but on the other side, every one is to look on the magistrate as God's officer, and to trust himself in God's protection, and count that princes do not use to punish men for doing well, but for doing ill; for

<sup>1</sup> supreme.

<sup>2</sup> from, ἀπό.

<sup>3</sup> by, ὑπό.

<sup>4</sup> from it, ἐξ αὐτῆς.

seditions, conspiracies, &c.; and therefore, if thou wouldst make a prudent provision for thyself, if thou dost desire to be secure from being punished by the magistrate, do not offend against his laws, and thou shalt in all probability receive nothing but reward for it from him.

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger <sup>5</sup> to execute wrath upon him that doeth evil.

4. For that is as considerable a part of the magistrate's office, (to which he is designed by God, and for which thou art to count thyself happy in him, to assist, and not resist him,) that God hath set him over thee, to secure and defend thee, and help thee to a peaceable possession of all God's other benefits, which are all worth nothing to thee, if thou mayest not enjoy them peaceably. And that is a reasonable consideration to move thee to adventure the hazard of being injured by magistrates, and not to cast off their yoke on every remoter fear of it, but to take the possible dangers and certain benefits together, and from thence to conclude, that it is for the subjects' good that princes are set over them. And generally it is our own fault if there be any thing formidable in them. In that case, indeed, the magistrate hath a sword put in his hands by God, and it is his office to be God's executioner of punishment on malefactors, and he is obliged to do so by conscience toward God, whose officer and commissioner he is.

5 Wherefore ye <sup>6</sup> must needs be subject, not only for wrath, but also for conscience sake.

5. And consequently our obedience is due to him, not only for fear of punishment from the magistrate, for it is possible a cunning or a prosperous offender or rebel may avoid that, but in obedience to the constitution of God, whose officer he is, and to the command of honouring and paying subjection, &c. to him.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

6. For this is the distinct reason why tributes and customs are paid to kings; viz. because they are commissioners sent from God; who having full power over all we have, as the free donor of all, may assign his commissioners what proportion he please, and that a liberal one, as he did the double portion to the elder brother; and this but very reasonable, seeing, in the discharge of their office, they spend themselves with an unwearied patience and constancy attending on it, as the hardest and heaviest task that any man in a kingdom undergoes, and is therefore in proportion the most richly to be rewarded of any.

<sup>5</sup> for wrath, *eis ὀργην*.

<sup>6</sup> ought to be, *δεῖ*.



7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our [c] salvation nearer than when we believed.

7. This therefore lays all obligation on you to render to princes (as a debt due from subjects) all extraordinary or ordinary payments, as also that reverence and honour which by the law of God belongs to them, as well as obedience and diligent subjection, ver. 1.

8. For ye Christians must not think that your Christian liberty will free or disoblige you from the discharge of any debt or duty to any man, inferior or superior, that is, either of justice to ordinary men, or subjection to those whom God hath set over you: one debt only ye must owe all, (and yet pay that too as oft as occasions are presented,) that of charity, which must be so paid that it be always owing; and if this be discharged as Christ requires, not only to friends, but to all, even those that have behaved themselves as enemies to us, the persecuting heathen emperors, &c., this is that perfection of the law which Christ requires, Matt. ix. 48.

9. For all the six commandments of the second table, the five here named, and the sixth that hath all this while been insisted on, that of honour thy parents, kings, &c. ver. 1, all these, I say, are but parts of that great duty of charity, or loving thy neighbour, &c. so strictly now commanded by Christ, and so far from being now evacuated or abrogated, that it is rather heightened in each branch, and improved by the gospel, and consequently every of those six, and particularly that of duty to kings, is still required under Christianity, let the Gnostics' advocates, and patrons of liberty (or rather licentiousness) under that pretence, teach what they please to the contrary.

10. That charity that is required of us Christians is so far from depriving any other of his right, that it gives rules of all abundance of mercy and goodness to all, for in that consists that perfection of the law which Christ requires, Matt. v. (see note [e] Matt. xii.)

11. And that exhortation to keep close to all Christ's precepts, to discharge to all men that duty which Christ requires by prescribing us charity, ver. 18, is now the rather to be pressed, because of the particularity of time, which should make us watchful to the performance of all duties, the time of our de-

7 filled up, *πεπλήρωκε*.  
*εἰδότες τὸν καιρὸν*.

8 filling up, *πλήρωμα*.  
10 deliverance.

9 this, knowing the season, *τοῦτο*,

liverance or escaping by Christ promised, and by us so long expected, (see note on Matt. x. 9. and xxiv. 13. 1 Pet. i. 5. and 2 Pet. i. 3.) being now nigher at hand (which may encourage us to be diligent and persevere to the end) than it was when we first received the faith.

<sup>12</sup> The night is <sup>12</sup> The present dark state of persecution of the  
<sup>11</sup> far spent, [*d*] the pure Christians by the unbelieving Jews and the  
day is at hand: Gnostics among you is now well over, and the more  
let us therefore cast off the works of joyful lightsome state of quiet and calm is now, as the  
darkness, and let us day, approaching, (see 2 Pet. i. 19. 1 John ii. 8.)  
put on the armour which is a mighty obligation to us to perform the  
of light. deeds of the day, all actions of Christian purity,  
casting off the doctrines and practices of the Gnostics, and all the corruptions crept in among you.

<sup>13</sup> Let us walk <sup>13</sup> And particularly let chastity and all manner  
<sup>12</sup> honestly, as in of purity, contrary to the night-works or deeds of  
the day; not in darkness and secresy, be most carefully preserved in  
[*e*] rioting and drunkenness, not in all kinds; and think it not tolerable to go on (as they  
<sup>13</sup> chambering and would have you, and tell you it may lawfully be  
wantonness, not in done by you,) either in revellings and pursuits of  
strife and envying. lusts, or in sins of luxury and excess, apt to hinder  
your watchfulness (see Luke xxi. 34.), or in venery,  
men with women in unlawful embraces, or in lasciviousness against the laws and differences of sexes,  
(see note [*d*] 1 Pet. iv.) or any of those other sins so  
familiar among the Gnostics, or, finally, in factions,  
divisions, contentions, hating and persecuting your  
fellow-Christians, as the Gnostics and Judaizers do.

<sup>14</sup> But put ye on <sup>14</sup> But set yourselves to the practice of all Christian  
the Lord Jesus purity, and do not entertain yourselves with  
Christ, and make carnal sensual designs, such as the divinity of the  
not provision <sup>14</sup> for Gnostics is too full of, which tends to the advancing  
the flesh, to fulfil of lusts of all kinds, and nothing else.  
the lusts thereof.

#### CHAP. XIV.

HIM that is weak <sup>1</sup> And for the preserving of that Christian charity  
in the faith <sup>1</sup> receive among all, mentioned solemnly ch. xiii. 8, 9, 10, I shall  
ye, but not <sup>2</sup> to doubt enlarge to give these rules. Great dissensions and  
ful [*a*] disputations. divisions are already gotten into the church of Jewish  
believers (not only against the Gentiles, but) among  
themselves, some Jewish converts discerning their  
Christian liberty and freedom from the Judaical yoke,  
others conceiving themselves still to be under that  
obligation. The latter of these is zealous for the

<sup>11</sup> past, προέκοψεν. <sup>12</sup> modestly, εὐσχημόνως.

nesses, κοίταις (note [*e*] ch. ix.) καὶ ἀσελείαις.

eis ἐπιθυμίας. <sup>1</sup> receive to you, προσλαμβάνεσθε.

<sup>13</sup> uncleannesses and filthi-

<sup>14</sup> of the flesh for lusts, τῆς σαρκὸς

<sup>2</sup> to the judging of thoughts.

Mosaical law, and observances of circumcision and meats, &c., and condemns all others as breakers of God's law that do not observe all these. On the other side, they that are instructed in the knowledge of their Christian liberty, seeing others stand on such things as these, that had never any real goodness or virtue in them, and now are abrogated by Christ, are apt to despise and condemn them that continue under that yoke, and resolving to maintain that liberty which they have purchased by Christ, freedom from such obligations, are apt to separate from the Judaizers, ch. ii. 18, and so, betwixt one and the other, the communion is likely to be broken. To both these, therefore, I apply myself at this time. Those of you that do not think yourselves obliged to keep the law, do not ye reject the scrupulous or erroneous Judaizer, that thinks himself bound to observe those laws, of abstaining from many meats, &c., but receive him to your communion: yet not so, that he thereby think himself encouraged or authorized to quarrel with other men's resolutions for the directing their own lives, what is lawful or unlawful for them, and to condemn others that do not think themselves so obliged.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

2. He that is sufficiently instructed in his liberty makes no scruple of eating any thing, thinks not himself obliged to be circumcised, &c., makes use of his Christian liberty to that purpose; but the Judaizer, being not sufficiently instructed in the nature of the liberty allowed him by Christ, and remaining in that error concerning the obligingness of the Mosaical law, abstaineth from all flesh perhaps, (for so some did, saith Theophylact, that they might not be taken notice of to abstain peculiarly from swine's flesh,) or else from some sorts of meats, as unclean and forbidden.

3 Let not him that eateth<sup>3</sup> despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

3. Now to begin with the latter first (see note [b] Matt. vii). The Jewish believer that discerns his liberty, and eateth all meats indifferently, must not despise the scrupulous erroneous, which is also a Jewish believer; and on the other side, the scrupulous Judaizer must not reject and cast out of his communion that other, who being instructed in the nature of his Christian liberty doth not think himself obliged to abstain from all those meats, from which a

<sup>3</sup> set at nought, ἐξουθενίστω.

Jew under Moses religiously and Judaically abstains ; for God hath admitted him into the church (without laying that yoke upon him) as a servant into his family, and he is not to be excluded by the Judaizer for such things as these.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

4. What commission hast thou, O Jewish Christian, to judge God's servant, received and owned by him, ver. 3, to exclude him out of the church? (see ch. ii. 1. and note [a]:) to his own Lord he stands or falls; that is, he, by his (not thy) sentence or judgment, is either cleared (judged to have done nothing amiss) or condemned. But he certainly shall be cleared, for God is able to clear him if he please; and he certainly will, having, by receiving him into his family, given him this liberty.

5 One man <sup>4</sup>[b] esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded <sup>5</sup>in his own mind.

5. The Judaizing Christian observeth some special days appointed by Moses' law, the sabbath, or other Jewish festivals; but the other, which is no Judaizer, but knows his own liberty, makes not that difference of days that Moses requires: and in such things every man must act by his own, not by another man's judgment or conscience (see note [a] Luke i.), what he is verily persuaded he ought to do (and therefore unity and charity ought not to be broken by you for such things).

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

6, 7. He that makes a difference betwixt days, thinks it is God's will he should do so; and he that doth not make that difference, thinks it God's pleasure now under Christ that he should not make any difference. He that makes no difference of meats, thinks it acceptable to God that he should do so, and in testimony that he thinks so, constantly blesseth God when he eats for giving him that food to the eating of which he conceives God hath also given him liberty; and the Jewish Christian thinks it obligation

7 For none of us liveth to himself, and no man dieth to himself.

of conscience to abstain, and for that command of restraint, and for the grace of doing such an act of self-denial, he giveth God thanks also. And this

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

sure is well done on both sides; for no man of us is to do what he himself likes best, but what he thinks is most acceptable to God.

9 For to this end

8. For our life and death are very unconsiderable, but as by them we may serve God; and therefore much more all other things.

9. And all the fruit of Christ's death and suffer-

<sup>4</sup> preferreth one day before another, another approveth every day. MS. reads, *τῇ ἡμέρᾳ*, without *ἐν*.

<sup>5</sup> *by*: for the King's

Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

10. But why dost thou that observest the law condemn thy fellow-Christian, or exclude him from thy communion, because he uses his Christian liberty, &c.? or thou that usest thy liberty, why dost thou think it a piece of senseless stupidity in the Jew to abstain, and thereupon despise, ver. 3, and vilify him, which is also a kind of judging him? whereas, indeed, neither of you is to be the judge of the other, but Christ of you both, (see note [a] James iii.) being by his Father sent and commissioned to that office.

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

11, 12. According to that of the prophet, Isa. xlv. 23, I have sworn by myself that unto me every knee shall bow; which being a prediction of somewhat then future, was to have a completion in Christ incarnate, (see Phil. ii. 9—11,) who is now constituted the one supreme Judge of all, to whose judicature every one must submit and give account for his own actions; and consequently it is most unreasonable that any man but he to whom Christ this supreme Judge hath delegated and committed that power, the apostles and governors of the church, endowed with the power of the keys and censures, should thus censure, and reject others from their communion.

12 So then every one of us shall give account of himself to God.

13. And therefore let this fault be mended by you; do not any longer censure and separate from one another's communion for such things as these; only be careful that you do not scandalize any Christian brother, that is, put in his way a stumblingblock, to hinder his coming to Christianity, or a gall-trap in his progress, to wound him, and make him go back, as the Judaizer is in danger to do, when he sees those liberties used among Christians which he deems utterly unlawful.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

14. I am confident, and make no question, but that Christ hath so removed that yoke of the Mosaic law, that to a Christian Jew no kind of meat is unlawful to be eaten; but yet, for all that, it is unlawful to him that esteems it to be still prohibited: the persuasion of its being forbidden him is, as long as he is so persuaded, sufficient to make it to him unlawful to use that liberty which otherwise were lawful.

6 be set, παραστησόμεθα.

7 a scandal, σκάνδαλον.

8 in, ἐν.

15 <sup>9</sup> But if thy brother be [c] grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and [d] joy in the Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat <sup>10</sup> destroy not the work of God. All things indeed *are* pure; <sup>11</sup> but it is evil for that man who eateth with offence.

21 *It is good nei-*

15. But if for a matter of this nature, his not daring to eat what thou eatest, thou despise and cast off thy fellow-Christian that knows not his liberty, and by so doing discourage or alien him from going on in Christianity, ver. 13, sure this is contrary to the rule of Christian charity, of drawing all to piety, and driving none away, Matt. xviii. 6; and it will be a great fault in thee, for so light a thing as meat is, to drive from Christianity, and consequently to destroy him, for the saving of whom Christ was content to lay down his life: see ver. 20.

16. Ye may use your Christian liberty, but shall not do well so to use it as that it may tend to others' hurt; for that will be the defaming of that which is in itself indifferent or innocent.

17. For Christianity consists not in such external matters, eating or not eating such or such meats, but in the practice of Christian virtues; such are mercifulness and peaceableness, and delight to do good one to another, to build up and advance one another in piety, not dividing and hating, and excommunicating one another, ver. 19; or delight to do good, or that joy which results from unanimity, saith Theophylact.

18. These indeed are acts of obedience to Christ, that are sure to be accepted by God, (without Judaical performances,) and to be of good report among all men.

19. And therefore let us most zealously attend to those things which may thus preserve peace between all sorts of Christians, though of different persuasions, Judaizers or those that are instructed in their liberty, and which tend to the drawing men to Christianity, not aliening them from it.

20. Do not thou for so unconsiderable a matter as eating is, or because another will not or dares not make use of that Christian liberty which thou dost most innocently use, disturb that peace, that unity, which God hath wrought among believers of different persuasions about indifferent things. It is true a man may eat any thing simply considered; but if by eating he alien others from the gospel, by despising and avoiding them (ver. 3) that dare not do so, this is a sin in him.

21. It is not charitable to make use of any part of

<sup>9</sup> But if because of meat, Εἰ δὲ διὰ βρώμα. 10, κακὸν τῷ.

<sup>10</sup> dissolve, καταλύε.

<sup>11</sup> but the evil is

ther to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is <sup>12</sup> offended, or is made weak. Christian liberty, when by thy so doing any other man is kept from receiving the faith, and so falls by some occasion of thine, or is galled and discouraged, and driven from the profession, (as the Jewish believer is by seeing others cast off the Mosaical yoke, whom they think obliged by it,) or any way wounded or hurt, that is, brought to any kind of sin; (see note [b] 1 Cor. viii.)

<sup>22</sup> Hast thou faith? 22. If thou hast a clear understanding of thy have it <sup>13</sup> to thyself Christian liberty, it is well for thee, and thou mayest before God. Happy use it betwixt God and thyself, but not always before is he that <sup>14</sup> condemneth not himself men, as when it may be in danger to hurt them, and in that thing which when it is not necessary to reveal thy practice in such he alloweth. matters. He is a happy man, that when he knows a thing lawful doth so manage the practice of it, the use of his liberty, that he hath therein no reason to accuse or condemn himself: see note [f] ch. ii.

<sup>23</sup> And he that 23. And indeed for the scrupulous Judaizer there doubteth is damned is little reason he should be so ill used for his not if he eat, because <sup>15</sup> he eateth not of faith: daring to eat, when he thinks himself otherwise obliged; for it were a damning sin, for which his for whatsoever is own conscience already condemns him, should he eat not of faith [e] is sin. or do any indifferent thing as long as he thinks in conscience that it is not so, because it is contrary to persuasion or assurance of the lawfulness of his action: and whosoever doth any thing without that persuasion, (called *faith* here, and *knowledge*, 1 Cor. viii. 7,) so far at least as to judge that which he doth lawful for him, he certainly sins in so doing.

## CHAP. XV.

WE then that are 1. They that know the nature and extent of Christian strong ought to bear liberty, ought to help and relieve those that do not the infirmities of the understand it, to be watchful to keep them from falling into sin, and not please themselves too much in please ourselves. reflection on their own strength and knowledge, and neglect or despise others that have not so much.

2 Let every one of us please his neighbour for his good to edification. 2, 3. Let us rather do what good we can to the edification of other men, after Christ's example, who did not consider the pleasing of himself, but had the same common concerns with the Father, that The reproaches of whatsoever befell God fell on him, was as tender of them that reproached God's honour as if it were done to himself: psalm

3 For even Christ pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me. lxix. 9; see John ii. 17.

4 For whatsoever things were written 4. And if ye think or pretend that those words

<sup>12</sup> scandalized, or is sick, *σκανδαλίζεται ἢ ἀσθενεῖ*. <sup>13</sup> by thyself, *κατὰ σαυτὸν*. <sup>14</sup> judgeth not himself in that which he approves, *μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει*. <sup>15</sup> it is not of faith, *οὐκ ἐκ πίστεως*.

aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus :

6 That ye may with one mind *and* one mouth glorify <sup>2</sup> God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers :

9 And that the Gentiles might glorify God for *his* mercy ; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

1 mind the same thing among one another, τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις.

2 the God and Father, τὸν Θεὸν καὶ Πατέρα.

spoken by the psalmist belong not to you, ye must know, that generally such sayings in the Old Testament were meant to be our instructions and documents ; and one principal use of them is, that by the examples which we find there of the patience of pious men, and of God's relieving and comforting those that want relief, we might be confident that God will relieve us also in due time.

5. And that God, for whom we ought to suffer, and who will give you that relief, give you also the grace of unity and charity, such as Christ commanded and expects from you :

6. That ye may join unanimously, Jews and Gentiles, into one, and assembling together worship and serve the Lord, who is both the God and Father of our Lord Jesus Christ, (Ephes. i. 3. 17.) in all unity of affections and form of words.

7. Wherefore, in all humility of condescension and kindness, embrace and succour one another, help them up when they are fallen, instead of despising and driving them from your communion, after the example of Christ's usage toward men, who came from heaven, and laid down his life to relieve us ; and there is nothing by which God is more glorified than this.

8. And that ye may not think fit to despise the Jewish believers, let me tell you, that Christ came to them, was by God constituted a means or instrument of good to the Jews in preaching to them the truth of God, calling them to repentance, and so exhibiting and making good to them the promises made of old to that people beyond all others.

9. And on the other side, that the Jew may not condemn and reject the Gentile Christian, or him that makes use of his lawful liberty, let him know, that God hath been most wonderfully merciful to the Gentiles, and made Christ also an instrument of this mercy to them, after that the Jews had rejected him, and so hath given them occasion to magnify his name, according to that of psalm xviii. 49, *I will praise thee, and sing unto thee among the Gentiles*, signifying thereby, that the Gentiles have cause to give thanks and praise him.

10. And so, Deut xxxii. 43, the Gentiles are bid to join with the Jews in rejoicing and praising God.



11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to [a] reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, <sup>3</sup> that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore <sup>4</sup> whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which

11. And so, psalm cxvii. 1, all the nations and all the people of the world are called upon to praise God.

12. And Isaiah prophesying of Christ, ch. xi. 10, that should come from David's family, (under the type of Hezekiah, a king of Judah lineally descending from David,) saith, that he shall be for a standard to the Gentiles, to whom they may and shall come, and trust and rely on him.

13. Now that God, in whom all our trust is reposed, and from whom all good things are to be received, bestow on you that cheerful quiet, (instead of the contentions that have been among you,) and that union and concord in the Christian faith, (or without any receding from it,) that thereby ye may have that hope (which the gospel bestows on you on condition of charity, &c.) increased unto you into all abundance, through the working of the Holy Ghost in you.

14. And though I doubt not but ye that are full of virtue and charity, and perfectly know what your Christian duty is, are also without my help able to advise one another to do what I now say, that is, to abstain from condemning and condemning one another;

15. Yet I have thought good to write freely to you, to stir you up to the practice of that which you know already, this being a branch of my office and authority apostolical, as well as that of making known the gospel;

16. That office, I say, to which I was sent by Christ, Acts ix. 15, to preach the gospel to the Gentiles as well as the Jews, that the Gentiles might be presented and offered up unto God as a sacrifice most acceptable unto him, sanctified, not as other sacrifices by any priest on earth, but even by the Holy Ghost, that is, that they might be brought to obey the gospel.

17. And for my success herein I have ground or matter of great rejoicing, not in myself, but in order to God the author of this success.

18. And herein I shall not need to be so vain as to mention any thing that can be questionable, wherein, as an instrument in Christ's hands, I have wrought

<sup>3</sup> that there might be an offering of the Gentiles acceptable, ἵνα γένηται ἡ προσφορά τῶν ἐθνῶν εὐαρεστή. <sup>4</sup> glorying in Jesus Christ as belonging to God, καύχησης ἐν Χριστῷ Ἰησοῦ τὰ πρὸς Θεόν.

Christ hath not wrought by me, <sup>6</sup>to make the Gentiles obedient, by word and deed, and had this success to my work, in bringing the Gentiles to receive and obey the gospel: a work which hath been done by miracles and preaching,

19. Proving and manifesting my commission, and the truth of what I should say, by greater evidences than any prophet of old, by doing all kinds of miracles, as also by speaking of strange languages, <sup>1</sup> Cor. xiv. 18, and receiving and making known revelations from heaven, <sup>2</sup> Cor. xii. 3. And after this manner, beginning at Jerusalem, and taking a circuit through Phenice and Syria and Arabia, Acts xix. 20, &c., I have discharged this my office, and preached the

gospel to the Macedonians which join upon Illyricum. 20. By which course it appears that I have not only been careful not to preach where some other had been before me, upon which it might be said that I did only superstruct where others had laid the foundation, but I had a kind of ambition in it to make known the gospel to them that had never heard of Christ.

21. To fulfil that glorious prophecy, Isa. lii. 15, that they should be brought home to God that were never preached to before, as the events of Jeremiah's prophecies should be made good to them to whom the prophecies had not come.

22. By this means of preaching to some new people or other, I have been hindered unexpectedly from coming to you, when I have several times designed it.

23. But now having no more occasion to detain me in these parts, that I yet foresee, and having for many years had an earnest desire to visit you,

24. In my journey to Spain I am resolved to do it, taking you in my passage, and expecting that you will accompany me some part of my way thither, after I have stayed a while, and satisfied myself with the pleasure of being among you.

25. But now I go unto Jerusalem to minister unto the saints.

But now I am a going to Judæa, to distribute to the poor Christians there the collection that hath been made for them

<sup>5</sup> towards the obedience of the Gentiles, *eis ὑπακοήν ἐθνῶν.*

*ἐν δυνάμει σημείων.* <sup>7</sup> fulfilled, *πεπληρωμένοι.*

*ὅπως δὲ φιλοτιμούμενον εὐαγγ.*

<sup>9</sup> if I may first in some measure have my fill of you, *ἐὰν ὁμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.*

<sup>6</sup> by the power of signs,

<sup>8</sup> And such an ambition have I had to,

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the <sup>10</sup> poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the <sup>11</sup> blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

31 That I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

26. By the Christians of Macedonia and Achaia.

27. This they have done, and it was but due from them; for considering that these Gentile provinces have been beholden in a higher respect to the Jews, have received the gospel from them, as indeed from Judæa it was that it was first preached to Macedonia and Achaia, it is but reasonable they should make them those poor returns, contribution to their wants.

28. When therefore this business is dispatched, and I have delivered to them safely this fruit of the Gentiles' liberality, I intend then to begin my journey to Spain, and take you in my way thither.

29. And I am confident when I come, I shall give you such evidences of the great mercy and glorious dispensations of God, and the good successes which I have had, that you will be much confirmed in the Christian faith by my coming and telling you what I have been able to do, and consequently that I shall bring as much blessedness to you, and be cause of as much Christian joy, as is possible.

30. And now I beseech you, for our Lord Christ Jesus' sake, and upon that obligation of Christian love which he requires, and his Spirit works in your hearts, that you will with great earnestness and intention join your prayers with mine to beseech God,

31. That I may be delivered from that danger which I foresee in Judæa from some refractory men, that though they have received the faith, are violently bent against me as an opposer of the Mosaical law, and that the relief which I bring to the poor Christians at Hierusalem and Judæa may be taken by them in good part, though it come from those Gentile provinces.

32. This would be a means to make me come cheerfully to you, if it please God to grant it to our prayers, and to have a cheerful being with you.

33. And the God of all unity and concord bless you, and preserve unity among you all. Amen.

<sup>10</sup> poor of the saints, *πτωχοὺς τῶν ἁγίων*. reads, *εὐλογίας Χριστοῦ*, and so Origen and Ambrose and the Latin.

<sup>11</sup> Or, *blessing of Christ*: for the King's MS.

## CHAP. XVI.

I COMMEND 1. I pray take special notice of the bearer hereof, unto you Phebe our sister, which is <sup>a</sup> a [a] servant of the church which is at Cenchrea :

2 That ye receive 2. And entertain her christianly, as she is wont to her in the Lord, as do others, and give her your best assistance in the becometh saints, and patching the business which she hath at Rome; for that ye assist her in she hath been very liberal to divers Christians, and whatsoever business particularly hath assisted me in an eminent manner. she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and 3. Mention my love to Priscilla, who, though a Aquila my <sup>2</sup> helpers woman, hath joined with Aquila, a man, to promote in Christ Jesus : the gospel of Christ, and done their best to bring

4 Who have for my 4. (And have ventured their lives to save mine, for life laid down their own necks: unto whom not only I which cause I am not only bound to thank them, but give thanks, but also all the churches of the Gentiles who were obliged by them,)

5 Likewise greet 5. And all the Christians that belong to their the church that is in family, (see note [c] 1 Cor. xvi.) My love to Epe- in their house. Salute netus, the first convert I had in all Achaia. my wellbeloved Epenetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who <sup>a</sup> bestowed much labour on us. <sup>a</sup> See note [a].

7 Salute Andronicus and <sup>2</sup> Junia, my kinsmen, and my fellow-prisoners, <sup>b</sup> who <sup>b</sup> who are either known men of great estimation are of note among with other apostles as well as me, or else themselves the [b] apostles, who apostolical men, who also were— also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our <sup>c</sup> helper in Christ, and Stachys my beloved.

10 Salute Apelles <sup>c</sup> who hath shewed himself a faithful sincere Christian. Salute them which are of Aristobulus' household.

1 one that ministers to, διδασκων οδων.  
<sup>1</sup> ιουριαν.

4 fellow-labourer, συνεργον.

2 fellow-labourers, συνεργοις.

3 Junias,

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, <sup>a</sup> which are in the Lord.

<sup>d</sup> that have received the faith.

12 Salute Tryphena and Tryphosa, who <sup>a</sup> labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

<sup>e</sup> do good offices in the church: see note [a]. Salute the beloved Persis—

13 Salute Rufus <sup>a</sup> chosen in the Lord, and his mother and mine.

<sup>f</sup> a choice person, a sincere Christian, and his mother, which is to me as a mother also.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the <sup>a</sup> brethren which are with them.

<sup>g</sup> Christians which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the <sup>a</sup> saints which are with them.

<sup>h</sup> Christians which are with them.

16 Salute one another <sup>a</sup> with an [c] holy kiss. The churches of Christ salute you.

<sup>i</sup> with that apostolical form of benediction, 2 Thess. iii. 17, 18, of which a kiss was wont to be the ceremony. The churches—

17 Now I <sup>a</sup> beseech you, brethren, mark them which cause divisions and <sup>a</sup> offences <sup>a</sup> contrary to the doctrine which ye have learned; and <sup>a</sup> avoid them.

17. Now of this I warn you, brethren, to watch diligently, and (as out of a watch-tower men are wont to observe the enemy approaching, so) to observe and take notice of them which teach new doctrines, either contrary or different from what we have taught you, and so break the peace of the church, and discourage or drive away others from the faith; from such heretical teachers ye are to separate, that others may not be deceived by taking them for men as orthodox as any: (see note [g] 1 Cor. v.)

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

18. Such are the Gnostics, who instead of serving of Christ serve their own lusts and interests, and by plausible pretences and undertakings corrupt and seduce those who are of a temper ready to follow and obey, and so become easy and seducible, contrary to wise, ver. 19.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

19. As for you, your purity of faith is generally taken notice of; and therefore I do not speak to you as to those that are thus corrupt already; but rejoicing that as yet you are immaculate, I exhort you to be watchful, and not so simple as to be cheated into heresies, but only so as to keep yourselves innocent.

<sup>b</sup> the elect, τὸν ἐκλεκτὸν: see note [c] 1 Pet. ii. σὺνθάλα. <sup>c</sup> beside, παρὰ.

<sup>d</sup> exhort, παρακαλῶ.

<sup>e</sup> scandals,

<sup>f</sup> turn aside from, ἐκκλίνετε.

20 And the God of peace shall bruise Satan under your feet <sup>10</sup> shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius <sup>4</sup>mine host, and of the whole church, saluteth you. Erastus the <sup>11</sup> chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith :

27 To God only wise, be glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.

20. And to encourage you to continue your watch, let me tell you, that it is not now many years to that coming of Christ so oft spoken of in the scripture, that spiritual, not corporal or personal, coming of his, 2 Thess. ii. 1—3, wherein he shall not only work his revenge on his crucifiers and your persecutors the Jews, (after which time there shall be an eminent discernible tranquillity for the Christians for some space, see Matt. xxiv. 13, and Rom. xiii. 11,) but wherein he shall also cast out the oracles of the Gentiles, and make their delusions appear, and plant the gospel, and root out idolatry over the whole Gentile world, Phil. ii. 11. The abundant goodness and mercy of Jesus Christ continue with you. Amen.

\* one that hath used great liberality to me and all the Christians, saluteth you.

25, 26. Now to him that is able to keep you from falling into any noxious error, and to establish you in the constant practice of all that I have preached to you, the same that was the preaching or doctrine of Jesus Christ himself when he was here on earth, according to that which we now see revealed, and discern to be that which was foretold in the Old Testament, but not till now taken notice of by men, viz., that the Gentiles should have the gospel preached to them, which secret and all other Christian truths which have been in the purpose of God from all eternity, are now made known or revealed to the Gentiles, that they might believe the gospel ;

27. To him, I say, who is the only wise disposer of all this, and who hath managed all by his Son Jesus Christ's assuming of our nature, &c., be all honour and praise through the same Jesus Christ our Lord. Amen.

<sup>10</sup> suddenly, *ἐν τάχει*.

<sup>11</sup> steward, *οἰκονόμος*.

THE  
FIRST EPISTLE OF PAUL THE APOSTLE  
TO  
THE [a] CORINTHIANS.

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CHAP. I.

PAUL, <sup>1</sup>called to be an apostle of Jesus Christ through the will of God, and Sosthenes <sup>2</sup>our brother,

<sup>a</sup> See Rom. i. 1, and note [c] Matt. xx.

<sup>2</sup> Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, <sup>3</sup>called to be saints, with all that in every place <sup>4</sup>[aa] call upon the name of Jesus Christ our Lord, <sup>5</sup>both their's and our's :

2. To the church of God at Corinth, to those that through the faith of Christ have been sanctified, to the special saints (Rom. i. 7.) that are in that city, together with all other Christians in every place within the regions of Achaia, both Jews and Gentiles,

<sup>3</sup> Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

<sup>4</sup> I thank my God always on your behalf, <sup>b</sup>for the grace of God which is given you <sup>6</sup>by Jesus Christ; you consequent to that ;

<sup>b</sup> for the great mercy afforded you in the preaching the gospel to you, and all the graces so visible among you consequent to that ;

<sup>5</sup> <sup>7</sup>That in every thing <sup>8</sup>ye are enriched by him, in all <sup>9</sup>[b] utterance, and in all [c]knowledge;

5—7. For in all things belonging to Christ ye have been very plentifully furnished, either in all ability of instructing others, and in understanding of mysteries, or else in having the gospel first preached and

<sup>1</sup> a called apostle, κλητὸς ἀπόστολος. κλητοῖς ἀγίοις.

<sup>2</sup> the brother, ὁ ἀδελφός.

<sup>3</sup> the called saints,

<sup>4</sup> are called by the name.

<sup>5</sup> both of them and of us, αὐτῶν τε καὶ ἡμῶν.

<sup>6</sup> in, ἐν.

<sup>7</sup> for, ὅτι.

<sup>8</sup> ye have been enriched, ἐκλουτίσθητε.

<sup>9</sup> word.

6 Even as the testimony of Christ <sup>10</sup> was [d] confirmed in you :

7 So that ye come behind in no gift ; waiting for <sup>11</sup> the coming of our Lord Jesus Christ :

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the <sup>12</sup> fellowship of his Son Jesus Christ our Lord.

10 Now I <sup>13</sup> beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be <sup>14</sup> no divisions among you ; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul ; and I of Apollos ; and I of Cephas ; and I of Christ.

13 Is Christ divided ? was Paul crucified for you ? or were ye baptized <sup>15</sup> in the name of Paul ?

14 I thank God that I baptized none of you, but Crispus and Gaius ;

then further explained to you ; the one at the first planting of the faith among you by me, the other by the watering of Apollos ; so that now there is no need of any addition to be made, but only that you persevere in what you have, expecting this coming of Christ to the deliverance of the faithful, and remarkable destruction of all other his enemies and crucifiers ;

8. Which Christ will, I doubt not, give you grace to hold out till this time comes, and to be found sincere Christians at that time when all others shall be destroyed.

9. For of this be confident, that God will make good his promise, and having called you to the knowledge of the gospel and participation of the graces reached out to you therein, will never fail you in any thing else that is needful for you, if you do not fail yourselves.

10. That therefore which I first exhort you to, and that with all earnestness possible, (as the prime addition to those gifts and graces that are among you,) is this, that ye all teach the same doctrine, and nourish charity and unity, that there be no divisions in your churches ; but that ye be compacted and united, as members of the same body, in the same belief and affections.

11. This exhortation, I suppose, ye have need of, having had information by those of Chloe's family, (see ch. xvi. 17,) that there are schisms among you.

12. My meaning is, that some pretend their doctrine was taught them peculiarly by Paul, and differs from what others teach ; others, that they have theirs from Apollos, or from Peter, or from Christ himself.

13. Now ye must know that the doctrine of Christ must not differ from itself ; and therefore if Paul preach any thing contrary to what Christ taught, Paul must not be heeded in comparison with Christ, the foundation of your faith being not Paul but Christ.

14—16. For my part, I am so far from pretending any such matter, from having baptized you into the faith of Paul, that I never did baptize above two of

<sup>10</sup> hath been established among you.

or, *participation*, *κοινωνίαν* : see note [c] Acts ii.

*μη σχίσματα*.

<sup>11</sup> revelation, *ἀποκάλυψιν*.

<sup>13</sup> exhort, *παρακαλῶ*.

<sup>12</sup> *communication*,

<sup>14</sup> not schisma,

<sup>15</sup> into, *εἰς*.



15 Lest any should say <sup>16</sup>that I had baptized in mine own name. you, Crispus and Gaius, and the household of Stephanas, as I remember.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. 17 For Christ did not principally send me to baptize, which others may do as well, but to publish the gospel to them that never heard it; yet not this, that I am more eloquent than others, and so fitter for the work; for this is not my way of publishing it, to attract men to the faith by any persuasion of human eloquence, but only by doing as Christ hath done before me, by venturing my life in doing it. This was the great means by which Christ meant to obtain belief, sealing his doctrine with his blood; and if I should let eloquence endeavour to supply that place, I should disparage Christ's way.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. 18 For the <sup>17</sup>preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 18. For the preaching a crucified Saviour, requiring belief to him, obedience to him who was shamefully put to death, and believing on whom may probably bring the same on us, may seem a ridiculous thing to impenitent unbelievers, but to us, which have come in to Christ by repentance and faith, it is the most glorious evidence of the power of God.

19 For it is written, I will destroy the [e] wisdom of the wise, and will bring to nothing the understanding of the prudent. 19. And thereby is fulfilled that saying of Isaiah, ch. xxix. 14, that God will dispose of things quite contrary to what the wise men of the world would expect. 20. Let all the philosophers and learned or searching men, the Jewish interpreters of scripture, shew me so many men brought to reformation and virtuous living by their precepts as we have done by this ridiculous way, at it is believed, of preaching the crucified Saviour, or the doctrine of that Christ which was put to death by the Jews. Doth it not appear that all the deep wisdom of the world is become absolute folly in comparison with it?

20 Where is the wise? where is the scribe? where is the [f]disputer of this world? hath not God made foolish the wisdom of this world? 21. For when the heathen world with all their study of philosophy, which is the consideration of God's infinite wisdom in the creation and government of the world, did not come to the true knowledge of God, and when the Jewish world, depending on their knowledge of the Mosaical law, did not discern or acknowledge God in the miracles and sufferings and doctrines of Christ, God was then pleased to send us apostles to preach (without any flourish of rhetoric) this gospel of Christ, so scorned by the wise men of

21 <sup>19</sup>For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 21. For when the heathen world with all their study of philosophy, which is the consideration of God's infinite wisdom in the creation and government of the world, did not come to the true knowledge of God, and when the Jewish world, depending on their knowledge of the Mosaical law, did not discern or acknowledge God in the miracles and sufferings and doctrines of Christ, God was then pleased to send us apostles to preach (without any flourish of rhetoric) this gospel of Christ, so scorned by the wise men of

16 Or, that ye were baptized (for the King's MS. reads *ἐβαπτίσθητε*) into my name, εἰς τὸ ὄνομα. 17 word, λόγος. 18 searcher. 19 For when, or, Seeing that, ὅτε, ὡς, ὅτε.

the world, and by that means to reduce and rescue out of the ways of the wicked all those that will believe and embrace it.

22 For the Jews require a sign, and the Greeks seek after wisdom :

22. For as the Jews require some sign or prodigy from heaven to be shewed them, to persuade them the truth of the gospel, so the Greeks look for profound philosophy in the gospel, and scorn it because they think they find not that there.

23 But we preach Christ crucified, unto the Jews a <sup>20</sup>stumblingblock, and unto the <sup>21</sup>Greeks foolishness ;

23. And yet are not we discouraged from going on in our course, professing him, in whom we believe, to have been crucified, and knowing that that is a mighty determent and discouragement to the Jews, who looked for a victorious Messias that should rescue them out of their enemy's power, and to the Gentiles a ridiculous thing, who are gratified with nothing but eloquence or profound knowledge ;

24 But <sup>22</sup>unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

24. But to the believers, (see note [c] Matt. xx.,) both Jews and Gentiles, matter of greatest admiration, there being more divine power and wisdom expressed in this ordering of things so, that the Messias should be crucified, than in any thing that the Jews or Gentiles could have thought on.

25 <sup>23</sup> Because the foolishness of God is wiser than men ; and the <sup>24</sup> weakness of God is stronger than men.

25. For of the actions and dispositions of God's counsels, that which in man's opinion hath least wisdom in it, is infinitely to be preferred before all that men deem wisest ; and that which men think hath nothing of strength or virtue, hath much more of power in it than any thing else, it being much a more glorious act of power to raise Christ from the dead than not to have permitted him to die, as it was a more likely way to bring any piously disposed person to receive the doctrine of Christ, when he laid down his life for it, than if he had been the most prosperous in this world.

26 For <sup>25</sup> ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called :

26. Accordingly ye may observe who the men are among you that are wrought on or converted by the gospel ; not principally the learned politicians, the great or noble families ;

27 But God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to con-

27. But the course which God hath chosen to take now in Christ is that that the world will count foolish ; and this on purpose that by the success of that the wise men of the world may be put to shame : it is that which the world counts weak, that it may appear how much more power there is in that which

20 scandal, *σκανδαλον*.  
the called, *αὐτοῖς τοῖς κλητοῖς*.  
τὸ ἀσθενές.

21 Or, *Gentiles* : for the King's MS. reads *ἐθνέσι*.

22 For the foolish part, *Ὅτι τὸ μωρόν*.

23 to them  
24 weak part,

25 look upon, *βλέπετε*.

found the things the world counts weakest in God than in all their which are mighty; own strength.

28 And base things 28. And those methods and courses hath God of the world, and pitched on, which are by the nobles and the potensities which are despised, hath God tates looked on as most despicable and empty and chosen, *yea*, and abject, that it may appear how empty are all those things which are things that are most valued in the world, when these not, to bring to which they so much despise shall appear more effectual than they.

29 That no flesh 29. That no man may have any reason to boast of should glory in his his wisdom &c. in God's presence.

30 But of him are 30. But of God's special bounty it is that ye believe, and thereby are ingrafted into Christ, who is who of God is made made by God to us the author of all true knowledge, unto us wisdom, and the cause of our justification, our sanctification, and righteousness, and will be also of deliverance and rescue from all calamities that this life is subject to, *yea*, and from death redemption:

31 That, according itself, by raising us again: (see note [Z] Rom. viii.) as it is written, He 31. That all our good may be acknowledged to that glorieth, let him come from God, and none else.

## CHAP. II.

AND I, brethren, 1. I said I preached not the gospel to you in any when I came to you, eloquent words, ch. i. 17, (from whence to this place came not <sup>1</sup> with excellency of speech or all hath been brought in on that occasion by way of of wisdom, declaring parenthesis,) and now I resume it again, because unto you the <sup>2</sup> testimony of God. is a thing laid to my charge by some of you, that I am too plain and mean in preaching the gospel to you: an accusation or charge which I am most ready to confess.

2 For I <sup>2</sup> determined not to know any 2. For I thought it not any way proper for me to thing among you, go about to mend God's method; and when he had save Jesus Christ, determined the sum of our doctrine to be the doctrine of Christ, which he taught in his lifetime, together and him crucified. with the confirmation of it by his death, (through which also we have many precious advantages, as pardon of sins through his satisfaction &c.,) not excluding also, but taking in, in an eminent manner, his resurrection, it had been unreasonable to think of preaching any thing to you but this doctrine thus confirmed: (see ch. i. 17.)

3 And I was with 3. And accordingly when I was among you I was you in weakness, and (in the like manner as Christ when he was here on earth) very ill used, (see note [m] Rom. viii., and in fear, and in much trembling.

<sup>1</sup> according to height, κατ' ὕψος.  
μυστήριον.

<sup>2</sup> thought it not fit, οὐκ ἔκρινα.  
καὶ ἐν τρόμῳ πολλῷ.

<sup>3</sup> Or, *mystery*: for the King's MS. reads

<sup>4</sup> in much fear and trembling, ἐν φόβῳ



deep mysteries unto us, which, be they never so secret in God, must needs be known by his Spirit, which knows all the secrets of God as perfectly as our own spirit knows our secrets.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth <sup>14</sup> no man, but the Spirit of God.

11. For as among men, the thoughts and great concernments and designs of a man, though none else knoweth them, yet his own spirit doth; so these divine matters, though none else can reveal them to us, yet his Spirit can.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are <sup>15</sup>freely given to us of God.

12. And this is that Spirit which we have received, the very Spirit of God, (not the spirit which suggests worldly things to us, that instructs us in those,) to the end that we may reveal to you the infinite mercies of God toward you, which being bestowed on you, should not in any reason be concealed from you.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; <sup>16</sup> comparing spiritual things with spiritual.

13. And as the matter of our preaching is divine, and such as was kept secret in God till his Spirit revealed it to us, so we proportionably preach it to you, not in a human but divine manner, not by using ordinary human means of persuasion but by such arguments as the Spirit of God in the prophecies of the old Bible, and in his descent upon Christ, Matt. iii., and by coming down upon his apostles hath directed, adapting spiritual divine arguments to the proving of divine matters.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

14. But such things as these, they that are led only by the light of human reason, the learned philosophers, &c. do absolutely despise, and so hearken not after the doctrine of the gospel, (see note [c] 1 Tim. i.,) for it seems folly to them, ch. i. 23, nor can they by any study of their own come to the knowledge of them, for they are only to be had by understanding the prophecies of scripture and other such means which depend on divine revelation, the voice from heaven, descent of the Holy Ghost, miracles, &c.

15 But he that is spiritual <sup>17</sup> judgeth all things, yet he himself is <sup>18</sup>judged of no man.

15. But he that hath made use of all these afforded him by the Spirit of God, viz. prophecies and voices from heaven, and such other evidences of divine revelation, ver. 13, he will be able to understand all these secrets perfectly, and being not himself persuaded by any other arguments but only by those that he hath thus received from the Spirit of God, he cannot reasonably be refuted by any other sort of arguments taken from human reason or worldly wisdom.

<sup>14</sup> none, οὐδείς.  
modating spiritual words to spiritual things, ἀνακρίνει.

<sup>15</sup> vouchsafed us by God, ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν.  
<sup>16</sup> discerned by none, ὅτι οὐδενὸς ἀνακρίνεται.

<sup>17</sup> accom-  
modating spiritual words to spiritual things, πνευματικοῖς πνευματικὰ συγκρίνοντες.

<sup>18</sup> dis-

16 [b] For who hath known the mind of the Lord, <sup>19</sup> that he may instruct him? But we have the mind of Christ.

16. For who can be imagined to know more of God's mind than he doth who is informed by the Spirit, that so he should teach him God's mind? Certainly nobody. And consequently nobody can teach you more of the truth of God than we (to whom Christ hath revealed his whole will as far as concerns any man to know) have or are able to do.

### CHAP. III.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

1. And I, brethren, although I was furnished with all manner of spiritual gifts, and was able to have revealed to you the highest mysteries, yet when I was among you I could not think fit to treat so with you, the greatest part of you being then but very slender proficients in the gospel, so far from spiritual men, (as some of you, the Gnostics, are wont to style themselves,) from men instructed by the Spirit of Christ, that you were gotten no higher than the imperfections and passions and sins of men, mere beginners in Christianity.

2 I have fed you with milk, and not with meat: for <sup>1</sup> hitherto ye were not able to bear it, neither yet now are ye able.

2. This was the reason that I gave you such tender food, proceeded not to reveal the mysteries of Christianity to you, for you were not fit for any higher diet, nor indeed yet are ye.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not <sup>2</sup> carnal, and walk <sup>3</sup> as men?

3. For ye are not yet raised to any pitch of spiritual or Christian temper, as may appear by the schisms and factions that are among you, which being so contrary to the commands of Christ, which are all for peace and charity, as long as they are among you, ye are advanced but little above the pitch of mere men, those which have nothing of spirit in them.

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

4. And herein your carnality consists: one pretends to follow the doctrine of Paul, another of Apollos, in opposition to all other Christians, and they that hold with one hold against the other. And what is this uncharitableness but carnality?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

5. Where first it ought to be considered, that Paul and Apollos are not the authors of our faith, but only instruments of conveying the doctrine of Christ to us (and consequently must not be conceived to teach diverse doctrine) according to the different commissions given them by the Holy Ghost.

6 I have planted, Apollos watered; but God gave the increase.

6. And so though I have taught you the doctrine of Christianity, and made you believers of heathens, and <sup>\*</sup> Apollos baptized you, when you had been thus

<sup>19</sup> which shall instruct him. the King's MS. reads *ἀνθρώποις*.

<sup>1</sup> ye were not then able, *οὐκ ἔδυναστε*. <sup>2</sup> according to man, *κατὰ ἄνθρωπον*.

<sup>2</sup> Or, men: for

\* Ego de pagano catechumenon feci, Apollo catechumenon baptizavit.—Optat.

brought to the faith by me, (I being sent by Christ, not to baptize, but to preach the gospel, ch. i. 14. 17,) yet the success of all the whole work, in making either my preaching or his baptizing effectual, was from God, not from us.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

7. And therefore there is no great matter imputable either to one or other, as that either of us should be deemed the author of your faith, but God only who hath made our endeavours so effectual to you.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

8. But then, secondly, the doctrine of both of us is but one, both of us have had the same design and purpose of settling men in the doctrine of Christ, though, according to the labour that either of us have taken in the work, we may have different degrees of reward; and, consequently, though one labourer may deserve more honour than another, yet ought not this to be an occasion of division or schism among you, because our design and doctrine being the same, your faith ought to be the same also.

9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

9. We indeed that preach, and they that baptize, are both servants or officers of God, and cooperate one with another in that great work of dressing and building up of souls, which, when it is wrought, must not yet be attributed to us the instruments, but only to God, the author and perfecter of all.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

10. God gave me abilities and commission to plant and preach the gospel, to do as the master-workman doth, to lay the foundation; and accordingly I have done, preached the faith, laid the foundation, Jesus Christ and him crucified, ch. ii. 2, and some others that came after me to this church which I had planted, ver. 6, (I mean not Apollos, for he only watered what I had planted, baptized and further instructed whom I had converted, ch. i. 5, 6, 7, but) some others, I say, which I hear have come in, have superstructed on my foundation somewhat which I never designed. But let them take heed what they do; for if they have superstructed any other but that one pure precious doctrine of Christ crucified, and constant confession of him in time of persecution, if from the Gnostics they receive any infusions contrary to these, let them look to it.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

11. For the faith of Christ being the foundation which I have laid, and that indeed the only one which can possibly be laid,

<sup>4</sup> but, δέ.

<sup>5</sup> fellow-labourers of God, Θεοῦ συνεργοί.

<sup>6</sup> architect, ἀρχιτέκτων.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, <sup>7</sup>because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, <sup>8</sup>he shall receive a reward.

15 If any man's work shall be burned, [a] he shall suffer loss: but he himself shall <sup>9</sup>be [b] saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth <sup>10</sup>in you?

12—14. That which is regularly to be built thereon is constant confession of Christ, in despite of afflictions, which, like gold and silver, &c. is but refined and purified, but not consumed in the fire. But for any doctrine of worldly wisdom, ver. 18, (see note [a].) of prudential compliances with the persecutors, Jews or Gentiles, if any such earthy material be brought in instead of it, it shall be brought suddenly to the trial; for that judgment of Christ which shall shortly pass upon them, for the destroying all corrupt believers on one side, and delivering and owning all true believers (see note [d] Rom. xiii., and note [a] Heb. x.) on the other, shall deal with them as fire doth with that which is put in it to be tried, (preserving and refining what is true and good metal and making it more illustrious, but burning up all that is combustible,) burn up and consume all this worldly wisdom, and burnish the constancy of others like gold in the fire, (see Rev. iii. 18,) and preserve such, whilst all others are involved in their own subtilties, ver. 19. And so all that adhere sincerely to Christ they shall be sure not to miss their reward, preservation here in this world, besides that other, that expects them eternally.

15. But if it prove combustible matter, if the doctrine or practice shall upon examination prove false and unchristian, and so will not bear that trial, (such are the Gnostics' doctrines of denying Christ when persecuted,) it shall then be so far from helping him to any advantage, as the Gnostic complier hopes it will, that it shall bring the greatest danger upon him; and if upon timely repentance, or by his not having actually denied Christ, (for all his superstructing of some erroneous doctrines,) he be more mercifully dealt with by Christ, and freed from having his portion with unbelievers, yet it shall go hard with him, as with one that is involved in a common fire, and hardly escapes out of it.

16. By this that I say you cannot but discern what care you are obliged to take, to beware of these false seducing teachers that creep in among you: you are a church of God's plantation, built as the temple among the Jews, God's direction given for every part of it; ye have had the Spirit of God to teach you all true doctrine and pure practices by your apostolical

<sup>7</sup> for it is revealed, *ὅτι ἀποκαλύπτεται*.  
as through fire.

<sup>10</sup> among you, *ἐν ὑμῖν*.

<sup>8</sup> it shall receive, *λήψεται*.

<sup>9</sup> escape; but so



plantation, and so to dwell and continue among you, and oblige you to all purity.

17 If any man <sup>11</sup>defile the temple of God, him shall God destroy; for the temple of God is holy, <sup>12</sup>which temple ye are.

17. And therefore if any false teacher shall bring in any unclean heretical doctrine into such a church of God's planting, a place of God's residence, and so pollute or defile God's dwelling-place, (as when Nadab and Abihu offered strange fire on God's altar,) then, as they were devoured by fire from heaven, so he must expect severe punishment; for all ye that are Christians make up this one temple of God's, and that being a consecrated society must not be profaned or polluted with such impure doctrines as the Gnostics every where infuse.

18 Let no man deceive himself. If any man among you seemeth to be wise in this <sup>13</sup>world, let him become a fool, that he may be wise.

18. And for that other conceit of theirs by which they get so many proselytes, that of the lawfulness of denying Christ in time of persecution, by which they promise themselves security from all the present evils, let no man cheat himself with this persuasion; any man that thus thinks to be more provident than other men, and by this means to secure himself, let him know that this will not thrive with him, he will find himself deceived at last, (see ver. 15, and Rev. iii. 18,) there is no such prudent way for him to secure himself as to lay aside this worldly wisdom, and constantly and cheerfully to adhere to Christ, when in the eye of the world it seems most foolish to do so.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

19. For God is wont to take off and preserve the plain simple person that avowedly adheres to him, and to outwit the subtle designer; and it will soon befall those pretenders, according to that of Job v. 13, they that think to be wiser than other men are by so much verier fools than others, and so are discerned to be.

20 And again, The Lord knoweth the <sup>14</sup>thoughts of the wise, that they are vain.

20. And to the same purpose is that of psalm xciv. 11, that all the subtle contrivances of crafty worldly-minded men prove vain and improsperous.

21 Therefore let no man glory in men. For <sup>15</sup>all things are your's;

21. Let no man therefore factiously or schismatically divide from the unity of the church, following such or such a master or instructor, and so quarrelling or contending with others, ver. 4; for all the gifts that are in the church were given for your use, and whatsoever any man can boast of it is not peculiar to him, but belongs as well to every other person in the church.

22 Whether Paul,

22. He that planted the faith among you, and he

<sup>11</sup> corrupt, φθείρει.

<sup>12</sup> as many of you as there are, ὅσιν ἐστε ὑμεῖς.

<sup>13</sup> age, αἰώνι.

<sup>14</sup> machinations, διαλογισμούς.

<sup>15</sup> all are, πάντα ἐστίν.

or Apollos, or Cephas, or the world, or life, or death, or things <sup>16</sup> present, or things to come; all are your's;

that baptized you, and he that superstructed upon this foundation, are all subservient to your uses, and not to be masters of your faith, much less any of them to be set up against the other to make divisions and rents among you; and so is likewise all human wisdom or knowledge of natural things, so is God's mercy to us in keeping us alive, securing some of us from the malice of our enemies, and delivering up others of us to death for the testimony of Jesus Christ, the condition now instantly approaching, pressures for the name of Christ, or that which is not quite so near, the yet future coming of Christ, (called *the day*, ver. 13,) for the destroying of the false and rewarding the constant Christians; all these are by God designed in common to you all as instrumental for your good.

23 And ye are Christ's; and Christ is God's.

23. And the conclusion from hence is this, that you give not up your faith to any but to Christ; that you resolve firmly to obey him and adhere to him uniformly, as he resigned himself up to the will of God, to do and to suffer whatsoever he appointed him in the great office of being our Mediator and Redeemer.

#### CHAP. IV.

LET a man so account of us, as of the <sup>1</sup> ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the <sup>2</sup> time, until the Lord

1. And though, I say, we are subservient to your uses, and are appointed so to be, ch. iii. 22, yet it will become you to look on us, though not as masters of your faith, yet as ministers of Christ, and that in the most honourable office of the family, that of the steward or ruler of the house, to whom among other things it belongs to dispense out every man his proportion of food, &c.; and so it is our part to dispense the gospel to you in that measure and by those degrees that we see fit.

2. And above all things fidelity and honest discharging of trust is required of stewards; and if I should fail in that, I should be very worthy of blame.

3. But for this I am not to be judged by you, by men, nay by myself.

4. For though I can accuse myself of no fault in the execution of my apostolical office, yet is not this the clearing of me, only God, that searcheth and seeth all, must do this.

5. Therefore be not you too forward in your censures of me, but leave it to God; and I make no doubt

<sup>16</sup> instant, ἐνεστώτα: see Rom. viii. 38. καὶρόν.

<sup>1</sup> officers, ὑπηρέτας.

<sup>2</sup> season,

come, <sup>3</sup> who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

<sup>6</sup> And these things, brethren, I have <sup>4</sup> in a figure transferred to myself and to Apollos for your sakes; <sup>5</sup> that ye might learn in us <sup>6</sup> not [*a*] to think of men above that which <sup>7</sup> is written, that no one of you be puffed up for one against another.

but in time he will display the seducers, and discover every man's intentions and purposes; and then, as they that deserve shall have blame, so every man that hath done well shall by God be justified and commended.

6. This, of not following or admiring the persons of men, I have thus said (see note [*a*] Rom. vii.) in the persons of myself and Apollos, under that figure to give you a general rule how to demean yourselves to any other dispensers of the gospel, viz. that in following of us ye go no further than the directions, ver. 1, that is, think of us not as masters of your faith, but as officers, stewards of Christ, to distribute that to you which he hath entrusted to us, and accordingly not to make it matter of pride to yourselves, or contemning of others, that ye are the disciples of such or such; in plain terms, to beware that you do not break out into factions, one to the despising of another, boasting, one that he hath received the faith from Paul and not from Apollos, another that he is a follower of Apollos and not of Paul, &c.

<sup>7</sup> For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

<sup>8</sup> <sup>8</sup> Now ye are full, <sup>9</sup> now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

<sup>9</sup> For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

7. For this can be no matter of boasting to any of you, for by it is no man dignified before another; for by whomsoever you received the faith, it is clear that you received it; it is no acquisition of your own wit or parts, but merely a mercy of God's, that sent us to preach to you, and therefore cannot in any reason be matter of boasting to you.

8, 9. You forsooth are so full and rich, so furnished with all kind of knowledge and wisdom, (such the Gnostics bragged of,) that you despise your apostles and spiritual fathers that first converted you to the faith; since we parted from you, you have in your own conceits been in great tranquillity and security, had happy halcyonian days (see note on Rev. i. 6); and I wish it were so with you as you fancy it to be, that the tranquillity which the Gnostics (with their compliances with the persecutors, whether Jews or heathens,) promise you, were a true Christian tranquillity, that we which are so sharply persecuted might come to you as to a refuge, and enjoy some part of that great privilege with you; for certainly we have need of it; for we are so far from any security,

<sup>3</sup> who will also enlighten, *ὅς καὶ φωτίζει.*

<sup>7</sup> *τῶν εἰς ἑαυτὸν.*

<sup>8</sup> opinionate above.

<sup>9</sup> *ἤδη κεκορεσμένοι ἐστέ.*

<sup>4</sup> thus darkly set down of myself, *μετ' ἐσχιδνῶ.*

<sup>5</sup> that in respect of us ye may learn, *ἵνα ἐν ἡμῶν μάθητε.*

<sup>6</sup> hath been written, *γέγραπται.*

<sup>8</sup> Ye are already full to satiety, *ἤδη ἐπλουτήσατε.*

<sup>6</sup> not to

that we are exposed to all the miseries and persecutions and dangers in the world, we apostles being as it were the forlorn party, sent out last, without any reserve behind to relieve us, and so given up unto certain slaughter; or as the gladiators upon a stage, those that come out first fighting in jest as it were, but they that come last never giving over till one lay down the other dead upon the place. For we are become as those that being condemned to death have wild beasts let loose on them upon the theatre, which certainly rend them to pieces, ch. xv. 32; and like those combatants on the theatre, we are set forth for a spectacle to the heathen world, to angels, to men, to look upon.

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are<sup>10</sup> honourable, but we are despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and<sup>11</sup> have no certain dwellingplace;

12 And<sup>12</sup> labour, working with our own hands: being reviled, we bless; being persecuted, we<sup>13</sup> suffer it:

13 Being defamed, we intreat: we are made as<sup>14</sup> the [δ]filth of the world, and are the<sup>15</sup> offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For<sup>16</sup> though ye have ten thousand instructors in Christ, yet have ye not many

10. We are vile and despised for the doing our duty, the exercise of our apostolical office, but you forsooth are very wise men, deeply learned in the doctrine of Christ; we weak, contemptible, mean persons, but you strong and gallant.

11. As I was when I was with you, (see ch. ii. 3,) so I am still, in a condition of continual want and persecution, and transitory mutable estate,

12. Taking excessive pains that I may preach the gospel, and get mine own living by my labour, that I might not put you to any charges, (see Acts xviii. 3,) and when, instead of thanks, I meet with nothing but reviling for all this, I have no return to make them but that of my prayers for them; nay, when persecuted, I entertain no thought of revenge toward them:

13. When calumniated and falsely accused, I pray to God for them by whom it is done; and this is no news to me; for we apostles of Christ are looked on and used as the unworthiest creatures of the world, and so continue until this time.

14. And though I have thus been used by some of you since these schisms have come in among you, yet I say it not to reproach or bring shame upon you for so doing, but out of the affections of a father, I advise and admonish you to behave yourselves more like children than ye have yet done.

15. For though others may have taught you since, yet it is only I that planted the gospel first among you; and therefore there can be no occasion of schisms

10 in splendour, we in disgrace, ἐνδοξοί, ἡμεῖς δὲ ἄτιμοι.

ἀστατοῦμεν. 12 are tired, κοπῶμεν.

13 refuse of all, πάντων περιψήμα.

16 if, εἰάν.

11 are in no certain condition,

13 forbear, ἀνεχόμεθα.

14 the vilest.

fathers : for in Christ Jesus I have begotten you through the gospel.

and divisions among you, (by one's making one apostle the master of his faith, another another,) any more than that children of the same father should contend and divide about their life or coming into the world, one professing to owe it to one, another to another.

16 Wherefore I beseech you, be ye followers of me.

16. And therefore, I beseech you, let the form of doctrine which I left you be retained among you, without any new insertions by any other.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

17. For this purpose I have sent unto you Timothy, whom I converted to the faith, and one that hath long associated with me, and done faithful service to me in the propagating of the gospel, who therefore, exactly knowing my whole course of Christian doctrine, may be your remembrancer, and tell you what my doctrine and practice is in every church where I come to confirm them.

18 Now some are puffed up, though I would not come to you.

18. And since by my not coming to you myself personally, some among you have taken occasion to despise me that am absent,

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

19. I am therefore resolved by God's help myself to come among you speedily, and to examine what grounds they have for what they do, and not much heeding the speech or talk of them, to see whether this be any solid knowledge in them, upon strength of which they should despise others.

20 For the kingdom of God is not in word, but in power.

20. For Christianity consists not in speaking but in doing (according to a proverbial speech of the Jews, 'Speech is not a foundation, but work :'<sup>1</sup> Pirke Avoth, p. 15); and so all other perfections of men must be judged of, not by their boasts of themselves, but by the reality of their performances.

21 What will ye? shall I come unto you with [c] a rod, or in love, and in the spirit of meekness?

21. And now I talk of coming to you, I pray consider, which will you choose? as you behave yourselves, so at my coming will I exercise either my power of inflicting punishments, or the milder way of kindness toward you; and therefore, according as ye like best, so prepare yourselves for my coming.

## CHAP. V.

<sup>1</sup> IT is reported commonly that there is [a] fornication among you, and such fornication as

1. It is a great shame and reproach that lies upon you, that sins of unnatural uncleanness, and marriages within prohibited degrees, are so frequently to be found among you, and those of such a pitch in one

<sup>17</sup> have been puffed up, *ἐφυσιάσθων*.

<sup>18</sup> because I come not, *ὡς μὴ ἐρχομένου*.

<sup>19</sup> speedily, *ταχέως*.

<sup>20</sup> speech, *λόγος*.

<sup>1</sup> Fornication is generally reported among you.

<sup>2</sup> Or, is not among; for *ὀνομάζεται*, named, is left out by the King's MS.

[b] not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are [c] puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, <sup>3</sup>as absent in body, but present in spirit, have [d] judged already, as though I were present, <sup>4</sup>concerning him that hath so done this deed.

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To [e] deliver such an one unto Satan for the [f] destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, <sup>6</sup>as ye are unleavened. For even Christ our passover is sacrificed for us:

offender, as civil nations (though not Christian) and even the unconverted Corinthians would abhor to be guilty of, a son to take in marriage (or otherwise to live in that sin with) his father's wife.

2. And this so freely, that ye do not look on it as a crime fit to be censured in him; ye are not at all humbled with it, nor mourn for it, (see 2 Cor. xii. 21,) either out of an opinion of the person that hath done it, (who is one of the doctors of your church, say Chrysostome and Theodoret,) or out of an opinion infused now by some heretical teachers into you, (which your former condition of life makes you apt enough to believe,) that fornication is an indifferent thing, (see ch. vi. 13,) whereas in any reason you ought to have mourned over him as over a great sinner, and expressed your sorrow in complaining of him, and using means that he might be excommunicated; see chap. xii. 21.

3. For I, though I am not present among you, yet by that authority that belongs to me, (and being sufficiently assured of the truth of the fact,) have already passed sentence on him that hath thus offended,

4, 5. That in a public assembly gathered in the name of our Lord Jesus Christ, in which you are to suppose me virtually present among you, by the authority of Christ committed to me and you, ye proceed to excommunicate and deliver him up into the power of Satan, who may inflict some disease upon him that may be a means to bring him to a sight of his sin and reformation, and so to salvation also.

6. Such a teacher as this is not fit for you to follow or favour; for as a little sour dough gives a taste to all the bread, so will such a sin as this, permitted in the church, have an influence on you all, both by discrediting that church where this is permitted, and by corrupting the company by the example.

7. As therefore it was the manner of the Jews on the day of the passover (that being the day of preparation, or the eve to the feast of unleavened bread,) most diligently and solicitously to inquire if there were any crum of leavened bread left in their houses, and to remove it all, (see note [c] Mark xiv.) so do ye at this time deal with that heathen or Gnostic persuasion (among you) of the lawfulness of fornication,

<sup>3</sup> Or, *being absent*: for the King's MS. leaves out *as*, *as*.  
<sup>5</sup> forasmuch as you are, *καθὼς ἐστε*.

<sup>4</sup> him that hath so, *αὐτὸν οὕτως*.

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of <sup>6</sup> malice and wickedness; but with the unleavened bread of <sup>7</sup> sincerity and truth.

9 <sup>8</sup> I wrote unto you in an epistle not to [g] company with fornicators :

10 <sup>9</sup> Yet not altogether with the fornicators of this world, or with the <sup>10</sup> covetous, or <sup>11</sup> [k] extortioners, or with [i] idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or <sup>12</sup> covetous, or an idolater, or a <sup>13</sup> [k] railer, or a drunkard, or <sup>14</sup> an extortioner; with such an one no not to eat.

12 [l] For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. <sup>15</sup> Therefore put away from among yourselves that wicked person.

<sup>6</sup> naughtiness, κακίας.

<sup>8</sup> Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ.

<sup>10</sup> inordinate lusts, πλεονέκειαι.

<sup>13</sup> contemptuous person.

<sup>15</sup> the evil from among you :

most contrary to the laws of Christianity that you have undertaken, and whereby ye have obliged yourselves to have none of that sour unchristian doctrine among you, but on the contrary, to fit yourselves to celebrate a Christian passover, which (as the Judaical was a sign of their deliverance out of Egypt) must be kept with our departure out of sin.

8. Do ye therefore consecrate yourselves to the service of Christ, by reforming all your former sinful courses, particularly that of uncleanness and villainy, (see ver. 13,) and by the practice of all Christian purity, and holding fast the truth which hath been delivered to you.

9, 10. What in this epistle, ver. 2, I have written of not communicating with fornicators, and not conversing familiarly with them, I mean not of the heathens among you, which have not given up their names unto Christ, nor in like manner of those heathens that are guilty of those other sins of unnatural lusts (see note [z] Rom. i.) and violence, or those filthinesses which are ordinary among idolaters, and are used as parts and rites of their religion; for these are so ordinary among them, that if ye abstain from the company of all those heathens that are so guilty, ye must depart out of their cities.

11. But the purpose of my writing is only to interdict you that free encouraging converse with Christian professors that are guilty of retaining any of these sensual heathen sins used by idolaters, and to command that with such an one you do not enter any friendly commerce, so much as to eat with him (see note [g]), much less to admit him to the sacrament, or the feast that attends that, until he do reform.

12, 13. (What have mine or the church's censures to do with them that are not members of the church? ye know it is the practice among you to inflict censures on church members only, leaving all others to God's tribunal.) And by doing thus ye shall remove the accursed thing from among you, free yourselves from those punishments that the neglect of your duty, permitting such offenders to go unpunished and unreformed, may bring upon you.

<sup>7</sup> purity, εὐκρίνειας.

<sup>9</sup> Not, for in the King's MS. καὶ is wanting.

<sup>11</sup> the violent, or forcers.

<sup>12</sup> one of inordinate lusts, ver. 10.

<sup>15</sup> And ye shall put away

<sup>8</sup> I have written to you by epistle,

<sup>10</sup> inordi-

<sup>12</sup> one of inordinate lusts, ver. 10.

<sup>15</sup> And ye shall put away

the evil from among you : for it is καλ, not δὲ, and the ancients read ἐξαίρετε τὸν πορνικόν.

## CHAP. VI.

**DARE** any of you, having <sup>1</sup> a matter against another, go to law before the unjust, and not before the saints? **1.** When there is any matter of controversy betwixt you about your worldly goods, I hear that you implead one another (see note [6] Rom. iii.) before the heathen tribunals, and use not that method prescribed by Christ to Christians, Matt. xviii. 15. How dareth any Christian do thus?

**2** Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy <sup>2</sup> [a] to judge the smallest matters? **2.** You cannot but know that in the great final judgment of all the world, the saints of God shall bear God company in judging the wicked; and if Christians shall then by God be vouchsafed that honour, to have any thing to do in matters of so much higher importance, is there any reason they should be deemed unworthy to be intrusted with the judging of worldly differences, which are much inferior to those of adjudging of men's eternal being?

**3** Know ye not that we shall judge angels? <sup>3</sup> how much more things that pertain to this life? **3.** It is certain that God's children, when crowned by him, shall pronounce sentence against the evil spirits; and shall they not be thought fit to decide a controversy about an ordinary trespass among men?

**4** If then ye have judgments of things pertaining to this life, <sup>4</sup> set them to judge who are least esteemed in the church. **4.** If therefore there fall out betwixt you any matters of controversy concerning the matters of common life, which are to be brought to judicatures, or will not otherwise be composed, and if ye do despise the governors of your churches (which, since these dissensions are come in, are quite out of esteem among you) so far that ye do not think fit to stand to their sentences or decisions, yet sure ye have all reason to refer it to the simplest and meanest Christians, or even to set them in the tribunal, rather than carry your controversy before the Gentile courts.

**5** I speak to your shame. <sup>5</sup> Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? **5.** My mentioning the meanest and most despicable among you, is to make you ashamed of your unreasonableness in supposing (as by going to heathen courts ye must be interpreted to do) that there is no one Christian fit for this employment; that is, that there is not one man of them that hath understanding enough to arbitrate an ordinary business between fellow-Christians, whose inclinableness to peace is to be presumed of, and then that must needs work somewhat toward the pacification.

<sup>1</sup> an action, or *suit*, *πράγμα*. <sup>2</sup> of the smallest judicatures, *κριτηρίων ἐλαχίστων*. <sup>3</sup> and not then, *μήτι γε*. <sup>4</sup> If therefore ye have secular judicatures, see ver. 2, *βιωτικά μὲν οὖν κριτήρια ἐὰν ἔχητε*. <sup>5</sup> those that are set at nought in the church, set those in them, *τοὺς ἐξουθενημένους τοὺτους καθίετε*. <sup>6</sup> Is there never a wise man, *οὕτως οὐκ ἔστι σοφός*.



6 But brothergoeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly <sup>7</sup> [δ] a fault among you, <sup>8</sup> because ye go to law one with another. Why do ye not rather take wrong? <sup>9</sup> why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but <sup>12</sup> ye are washed, but ye are sanctified, but ye are justified <sup>14</sup> in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful <sup>15</sup> unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

6. But one Christian impleads his fellow Christian, and that before Gentiles.

7. It is not so well that you go to law at all; it were the part of a more excellent magnanimous Christian spirit, to be content to lose somewhat that were his own, to bear some injuries, rather than to go to law upon every trespass.

8. But some of you are so far from this excellent Christian temper, that you are ready to injure others, even your fellow Christians, and, so ye may gain to yourselves, care not how ye deprive others.

9. This is absolutely inconsistent with the Christian's duty or reward; never do you flatter yourselves with a belief of the contrary, nor permit the false teachers that are crept in among you to give you any hope of it; and as for matters of injustice, so for all your other Gnostic practices of uncleanness (see notes [a] [h] and [i] ch. v.) and unnatural lust.

10. Neither they that are guilty of them, nor of any other injustice, shall, without reformation, ever be capable of inheriting the crown which is by Christ promised to Christians.

11. And such sins as these were ordinary among you in time of your heathen state, but now you have given up your names to Christianity, which denounceth judgment against all these: your baptism is a renouncing of them all; your sanctification by the Spirit directly contrary to it; your justification by what Christ hath suffered and done for you, (see note [δ] Matt. vii.) utterly incompatible with such impurities and injustices, spoken of either in the last or this chapter.

12. And whereas your teachers, to allure you to sensual practices, tell you, first, that all meat is freely to be eaten, and so sooth you up in luxury, and then proceed and persuade you, that the use of venery is as necessary for your bodies, and so as lawful, as eating of meat is; I shall tell you, first, that supposing them lawful, yet it will befit a Christian to abstain from many things that are not utterly unlawful; and secondly, that if indifferent things begin to get a dominion over any, if men, upon conceit that meats are lawful, come to be enslaved to their bellies, (as of

<sup>7</sup> a defect.

<sup>8</sup> στερείσθε;

[h] ch. v.

<sup>14</sup> through, ἐν.

<sup>8</sup> that, ἐν.

<sup>10</sup> men of inordinate lusts, πλεονέκται.

<sup>12</sup> the violent: see note [h] ch. v.

<sup>15</sup> for me, μοι.

<sup>9</sup> why are ye not rather defrauded? διὰ τὸ οὐχὶ μᾶλλον ἀπο-

<sup>11</sup> contumelious persons: see note

<sup>13</sup> ye have been washed, ἀπελούσασθε.

the Gnostics it is affirmed that they serve their bellies, and that they are lovers of pleasures more than of God,) this is then absolutely unlawful.

13 Meats for the belly, and the belly for meats: but God shall <sup>16</sup> destroy both it and them. <sup>17</sup> Now the body is not for fornication, but for the Lord; and the Lord for the body.

13. It is true, that meats are by God and nature appointed for the use of men, and that the body of man here in this life hath absolute necessity of them: and yet, to take off our hearts from them, we may also consider that in the next life, which is a spiritual life, this eating and desiring of meat shall be taken away, and therefore even here we should keep the flesh in such a subordination to the spirit, that we may be able to deny ourselves even lawful pleasures sometimes, especially when any occasion makes it more expedient, ver. 12. But then for fornication, (whatsoever your former heathen principles or present false teachers, the Gnostics, teach you,) that is no such lawful or indifferent thing; your bodies are to be consecrated to God either in lawful wedlock or in chaste single life, and by being kept pure here, must be made capable of rising to everlasting life with Christ hereafter, ver. 14.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

14. And then God, that raised up Christ's pure sinless body out of the grave, and hath made it a spiritual body, shall also do the same for us, though we lie down in the grave also.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

15. And this one consideration may have force on you. Your bodies expect to rise with Christ, as members with the head: ye must not then in any reason pollute a member of Christ, a devoted consecrated person, by such unclean embraces.

16 What? know ye not that he which is joined to an harlot is one body? for <sup>19</sup> two, saith he, shall be one flesh.

16. That which was said at the institution of marriage in paradise, that the man and the wife become one body, concludes, that the fornicator makes himself one body with a whore.

17 But he that is joined unto the Lord is one spirit.

17. As on the other side, he that keeps close to Christ's commandments, and so cleaves to him, Deut. x. 20, hath a spiritual union with him, minds the same things that he minds, and so is very far from these carnal base joys, in which all the Gnostics' religion consists.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

18. Be sure therefore that ye keep yourselves far removed from that sin. Most other sins are committed against God, or the neighbour; but sins of uncleanness are against one's self, a defiling of his flesh, a polluting of that which by chastity and single

<sup>16</sup> take away, καταργήσει. <sup>20</sup> cleaveth, ver. 16.

<sup>17</sup> But the, τὸ δέ.

<sup>18</sup> cleaveth, κολλώμενος.

<sup>19</sup> they

19 What? know ye not that your body is the temple of the Holy Ghost which is <sup>21</sup> in you, which ye have <sup>22</sup> of God, and ye are not your own? life is set apart to be a temple of God, a place of sanctity and purity, ver. 19.

19. Your bodies are, by your being Christians, consecrated to the service of his Spirit (and the governors of the church, of which sort the incestuous person is thought to be, (see ch. v. 2,) set apart in all purity to discharge that function, to which they are consecrated by receiving the Holy Ghost). This benefit of the Spirit ye have received from God, and it is an engagement to you to think your own bodies are not now at your own disposal, to use them as you please (as in your state of Gentilism, or without that engagement, ye might be tempted to imagine).

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 20. For God hath paid dear for the purchase of you, hath given his Son out of his bosom, and his very Spirit, to this purpose, to purchase unto himself a peculiar people, zealous of good works; by this price making purchase of our bodies as well as our souls, and so engaging us to serve and glorify him in both, and not leaving either of them at liberty for us to dispose of as we please.

CHAP. VII.

NOW concerning the things whereof ye wrote unto me: *It is good for a man not to touch a woman.* 1. Now in answer to that particular in your letter, which (on occasion of the Gnostic doctrine of marriage being from the devil, &c.) seems with some reason to prefer single life before marriage, I thus far

acknowledge, that, for them that can live chaste and pure without marrying, it is better or more commendable that they do so.

2. But for the avoiding of all kinds of uncleanness or pollution, it is generally most safe and fit, that men and women should betake themselves to the conjugal state.

<sup>a</sup> all acts of conjugal love: and likewise—

3 Let the husband render unto the wife <sup>2a</sup> [a] due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except it be <sup>3b</sup> with fasting, &c., wherein it was usual to abstain from those

<sup>b</sup> by mutual consent for some time, particularly

that ye may have a vacancy for duties of devotion, with fasting, &c., wherein it was usual to abstain from those

<sup>21</sup> among you, ἐν ὑμῖν.

<sup>2</sup> the kindness which is due.

<sup>22</sup> from, ἀπό.

<sup>3</sup> by compact, ἐκ συμφώνου.

<sup>1</sup> But for fornications, διὰ δὲ τὰς πορνείας.

consent for a time, things which are lawfully enjoyed at other times, that ye may <sup>4</sup> give (see note [h] Matt. vi.) which being past, ye may yourselves to fasting and prayer; and then take care to prevent those dangers that may come together again, attend long abstinences, for want of strength to resist that Satan tempt those temptations that Satan may take advantage to you not <sup>5</sup> [b] for present to you, or cast in your way.

6 But I speak this of counsel, what appears to me to be best for men, <sup>6</sup> by [c] permission, and not of commandment, generally speaking, all being not able to contain; but herein I am far from laying any precept on any to marry.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. 7. For I would rather desire or advise all men to continue unmarried, as I do; but that will not, I suppose, be best for every one, because every one is not fitly qualified with the gift of continence to undertake that more honourable pitch, and such a man may have some other special excellence whereby

8 I say therefore to the unmarried and widows, <sup>8</sup> It is good for them if they abide even as I. to glorify God. <sup>8</sup> It is more worthy their design and endeavour, either to live unmarried, or, when the wife is dead, to abstain from second marriages, for which ye have me for your example.

9 But if they <sup>9</sup> cannot contain, let them marry: for it is better to marry than <sup>9</sup> to burn. 9. But if they have not that experience of their own strength and ability to abstain and preserve chastity, which may encourage them to this, let them marry in God's name: it is infinitely better to do so, and preserve conjugal chastity, than by rejecting the use of that remedy to be inflamed with burning vehement desires, perhaps to break out into unnatural practices: (see Rom. i. 27, Jude 11.)

10 And unto the married <sup>10</sup> I command, yet not I, but the Lord, Let not the wife <sup>10</sup> depart from her husband: 10. But to them that are married, it is not my caution or commandment, but Christ's, that the woman be not separated from her husband.

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. 11. Or, if upon just cause, that is, in case of fornication, she be put away from her husband, let her either remain single, or use means to gain the pardon and affection of her husband again; and for the husband, let not him in any case, but that wherein Christ allows it, the case of fornication, put away his wife.

12 <sup>12</sup> But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to put away a wife but for cause of fornication) to 12. But in answer to the other parts of your letter, vv. 1. 6. 8. 10, or, for other things, I give mine own judgment, not any precept of Christ's. It is certain, and by the precept of Christ (which commands not

<sup>4</sup> be at leisure for, σχολάζετε τῇ. <sup>5</sup> by reason of your not being able to contain. <sup>6</sup> by way of advice, not by way of precept. <sup>7</sup> have not power over themselves: see note [b].

<sup>8</sup> to be on fire, πυροῖσθαι. <sup>9</sup> I give warning, παραγγέλλω. <sup>10</sup> be separated, χωρισθῆναι. <sup>11</sup> be separated, χωρισθῇ. <sup>12</sup> For the rest, τοῖς λοιποῖς.

dwelt with him, let him not put her away. be resolved necessary, that if any Christian husband have an heathen wife, and she have a mind to live with him, he should not put her away, unbelief being no sufficient cause of divorce.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 13. And so in like manner for the Christian wife that is married to an infidel, if he be willing to live with her, let her by no means separate from him.

14 For the unbelieving husband <sup>13</sup>is sanctified by the wife, and the unbelieving wife <sup>14</sup>is sanctified by the husband: [*d*] else were your children unclean; but now are they holy. 14. And beside the prohibition of Christ, which obliges to this, other advantages there are worth considering; for it sometimes hath come to pass, and there is great reason to hope it, that the heathen husband may be converted by the Christian wife living with him, and so the wife by the husband: and this one consideration is the reason why the young children of Christians are admitted to baptism before they come to knowledge, because by their living in the family with Christian parents, these children may be brought up in the faith and kept from heathen pollutions, (and the church requiring and receiving promise from the parents doth consequently presume they will,) and by the same reason it is that the children of the heathen are not so admitted.

15 But if the unbelieving depart, let him depart. A brother or a sister is not <sup>15</sup>under bondage in such cases: but God hath called us to peace. 15. But now the thing not stated or meddled with by Christ, and therefore now promised to be defined by me, ver. 12, is this, that in case the infidel will not live with the believer unless she will forsake her religion, she is not then so enslaved or subjected so far that she may do acts prejudicial to her religion and to the betraying thereof, for that end, that she may continue with her husband, but she remains blameless if she remain separate from him upon such his desertion. But yet above all things, that which is most to be observed is, that the believing party do the utmost that is possible to keep peace and agreement with the other, not to fall out at all, or if they do, to repair the breach and be reconciled again; nay further, not to marry again, as long as there remains any hope of returning or reconciliation.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, <sup>16</sup>O man, whether thou shalt save *thy* wife? 16. For it is possible that the Christian wife may use some means to work upon the infidel husband, or the Christian husband on the wife, so as to bring him or her to repentance and the faith of Christ, and in intuition and hope of this any difficulties would be undergone: but when this possibility ceaseth, as in

<sup>13</sup> hath been sanctified, ἡγιασται.

<sup>14</sup> hath been sanctified.

<sup>15</sup> enslaved, δεδούλωται.

<sup>16</sup> O husband, ἀνερ.

case that the heathen party desert, or will not live with the Christian unless he or she desert the faith of Christ, then it is evident that this hope ceaseth, and in this case the Christian party is free from those observances, ver. 15.

17 <sup>17</sup> [e] But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. 17. Only according to the lot that any man hath befallen him, if it be with an infidel wife or the like, let him be content with it, and do as much good in it as he can, and not think himself privileged by his being a Christian to throw it off. And this every where is my doctrine, and I desire it be universally resolved on in all Christian churches.

18 Is any man called being uncircumcised? let him not <sup>18</sup> [f] become uncircumcised. Is any called in uncircumcision? let him not be circumcised. 18. If one which hath been circumcised be converted to Christianity, let him contentedly continue in it, let him never trouble himself to get off that mark from his flesh (as some did); as on the other side, he that is not circumcised when he is converted need not receive circumcision (as some required of them, Acts xv. 1).

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. 19. For such outward things as these on either part are no part of Christianity, but the observation of the precepts of Christ is all in all: see Gal. v. 6. and vi. 15.

20 Let every man abide in the same calling wherein he was called. 20, 21. In what condition of life soever a man is when he is converted to Christianity, let him contentedly continue in it, and not think that Christian religion frees a man from any obligation that lay upon him before, for that is to make Christian liberty a

21 Art thou called being a servant? <sup>19</sup> care not for it: <sup>20</sup> but if thou mayest be made free, use it rather. pretence for covetousness, or lusts, or secular advantages, (see 1 Tim. vi. 5,) if either the being a Christian might manumit a servant, or free an husband or wife from former obligations. He therefore that being a bondman is converted to Christianity, must not think it any disparagement to his Christianity that he continues a servant still, nor be solicitous of changing his condition. Yet this is not so to be understood, but that if by any fair regular means he can obtain his freedom, he may then make use of

22 <sup>21</sup> For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. them, and prefer liberty before servitude; for so he might have done if he had never been Christian.

22. For he that being in the condition of a servant is converted to Christianity, doth by his conversion become a freeman in respect of Christ; not that he ceaseth to be a servant to his former master, or reaps

17 Only, *Εἰ μὴ*.  
yet also if, *ἂλλ' εἰ καὶ*.  
*θεὸς δοῦλος*.

18 use means to become.

19 take no care, *μὴ σοι μελέτω*.

20 but

21 For the servant which is called in the Lord, *Ὁ γὰρ ἐν Κυρίῳ κλη-*

any secular advantage thereby; but his advantages are spiritual; to wit, that by being a Christian he is now delivered from many servitudes, that of sin, &c. that lie upon all others, and to live in Christ's family as one of his freemen, though in respect of the world he continue as a servant; and so on the other side, he that is a freeman and turns Christian, becomes thereby a servant of Christ, undertaking obedience to his commands, though he lose not his liberty in the world by that means. (By which it is clear that Christ meddles not with the secular government of the world, nor changes any man's outward condition by his becoming Christian.)

23 <sup>22</sup> Ye are [9] bought with a price; <sup>23</sup> be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my <sup>24</sup> judgment, as one that hath obtained mercy of the Lord to be faithful.

26 <sup>25</sup> I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

27 Art thou bound unto a <sup>26</sup> wife? seek not to be loosed. Art thou <sup>27</sup> loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

23. On the other side, they that have bought out their liberty and obtained manumission, having been formerly servants to heathens, let them not sell themselves again, or revert voluntarily into that condition of slavery, but prefer liberty rather, ver. 21..

24. And so still, as he was when he was converted, so let him still abide; let not his being a Christian move him out of his state, or make him less, but rather more contented with it.

25. For your other question concerning virgins marrying at such a time as this, or of those that are betrothed, whether they should be bound to consummate their marriage or no, I must say again, that I have no command of Christ to build my answer upon; yet I shall again give you my opinion in it, as an honest faithful man, with all uprightness.

26. First then my opinion is, that it is best in respect of the distresses that are daily to be looked for on Christians, I say that it is best for men and women (supposing them not contracted) to continue unmarried.

27. But if thou art engaged or betrothed to a woman, this is no excuse for thee to seek to get loose again (for that cannot be done so as to be free to marry another as long as she lives). All that I say is, that it is not now the prudentest way to think of marrying, if thou art not already engaged.

28. Yet not so, that if thou dost, it is a sin to marry, or that the virgin that now marries commits any sin: only (in such times as these) the married state is likely to be fullest of trouble, and therefore my kindness to you makes me persuade you not to marry.

<sup>22</sup> Are ye bought, or redeemed.

<sup>23</sup> I think this then to be good, because of the necessity approaching, to wit, good, *Νομίζω οὖν, τούτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστώσαν ἀνάγκην, ὅτι καλόν*: see note [d] Matt. vii.

<sup>26</sup> woman, *γυναῖκί*.

<sup>27</sup> free from a woman, *ἀλῦσαι ἀπὸ γυναίκος*.

<sup>24</sup> opinion, *γνώμην*.

29 But this I say, brethren, <sup>29</sup> the time is short: it remaineth, that both they that have wives be as <sup>29</sup> though they had none;

30 And they that weep, as <sup>30</sup> though they wept not; and they that rejoice, as <sup>31</sup> though they rejoiced not; and they that buy, as <sup>32</sup> though they possessed not;

31 And they that use this world, as <sup>32</sup> not abusing it: for the fashion of this world passeth away.

32 But I would have you <sup>34</sup> without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please his wife. <sup>35</sup>

34 [h] There is difference *also* between a wife and a virgin. <sup>36</sup> The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit; not that I may <sup>37</sup> cast

28 that the time is now short, or from henceforth short, that, ὅτι ὁ καιρὸς συνεσταλμένος· τὸ λοιπὸν ἔσται, ἵνα. 29 they that have none, μὴ ἔχοντες. 30 those that do not weep: see note [δ] Rom. xii. 31 those that rejoice not, μὴ χαίροντες. 32 those that possess not, μὴ κατέχοντες. 33 those that use it not, μὴ καταχρέμενοι. 34 to be without care, or solicitude, ἀμελήμους εἶναι. 35 and is distracted. 36 The unmarried woman and the virgin takes care for. 37 lay a snare in your way, βρόχον ὑμῖν ἐπιβάλλω.



a snare upon you, but <sup>38</sup> for that which is comely, and [i] that ye may attend upon the Lord without distraction.

36 But if any man think that he becometh himself uncomely toward his virgin, if she <sup>39</sup> pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that <sup>40</sup> standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath <sup>41</sup> so decreed in his heart that he will keep his virgin, doeth well.

38 <sup>42</sup> So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide,

ence, not as if marriage were in any kind unlawful, but that if you can contain from marriage, and if no such unfitness be in it as is mentioned, ver. 36, you may have the advantage of the less distractions in attending the service of God.

36. As for the last part of your question, that of being betrothed, that, I confess, is a circumstance which will much alter the case; for in case a man be betrothed but not married (see note [f] Matt. i.) to a virgin, and she begin to grow in years, so that if (in respect of the present condition of the times approaching) marriage be deferred it is necessary that she must pass her prime, in this case I lay no restraint upon him, so much as in prudence let him do what he likes best, let them marry.

37. But he that hath made a firm resolution to stay a while, and finds himself able to do so, and neither from any necessity arising from himself, nor from the condition of the virgin to whom he is betrothed, is any way obliged to present marriage, but hath free power in all respects to do what he will, and hereupon judges it fit and determines to keep his virgin, that is, not yet to marry her for a time, but at last in a better season to do so, this is a very commendable resolution.

38. So that the conclusion is, that he that marries, even at this time, doth that which is absolutely lawful, and in the case mentioned, ver. 36, expedient also; and again, he that in the case set, ver. 37, doth defer, and for a time abstain from marriage, makes a more prudent choice in the respects forementioned, ver. 35, of attending the better on the service of God, and for avoiding of distraction.

39. As for her that is once married, she is by that obliged to her husband as long as he lives; but if he die, it is absolutely lawful for her to marry another, so that in the doing of it there be no other circumstance that make it unlawful, or so that considerations of piety be taken in the doing of it, and not only carnal desires gratified thereby.

40. But it is more for her earthly advantages to continue unmarried, and more convenient toward the

<sup>38</sup> that you may decently wait.

<sup>39</sup> be above age, and that this must be, let him do that which he likes, ἢ ὑπέρτατος, καὶ (the King's MS. reads) τοῦτο (not οὕτως) δεῖται γίνεσθαι ὁ θεὸς ποιῆτω.

<sup>40</sup> hath stood, ἔστηκεν.

<sup>41</sup> determined this, to keep, κέκρικε τοῦ τηρεῖν.

<sup>42</sup> So that both he that marries doth well, and he that marries not doth better, ὥστε καὶ ὁ ἐγγαμίζων, καλῶς ποιεῖ ὁ δὲ μὴ ἐγγαμίζων.

after my judgment :  
and I think also that  
I have the Spirit of  
God.

serving of God without distraction, ver. 35, according to my judgment : and I think the Spirit of God guides me in making this judgment, though I have no express precept for it.

## CHAP. VIII.

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

1. Now for that other part of your letter which inquires of the lawfulness of eating things offered to idols, (on occasion again of the Gnostics' infusions,) and accordingly speaks of the knowledge that you have, (from whence the word *Gnostic* comes, see note [c] ch. i., and note [b] 2 Pet. i., and Rev. ii. 6, that is, *knowing men*), that an idol is nothing, and so that that which hath been offered to idols may as freely and indifferently be offered to idols as any thing else; I shall now tell you, first, that we orthodox Christians have knowledge too, to wit, that knowledge of our Christian liberty, and therefore need not be despised by those among you who separate yourselves from us, in the pride of your hearts calling yourselves Gnostics, which supposes all others ignorant but yourselves; but our care is to join charity, or the love of God, with our knowledge, and that will incline us to suffer any thing for Christ's sake, and so we shall not need to go to their idol-feasts to save us from persecution, as the Gnostics do; and a little of this courage and love of Christ is much better, tends more to our profit, than all that pretended deep knowledge of their liberty which the Gnostics pretend to, and by that choose to go to the idol-feasts rather than confess and suffer for Christ : (see note [b] Rev. ii.)

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

2. And therefore if any man please himself with an opinion of his knowledge from such subtilties as these, and so come to despise other men, and not to consider what tends to their good and edification, this man (let him call himself Gnostic or what he will) is far enough from the true Christian knowledge, or from directing his knowledge to the right end, for that is charity, or the edification of his brethren.

3 But if any man love God, the same is known of him.

3. If any man love God sincerely, and so adhere to him in time of danger or temptation, he truly knows God, and consequently is known and acknowledged by God.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we

4. Having premised thus much concerning the name and sect of the Gnostics, who are such assertors of their liberty to do all things, and particularly in this matter think they have argued so subtilly for

know that [a]n idol is nothing in the world, and that *there* is none other God but one.

liberty to eat of the idol-feasts, to make that an indifferent thing, because forsooth an idol is nothing, I come now to the thing itself, by confessing their objection, that an idol indeed, according to the notation of the Hebrew word, is nothing, there being but one God, and all the heathen idol-gods being but fictions of theirs, so far from being gods, that they are but the works of men's hands.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

5. For though there be many called by that title, whether the celestial and supreme deities so esteemed among the heathen, or inferior, of a second order, called Baalim or lords, agents and mediators between the gods and men; or whether the sun and stars of heaven, or men of the earth deified; (Theophyl.)

6 <sup>1</sup> But to us *there* is but one God, the Father, of whom are all things, and we <sup>2</sup> in him; and one Lord Jesus Christ, by whom are all things, and we by him.

6. Yet we Christians know and are assured that there is but one true God, the Creator of all things, to whom all men's prayers must be addressed, as to the supreme, from whom as we had our being, so we are to think ourselves obliged to be his servants, and to make all our applications to him; and so likewise but one Mediator, but one Lord, by whom all things were created, and by whom, as the only Mediator betwixt God and us, all our prayers are addressed to heaven, viz. Jesus Christ.

7 Howbeit *there* is not in every man that knowledge: for some <sup>2</sup> with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being [b] weak is defiled.

7. But all men do not know or think this, that these idols or heathen gods are nothing, (for sure they that are accustomed to worship them think they are something,) nay, it is clear that some men that are of opinion that idols are something, and who fear them as able to hurt, (and so that must confess, that the eating of those feasts pollutes those that have cast off the worship of them,) and that continue their custom and former heathen course to this very time, though they have received Christianity do still go to idol-feasts as such, even now that they have received the faith of Christ; and their sick, that is, wounded, sinful consciences (see note [b]) (that is, they that go on still in this old heathen practice not yet laid down) are defiled or polluted by doing so. This is certainly a sin in them.

8 But meat commendeth us not to God: for <sup>4</sup> neither, if we eat, are we the better; neither, if

8, 9. Now this being supposed, it will follow that he that goes to the idol-temple with these, though he be not of their persuasion, may yet be a means of confirming them in their error, it being certain that they

<sup>1</sup> Yet, ἄλλᾳ. <sup>2</sup> to, or, for him, εἰς αὐτόν. <sup>3</sup> Or, with the custom or common usage of the idol until this time: for the King's MS. reads, τῇ συνηθείᾳ τοῦ εἰδώλου ἕως ἄρτι. <sup>4</sup> Or, neither if we eat not, do we any great matter, nor if we eat, do we come short: for the King's MS. reads, οὔτε ἐὰν μὴ φάγωμεν περισσεύομεν, οὔτε ἐὰν φάγωμεν ὑστερούμεθα.

we eat not, are we the worse.

9 But take heed lest by any means this liberty of your's become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him<sup>5</sup> which is weak be<sup>6</sup> emboldened to eat those things which are offered to idols;

11<sup>7</sup> And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and [c]wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat<sup>8</sup> make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

will think he comes as they come, that is, with an opinion of that deity, and of the benefit he shall reap by eating of (that is, partaking in) the sacrifice: which inconvenience being counted of, there is no so great benefit to be reaped by going and eating there, as that it should be fit to incur that danger. For though neither eating nor abstaining be in itself in the sight of God of any moment, yet this care will befit every Christian, that he so use his own liberty that he be not an occasion of sinning (or continuing in sin) to those that are already in that erroneous sinful course, by confirming them in it.

10. For if any man that through an erroneous conscience goes to those idol-feasts shall see a Gnostic (who within himself knows an idol to be nothing, and therefore eats this but as ordinary meat) be at an idol-feast, and partake of it, will not he by this means be confirmed to go on in his erroneous course?

11. And that Christian of an erroneous conscience (see note [b]) shall be confirmed in his error and sin, and consequent ruin, by occasion of this practice of thine; all which, through confidence of thine own knowledge, without care of thy brother's heathenish errors remaining in him, thou hast been guilty of; which is a sin in thee, not only of uncharitableness to him, but of injury or robbery against Christ, in betraying a soul to ruin, for the saving of which Christ died.

12. And though it should be granted that your presence at idol-feasts were no impiety against God, yet sure this uncharitableness against thy brother, bringing him to a confirmation in his sinful practice, who through error is already in it, must be looked upon as an impiety and sin against God himself, who is concerned in him.

13. If therefore this my eating in an idol-temple of that feast (or any use of my liberty in the same kind) be an occasion of confirming any Christian in an erroneous sinful practice, or bringing him to do any thing which is unlawful, I will sure deny myself the use of that liberty, be it supposed to be such as by the laws of Christ truly belongs to me, when it shall prove of so dangerous consequence to my fellow Christians.

<sup>5</sup> being weak, ἀσθενούς ὄντος.

<sup>6</sup> confirmed, οἰκοδομηθήσεται. <sup>7</sup> Or, Thy brother therefore for whom Christ died, growing sick through thy knowledge, is destroyed: for the King's MS. reads, Ἀπολλύται οὖν ὁ ἀσθενῶν ἐν τῇ γνώσει σου ἀδελφὸς δι'. <sup>8</sup> scandalize my brother, σκανδαλίξει.

## CHAP. IX.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

1. And that you may not think that what I say ch. viii. 13. of abstaining from many things that are lawful is magnificently and speciously, rather than with exactness of truth, spoken by me, I shall now mention my practices of this kind in other instances; and this the rather, because of another part of your letter, which mentions the deep knowledge of the teachers you have now among you, and intimates how I am despised by them, and that particularly for labouring in the works of my calling, making of tents, and so getting mine own living among you, (see vv. 3, 4.) Now hereto I make this reply, that without the vanity of comparing with them I may surely say four things of myself: 1. that I am an apostle of Christ, called from heaven immediately to that office: 2. that I had no obligation to do what I have done among you, (see vv. 4. 19,) that is, to preach on free cost to you, as I have; that I discern my Christian liberty so well, that I know I might have done otherwise: 3. that though I was none of Christ's followers here on earth, yet I have been equalled to them by seeing and being spoken to by Christ out of heaven: and 4. that I am certainly he that converted you to the faith, that planted the gospel at Corinth; and so surely am not unworthy to be considered by you.

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

2. For the first of these, mine apostleship, whatever I am to others, I am sure I am an apostle in respect of you. Your conversion to the faith is as great a confirmation of my apostleship as a seal is to an indenture or instrument, or particularly to the letters dimissory, by which messengers were wont to be sent to the churches.

3 <sup>1</sup> Mine answer to them that do examine me is this,

3. For the second, that of my getting my living by my labour, the account which I give unto them that backbite me for this, (as if I knew not the nature of Christian liberty, and so out of niceness of conscience or scrupulosity durst not receive any reward from them to whom I preach,) is this,

4 Have we not power to eat and to drink?

4—6. That we know sufficiently that it is lawful for us to take along with us in our travails for the gospel a believing woman, such as Phebe, (see note

5 Have we not power <sup>2</sup>to lead about

[a] Rom. xvi.) as freely as others of the apostles

<sup>1</sup> My apology to them, ἡ ἐμὴ ἀπολογία.  
γυναικὶ περιάγειν.

<sup>2</sup> to carry about a sister woman, ἀδελφὴν

a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6 <sup>3</sup> Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things <sup>4</sup> as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he it altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth <sup>5</sup> in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it a great thing* if we shall reap your carnal things?

12 If others be partakers of *this* power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

generally have done, to provide for us in our preaching, that so we may be able to eat and drink, and yet not be forced to work with our own hands to get our maintenance, (see Acts xviii. 3, and 1 Cor. iv. 12.) I do not believe that any greater burden lies upon Barnabas and me, any greater necessity of getting our living by our trades, than lies upon others that have left their trades: and so I know my Christian liberty well enough.

7. For my apostleship being a kind of warfare, in the scripture phrase, a planting a vineyard, a feeding a flock, in all reason, in all these respects I may expect a sufficient maintenance from them to whom I have these many relations.

8. Nay, this is not only rational discourse, but it is the doctrine of the law.

9, 10. For when it is there commanded that the ox that treadeth out the corn should all the while he doth so have liberty to eat of the corn before him; that precept, that seems to respect the ox, belongs certainly to men, and signifies that men are obliged to reward all those that take pains for them, as the ploughman would never labour were it not in hope of reward; and he that is at the pains of threshing must in any reason have the encouragement of eating of the corn that he thresheth out.

11. And then much more we that have laboured spiritually for your good, planted the gospel among you, may think it but just and proportionable that we receive some part of your wealth from you.

12. This I know, the false apostles that come among you make use of this power, and receive the fruits of it; and then may not I have great confidence to do it? By what hath been said, it is clear we might require a maintenance from you, and that we know this our liberty, ver. 1; but yet we have abstained from making use of it, and have rather chosen to take any pains ourselves, Acts xviii. 3, 1 Cor. iv. 12, yea and to suffer hunger many times, (that you may not think we abstain from receiving from you because we have no need of it,) and so make no use of this claim of ours, as we might lawfully do (see note [e] ch. xiii.), rather than be thus burdensome to our auditors, on purpose designing this that we may not

<sup>3</sup> Or have I only and Barnabas no power, \**Ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν.*  
<sup>4</sup> according to man, *κατὰ ἄνθρωπον.*  
<sup>5</sup> Or, in hope of partaking: for the King's MS. reads, *ἐν ἐλπίδι τοῦ μετέχειν.*

hinder the course of the gospel, or keep men from being alacrious and cheerful in it by making it chargeable to them.

13 Do ye not know that they which minister about holy things <sup>6</sup>live of the things of the temple? and they which wait at the altar are partakers with the altar?

14 Even so bath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

16 For <sup>a</sup>though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing <sup>9</sup>[a] willingly, I have a reward: but if against my will, <sup>10</sup>a dispensation of the gospel is committed unto me.

18 <sup>11</sup>What is my reward then? Verily that, when I preach the gospel, I may

13. In sacrifices it is clear that the priests (see note [b] John vi.) eat part of the consecrated offering, and all is not burnt upon the altar, the altar devours not all, but the priest divides with it, and eats or carries home some portions of the sacrifices.

14. And accordingly God, that hath the free disposal of all men's estates, hath given an assignment to those that preach the gospel, of so much out of their auditors' substance, that they may be maintained by preaching it.

15. But I have made no use of this privilege of an apostle, but have preached to you on free cost; and I do not now speak of it as if I would desire to receive any thing from you, for I am much better pleased to do it thus, yea, and I would rather choose to famish by doing so, than be deprived of this way of advancing the gospel, ver. 12. I am so far from murmuring or complaining of this, that I would not for all the world lose this comfort and joy, that I have preached to you without receiving any thing from you, it being far a more blessed thing to give than to receive.

16. For I am commanded to preach the gospel, and consequently by doing so I can expect no extraordinary reward from God; I do no more than strict duty, (see note [a].) I am sent by God with commission to do so, and that lays an obligation upon me, and it were a damning sin if I did it not.

17. If I did indeed preach voluntarily without a command, then even for my preaching the gospel, as well as for my doing it without any reward, I might have some reason to expect some reward from God, as for an act of free-will offering; but seeing I do it not so, now all that can be said of me in respect of the preaching itself is only this, that I had a stewardship intrusted to me and I discharged it, which if I had not discharged I ought to be punished, and having discharged it I can expect no future reward for doing that which I was bound to do.

18. What is it then that shall bring me in a reward? whence shall my reward come? Why, if I preach freely, and make no use of that liberty or

<sup>6</sup> eat of that which is holy, or, feed by the temple, ἐκ τοῦ ἁγίου ἑστίουσαν.

not written, οὐκ ἐγγράφα δέ.

<sup>8</sup> if, ἰδν.

<sup>9</sup> voluntary.

<sup>10</sup> I have been intrusted

with a stewardship, οἰκονομίαν πεπιστευμαι.

<sup>11</sup> What then is reward to me? Τίς οὖν μοι

ἐστὶν ὁ μισθός;

<sup>7</sup> yet have I

make the gospel of Christ without charge, that I <sup>12</sup>abuse not my power in the gospel. power which I know I have, vv. 12. 15. 17, (see 2 Cor. xi. 9, 10,) then this will be rewardable in me.

19 For though I be free from all *men*, yet have I made myself [b] servant unto all, that I might gain the more. 19. For being obliged to no man, I have freely served all, preached to them without any wages, that I might be more likely to bring them to Christ.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 20. In like manner I have denied myself the use of my Christian liberty in many other things also, observed many ceremonies of the Jewish law, which I needed not to have done, but only to gain the Jews.

21 To them that are without law, as without law, (being not without law to God, but <sup>13</sup> under the law to Christ,) that I might gain them that are without law. 21. To those that observe not the law of Moses, I behave myself in like manner, (not as if I were irregular, but ruling my actions according to the law of Christ and Christian liberty,) that I may work on those that are not observers of Moses's law.

22 To those which were not sufficiently instructed in the nature of their Christian liberty, I restrained myself of the use of mine, that I might attract those the more probably; and so I dealt with all other sorts of men, doing that which I thought most probable to win them to Christ. 22. To those which were not sufficiently instructed in the nature of their Christian liberty, I restrained myself of the use of mine, that I might attract those the more probably; and so I dealt with all other sorts of men, doing that which I thought most probable to win them to Christ.

23 And the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. 23. And all this for the propagating the Christian faith, that I may convert the more, that by so doing my reward in another world may be the greater.

24 You Corinthians have the Grecian games in one part of your country, and therefore cannot be ignorant of the customs of those, particularly how in that of running in a race, though many run, yet only one comes foremost to the goal, and consequently only one receives that reward which by the laws of the game belongs to him that comes first. Do you therefore so run, and so it becomes us all to do, that we may come foremost, and so receive the prize. 24. You Corinthians have the Grecian games in one part of your country, and therefore cannot be ignorant of the customs of those, particularly how in that of running in a race, though many run, yet only one comes foremost to the goal, and consequently only one receives that reward which by the laws of the game belongs to him that comes first. Do you therefore so run, and so it becomes us all to do, that we may come foremost, and so receive the prize.

25 Now every man that undertakes any of those combats or strifes binds himself to strict laws of abstaining from all such things as are hurtful for him, doth nothing but what is in order to his design. 25. Now every man that undertakes any of those combats or strifes binds himself to strict laws of abstaining from all such things as are hurtful for him, doth nothing but what is in order to his design. These indeed, in those heathen games, merely to get a crown of leaves or boughs, which presently fade or wither; but we Christians, that we may obtain an do it to obtain a unfading, durable crown.

25 And every man that <sup>15</sup>striveth for the mastery <sup>16</sup>is [h] temperate in all things. Now they do it to obtain a

<sup>12</sup> use not, *μη καταχρησασθαι*. partner of it, *συγκοινωνος αὐτοῦ*. abstinence.

<sup>13</sup> obedient to the law of Christ, *ὑπομνος Χριστοῦ*.

<sup>15</sup> is a combatant, *ἀγωνιζόμενος*.

<sup>14</sup> co-observer a strict



<sup>17</sup> [i] corruptible crown; but we an  
<sup>18</sup> incorruptible.

<sup>26</sup> I therefore so run, <sup>19</sup> not [k]as uncertainly; so [i]fight I, not as one that [m]beateth the air:  
<sup>27</sup> But <sup>20</sup> I [n]keep under my body, and [o]bring it into subjection: lest that by any means, [p]when I have preached to others, I myself should be [q]a cast-away.

<sup>26</sup> My running therefore is not as if I knew not my way, or my reward if I run well; my cuffing is not a bare brandishing my fist in the air, which hath no adversary to strike at, or misses him when he strikes.

<sup>27</sup> But (as in one of the exercises, mixed of cuffing and wrestling, they give blue eyes and falls to the adversary, so) I macerate myself, and bring myself under by denying myself those indifferent liberties which I might enjoy, lest having prescribed to others the way of striving, and getting the victory and the crown, I myself should miscarry, and miss of it.

## CHAP. X.

<sup>1</sup> MOREOVER, brethren, I would not that ye should be ignorant, <sup>2</sup>how that all our fathers were [a] under the cloud, and all passed through the sea;

1. Now, my brethren, for those of you that count yourselves so acceptable to God, such eminent, and, as you think, spiritual persons, that have attained to an high pitch of excellence and perfection, and so call yourselves Gnostics, (see ch. iii. 1,) I desire that you should remember that the ancient Israelites had many high dignations from God, many miraculous works afforded toward them, and yet were not all very acceptable in God's eyes; and so it may well be with you also: as for example, not only Caleb and Joshua, that came to Canaan, but even all the rest of the Jews (all which perished in the wilderness beside them two) had the favour of the cloud to overshadow them, (as you Gnostics say you have, whatsoever you do,) and so also passed through the Red sea, and were miraculously preserved by God, (and yet after perished in the wilderness.)

<sup>2</sup> And were all baptized unto Moses in the cloud and in the sea;

2. And that cloud and that passage through the Red sea, which were used as means to confirm the ministry of Moses, to assure them that he was sent to them by God, and so were a kind of baptizing them into the belief of the doctrine of Moses, and were a type of our baptism, were allowed to them all.

<sup>3</sup> And did all eat the same spiritual meat;

3. So the manna also that came down from heaven, and in that was a type of Christ, (and which was endowed by God with a special excellency, such various relishes to agree with every one's taste, noting the various gifts of the Spirit among us Christians,) was

<sup>17</sup> fading. <sup>18</sup> unfading. <sup>19</sup> as not at uncertainties; I so cuff as not beating <sup>20</sup> I strike my body, and get it under me, lest having been a herald to others, myself should become a reprobate. <sup>1</sup> But I would not have you ignorant, *Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν.* <sup>2</sup> that our fathers were all, *οἱ οἱ πατέρες ἡμῶν πάντες—ἦσαν.*

rained down among them all, and gathered by all, and so all, as it were, partakers of spirituality, fed from heaven miraculously.

4 And did all drink the same spiritual drink: for they drank of [b] that spiritual Rock that followed them: and that Rock was Christ.

4. And they all (those that perished as well as others) drank the water which came out of Horeb, which flowed miraculously and copiously, and as the Jews now affirm, followed them for their use a great while, and that rock signified Christ; so that in effect all the wicked which perished, as well as others, had mystically tasted of Christ, and so were partakers of this spiritualness as well as others.

5 But with <sup>a</sup> many of them God was not well pleased: for they were <sup>4</sup> overthrown in the wilderness.

5. And though they had so many degrees of miracles afforded them by God, so many degrees of spiritualness, yet were they not finally in the favour of God, but were destroyed, and their carcasses scattered in the wilderness, all of them, except only two, after all this.

6 Now <sup>5</sup> these things were our examples, to the intent we should not lust after evil things, as they also lusted.

6. And these passages of story are very observable and exemplary to us, that you that count yourselves spiritual, and pretend to such high perfections and privileges, should keep yourselves pure from base sensual lustings, lest you perish after their examples;

7 Neither be ye idolaters, as ~~were~~ some of them; as it is written, The people sat down to eat and drink, and rose up <sup>6</sup> [c] to play.

7. And that you should not fall into the snares of idolaters; some of you going still to the idol sacrifices, as ye were wont to do before your conversion to the faith (see ch. viii. 7); others, as the Gnostics, being present at those feasts out of a confidence that they knowing the idol to be nothing are not polluted by going thither, (ch. viii. 10,) and imitating the idol-worshippers in their filthy, unnatural, bestial sins, (for so the Gnostics did,) and so follow the example of those Israelites of whom it is said, that from their idolatrous feasts they fell into filthy bestial sins, the rites of those heathen festivities.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

8. Neither let us Christians fall into those sins of fornication and other villainy, as the Israelites did at Shittim, Num. xxv. 1, after their idol-feasts, vv. 2, 3, and were destroyed, twenty-three thousand of them; a judgment that might deserve to be considered by the Gnostics of this age in the church of Corinth.

9 Neither let us tempt Christ, as some of them also tempted, and were

9. Nor let us loathe and be weary of the gospel, as the Israelites did manna, Num. xxi. 5, and for it were destroyed by serpents, ver. 6; and yet so did many of you by the Gnostics' infusions among you,

<sup>3</sup> the most, τοῖς πλείοσι.  
types of us, ταῦτα τύποι ἡμῶν.

<sup>4</sup> straved, or, destroyed, κατεστράθησαν.  
<sup>6</sup> to be wanton.

<sup>5</sup> these were

destroyed of serpents. which are quite weary of that heavenly Christian temper of purity, and chastity, and sufferings, which Christ commended to his disciples, Matt. v.: you must have security from persecutions, and withal the flesh-pots of Egypt, the carnal heathen sins which were allowed in their worship; and for these two causes it is that you go to their idol-feasts—to avoid persecution, and to gratify your lusts.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the [d]estroyer. 10. Nor be you guilty of that sin of murmuring at God's dispensations under the gospel, the nature of those precepts which there he hath given us, as if the heaven promised were a good heaven, but the way thither, the duties to be performed, rough and unpassable, (unless you may have your carnal joys afforded you.) For this were just after the manner of the Israelites, who brought up an evil report upon the land of Canaan, Num. xiii. 32, and from thence fell a murmuring, ch. xiv. 2, and were swept away by the destroying angel, that is, the plague, ver. 36, and ch. xvi. 41.

11 Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. 11. All these sins and judgments on those Israelites, who were vouchsafed such wonderful mercies by God, which were his people under his immediate conduct, had so much of his Spirit among them, and yet sinned so foully, and were destroyed so miserably, are all emblems of our estate, if we do not beware of their sins, and they are set down in the Old Testament as warnings for us Christians.

12 Wherefore let him that thinketh he standeth take heed lest he fall. 12. And therefore let him which is the most spiritual among you, that seems to himself to stand the firmest, take care that he fall not into these carnal sins, which bring such ruin along with them.

13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 13. And though some motives there are now among you that may tempt you to join with the heathen in their idolatries, to wit, the persecution of the heathens among which you live, yet ought not this to work much upon you, to drive you out of your religion; for, first, these are but ordinary and to be looked for (see note [b] Rom. vi.); and besides, God that hath promised not to suffer his servants to be afflicted, that is, tempted (see note [a] Gal. iv.) above their strength, will be sure to make good his promise, and will give you a way of escaping their terrors, if you continue faithful and constant, that you shall be able to bear whatsoever befalls you.

7 ages, αἰώνων.

8 human, ἀνθρώπινος.

9 passage out, ἐκβασις.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The [e] cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one<sup>12</sup> bread, and one body: for we are all partakers<sup>13</sup> of that one<sup>14</sup> bread.

18 Behold Israel after the flesh: are not they which eat<sup>15</sup> of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20<sup>16</sup> But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should<sup>17</sup> have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

14. To conclude therefore, let no temptation bring you to yield to these sins that are in their idol-feasts, (see note on ch. v. 1,) nor at all to be brought to sacrifice with them.

15. I need not speak more plainly to you what I mean by idolatry, you are wise enough to know: see note [c].

16. The Christian feast of bread and wine in the Lord's supper is the exhibiting to us, (see note on Matt. xxvi. 26,) the making us partakers of the body and blood of Christ, (see note [e] Acts ii,) and is by us all acknowledged to be so; and therefore sure the joining in an idol-feast is a participating of the idol-god.

17. And all we that do partake of that one feast are by that supposed to be one body, of the same kind one with another; and so in like manner if ye join with heathens, and partake of their idol-feasts with them, ye are to be supposed of the same lump and mould with those heathens.

18. In the Jewish sacrifices it is a known thing, that not only they that sacrifice, (the priests,) but all they also that eat of any part of the sacrifice, (the people,) are said to perform service to God, to eat, as it were, and drink with God at the altar, and to partake of all the benefits that come from God upon the sacrificers.

19. I need not then affirm (that which the objection ch. viii. 4. denied, viz.) that an idol is any thing, or that that which is offered to a false god is in itself at all different from any ordinary meat, from the contrary of which the Gnostics concluded, that there is no unlawfulness to join in eating at an idol-feast.

20. No, I need not come to examine that nicety; it is sufficient to say in plain words, that those sacrifices of the heathens are sacrifices to devils, and that whosoever eats of the feasts joined to those sacrifices doth communicate and join and do service to devils; and I would not have Christians guilty of that.

21. The sacrament of the body and blood of Christ, wherein we communicate with and partake of the benefits of the death of Christ, will not well agree with communicating of and joining with devils: (see note [a] Rev. xiii.)

<sup>10</sup> communication, κοινωνία.

<sup>11</sup> communication.

<sup>12</sup> loaf, ἄρτος.

<sup>13</sup> of the one.

<sup>14</sup> loaf, ἐκ τοῦ ἑνὸς ἄρτου.

<sup>15</sup> the sacrifices, τὰς θυσίας.

<sup>16</sup> No, but that, 'ἀλλ' ὅτι.

<sup>17</sup> be partakers, κοινωνοὺς γίνεσθαι.

22 Do we provoke the Lord to jealousy? are we stronger than he?

22. Do we join devils in competition or rivalry with God? do we think that we shall dare to give ourselves up to all idolatry and heathen sin, and yet that God will not punish us, when in the second commandment he hath expressed his jealousy against those that take in any other rival into their worship, and threatened to visit and punish for it?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

23. Many things there are (see note [i] ch. xiii.) which I might lawfully do, but that they are hurtful and disadvantageous to others, tend not to their edification, but to the scandalizing of them, either bringing them to or confirming them in some sin.

24 Let no man seek his own, but every man <sup>18</sup> another's wealth.

24. And it is not fit that any should be so intent on what is lawful for him in respect of himself, or what is for his own advantage, as to neglect the benefit and advantage and edification of others.

25 Whatsoever is sold in the shambles, that eat, <sup>19</sup>asking no question for conscience sake:

26 For the earth is the Lord's, and the fulness thereof.

25, 26. And whereas you object, that some portions of the heathen sacrifices are sold in the markets among other meat, and that therefore, if it be not lawful to eat what is offered to idols, ye must not eat what ye buy in the shambles because that may be such, and then this is a great retrenchment of your Christian liberty, by which ye may lawfully enjoy any of God's creatures: I answer, that in that case I may lawfully eat whatsoever is there sold, and not think myself bound in conscience to inquire and examine whether what I meet with there were a portion of an heathen sacrifice or no; for if no man be present to see and know that that which I eat is such a portion, or if I know it not myself, then sure I am guilty of nothing myself, nor can any other come to any hurt by this means.

27 <sup>20</sup>If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

27. Nay, further, if it be at an heathen's own table, where it is more probable that such portions of their sacrifices are to be met with than it was in the shambles, yet there also ye may eat freely of all, and never think yourselves bound in conscience to inquire whether there be any of those portions of their sacrifices there.

28 But if any man say unto you, This is offered <sup>21</sup>in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth—

28. But in case any man take notice that that which is before you was a portion of an idol sacrifice, and punctually tell you of it, then you are not to eat of that, lest you confirm that man in (or betray him to) the sin of idolatry by your example, not understood by him aright, and so offend against a conscience: for

<sup>18</sup> that which is another's, τὸ τοῦ ἑτέρου.

<sup>19</sup> making no inquiry, μηδὲν ἀνακρίνοντες.

20 But if, εἰ δέ.

21 The King's MS. reads *ἱερόθυτον*, instead of *εἰδωλόθυτον*.

[f] the earth is the Lord's, and the fullness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's <sup>22</sup> conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

29. When I say a conscience, I mean not thine own, but that other man's conscience; that is, that thou art in this case to abstain for the sake of that other man's conscience, lest he be betrayed to sin by that means, ver. 28, and not for thy own; for there is no reason in the world that that other man's conscience should make that simply unlawful to me which I receive as a gift of God and acknowledge it from him, that is, render it altogether unlawful, abstracting from the scandal annexed, which were otherwise (by the liberty which Christ hath given) perfectly lawful to me.

30. And certainly abstract it from that case of scandal, and there will be no reason to find fault with or accuse me for eating of that before which I say grace, bless God for it, and eat it merely as a blessing of his, without any respect unto any idol-god whatsoever.

31. The only thing then considerable in this matter is the scandal, which tends to the dishonour of God, and betraying men to or confirming them in sin, and that must be provided against, and care be taken that in every bit I eat, or action I do, I may not dishonour God, or do hurt to my brother.

32. Let nothing you do be apt to betray any man to sin, whether it be Jew or heathen on one side, or Christian on the other.

33. Even as in my ministry I conform myself to all men, so as may be most for their advantage, not for my own, (see note [c] Rom. xiv,) that by some means or other I may bring them to embrace the gospel, ch. ix. 20, &c.

## CHAP. XI.

BE ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the <sup>1</sup> ordinances, as I delivered them to you.

1. And do ye in like manner, as oft as there is occasion for the good of others, deny yourselves the use of your Christian liberty.

2. Now for you that have written this letter to me, and asked my advice in all these particulars, I cannot but commend you, that ye have been so mindful of my doctrine, that ye have adhered so close to it, that ye have not been seducible by any false teachers in any of these particulars, but have appealed to me for my opinion of them.

<sup>22</sup> Or, conscience, if I with thanksgiving partake: for the King's MS. reads, *οὐκ ἐν ἰσχυρί, ἀλλ' ἐν χάριτι μετέχω, τί—* <sup>1</sup> traditions, *παράδοξις*.

3 But I would have you know, that the head of every man is Christ : and the head of the woman is the man ; and the head of Christ is God.

3. To proceed then to your next query, in order to matters of decency in the church, it is fit for you to consider the subordination of persons in the church, viz. that as Christ in respect of his office of Mediator is under God, but above all men, so the man being under Christ is above all women, and consequently that their garb in the church must be proportionable to this.

4 Every man praying or prophesying, having <sup>his</sup> head covered, <sup>2</sup> [a] dishonoureth his head.

4. Every man that doth any office in the church, that either prays, or expounds the word of God, or sings psalms, &c. (see note [m] Luke i.) if he do it with his head and face covered, this is indecent, against the liberty and dignity of his sex, it being a sign of shame and infamy in a man to have his head and face covered.

5 But every woman that prayeth or prophesieth with <sup>her</sup> head uncovered <sup>3</sup> dishonoureth her head : for that is even all one as if she were shaven.

5. But every woman that doth any office in the church, that is employed as a member of a congregation, joining with the minister, whether pastor, prophet, in discharging of any Christian duty, such as is prayer, or expounding, or singing psalms, &c. (see note [n] Luke i.) and hath her head or face uncovered, this is contrary to decency in her, against the modesty and meekness of her sex, as much as it is for her to cut her hair, and wear it as men do.

6 For if the woman be not covered, let her also be shorn : but if it be a shame for a woman to be shorn or shaven, let her be covered.

6. The use that is made of the not cutting a woman's hair, of letting it be worn at the length, is, that it may be a kind of veil or covering to her, ver. 15 ; which is an argument that as it is uncomely or unfashionable for her to have her hair cut after the manner of men, so it is uncomely to have her head uncovered after the manner of men, the distinction of sexes being to be maintained in the one as well as in the other.

7 For a man indeed ought not to cover <sup>his</sup> head, forasmuch as he is the image and [b] glory of God : but the woman is the glory of the man.

7. For the man indeed is to be uncovered, that being a sign of power and majesty, and man (being the image of God, and a beam and irradiation as it were of God) is an image of his power and majesty, and therefore ought so to appear ; but the woman, she is but the beam of the man, having no power but from him, and so her subjection to the husband being her duty, she therefore is to be covered, which is a sign of that subjection.

8 For the man is not of the woman ; but the woman of the man.

8. As you know in the forming of man and woman, the woman was made of the rib of the man, and so is to be resolved inferior to him.

9 Neither was the

9. And the creation of the woman was, that she

<sup>2</sup> reproacheth.

<sup>3</sup> reproacheth : note [a].

man created for the woman; but the woman for the man.

10 For this cause ought the woman to have <sup>4</sup> [c] power <sup>5</sup> [d] on her head <sup>6</sup> [e] because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman <sup>8</sup> is of the man, even so is the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even [f] nature itself teach you, that, if a man <sup>9</sup> have long hair, it is a shame unto him?

15 But if a woman <sup>7</sup> have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now <sup>8</sup> in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

4 covering. 5 was out of, ἐκ. 6 wear his hair at length, it is reproach, κομῆ, ἐτιμία—ἐστ.

7 wear her hair at length: see note [f]. 8 this I warn you of, and commend you not: for the King's MS. reads παραγγέλλω οὐκ ἐπαινῶν.

might be the helper, ministerial and useful to the man, not so the man to the woman; which is another proof of her being inferior to him, and that a reason still why she should wear a covering on her head, especially in the time of divine service, where her behaviour ought to be most decent and agreeable to her condition.

10. And especially when the angels are generally believed to be present in the places of God's public worship, this piece of decency in the woman, her being covered, ought most strictly to be observed, as we will be most careful of doing no indecent thing in the presence of such pure divine spirits.

11. But this inferiority of the wife to the husband must not so be urged, that the man being independent from her should be thought to have no respect unto her, (which may be seasonable to tell the Gnostics, who were great despisers of marriage,) any more than the woman should be from the man.

12. For as the woman was formed out of Adam's rib, so all the sons of Adam were born and conceived and propagated by women, and man and woman united by God, from whom all things are.

13. But for that of women's behaviour in the place of public service, judge you by what is decent among you, is this decent for her to have her head uncovered in time of divine service?

14. Doth not the universal custom of all nations make this distinction between sexes, that men wear their hair cut, and that is decent in them;

15. And women do not, but wear it at length, and that is decent in them? and to what purpose is this, but that their hair may be a kind of veil or covering to them?

16. And if, after all this, any man will further contend in this matter, all that I shall add is, the constant custom of all the apostolical churches, that women in the churches should constantly be veiled, and that may be of sufficient authority with you.

17. Now one thing there is wherein you are much to be blamed, that your assemblies are not so Christian as they ought.

18. For first I am told, and I have some reason to believe it, that there are divisions and factions among you, which express themselves in your assemblies.



19 For there must be also <sup>9</sup>heresies among you, that <sup>10</sup>they which are approved may be made manifest among you.

20 When ye come together therefore into one place, <sup>11</sup>this is not to eat the Lord's supper.

21 For in eating every one <sup>12</sup>taketh before other his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and <sup>13</sup>shame them that have not? What shall I say to you? shall I praise <sup>14</sup>you in this? I praise you not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

19. And indeed there is some good use to be made of divisions among Christians, that so the honest and orthodox may be more taken notice of.

20. That which I am to blame in you is, that your public common meetings, which should be as at the table of the Lord, to eat a church-meal, a common Christian feast, are indeed much otherwise, none of that communicativeness and charity among you, as is required in such; (see note [f] Acts i.)

21. For at your feasts of charity accompanying the Lord's supper, which were intended for the relief of the poor, and wherein all the guests are to be equal, no man to take place or eat before another, no man to pretend any right to what he brought, but every man to contribute to the common table, and to eat in common with all others, this custom is utterly broken among you; he that brings a great deal falls to that, as if it were in his own house at his own meal, and so feeds to the full; whereas another, which was not able to bring so much, is fain to go hungry home: and so your meetings are more to feed yourselves than to practise a piece of Christian charity, to which those sacramental assemblies were instituted.

22. This certainly is to do as you were wont at home, and you may as well stay there and do thus; this is quite contrary to the institution of church-meetings, and the not only sending away hungry, but even reproaching and putting to shame those that are in want, and are not able to bring any great offering along with them. This sure is a great fault among you.

23, 24. For from Christ it was that I received (though I were not present there) what I delivered in my preaching among you, that Christ, when he instituted his last supper, took and blessed the bread, and then eat it not all himself, nor preferred any one before another by a more liberal portion, but gave it in an equal distribution to every one at the table, and that as an expression and token of his life for all of them, without preferring one before another, and then appointed all disciples to imitate this action of his, to meet and eat as at a common table, not one to engross all or deprive others, and so to commemorate

<sup>9</sup> divisions, αἵρεσις.

<sup>10</sup> the sincere, δόκιμοι.

<sup>11</sup> it is not, or, it is not possible, οὐκ ἔστι.

<sup>12</sup> takes his own supper: for the King's MS. reads, προσλαμβάνει.

<sup>13</sup> put them to shame that have nothing? κατασχόντες τοὺς μὴ ἔχοντας; <sup>14</sup> you? In this I praise you not. ὑμᾶς; Ἐν τούτῳ οὐκ ἔπαινώ.

the death of Christ, and the unconfined mercy of that by this significative typical charity of theirs.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new <sup>15</sup> testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, <sup>16</sup> ye do shew the Lord's death till he come.

27 <sup>17</sup> Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not [*g*] discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and <sup>18</sup> many sleep.

31 For if we would <sup>19</sup> judge ourselves, we should not be judged.

25. And when supper was ended, he took also the grace-cup (see note [*e*] ch. x.), and delivered it about, telling them that this action of his was an emblem of that covenant of grace and bounty, which he would seal in his blood to all, without respect of persons, and commanding them to imitate and commemorate this impartial charity of his, whensoever they met together at the holy table.

26. And do ye, saith he, in all your sacred festivals, thus shew forth to God and man this gracious act of his bounty in giving my life for my people, and continue this ceremony till I come again at the end of the world.

27. So that to offend in this kind against this institution of this feast, by doing contrary to the universal charity designed therein, is to sin against the body and blood of Christ, to take off from the universality of Christ's goodness and mercy in that death of his.

28. It is therefore fit that every man examine himself thoroughly, whether he be rightly grounded in the faith of Christ, of which this sacrament is an emblem, and accordingly, when upon examination he hath also approved himself (see note [*f*] Rom. ii.), when he is fitly prepared, let him come to that table, and partake of it in a Christian manner.

29. And he that doth come without that preparation, and so understands not the truth of Christ's universal mercy in his death, signified by this institution of the Lord's supper, or consequently receives it not in an holy manner, incurs damnation, instead of receiving benefit by such eating and drinking of it.

30. And the want of this due preparation to and performance of this duty, the factions and divisions that are among you, have brought many punishments upon some of you, afflictions, (see note [*a*] Gal. iv.), diseases, and death itself, as was threatened upon those who at the feast of the passover put not all leaven out of their houses, Exod. xii. 19.

31. Which had never fallen upon you, if you had not by such faults needed admonition and discipline, God never punishing them that do not stand in some need of being awaked thus, and stirred up by his punishments.

<sup>15</sup> covenant, διαθήκη.  
<sup>19</sup> examine, διεκρίνομεν.

<sup>16</sup> declare ye, καταγγέλλετε.

<sup>17</sup> So that, ὥστε.

<sup>18</sup> some,

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

32. And when we are punished, it is for our good, that being reformed by stripes we may be freed from those punishments which fall on the unreformed to all eternity.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

33. To conclude, then; when ye meet at one of these Christian festivals, have that care and charity to all others as well as yourselves, that all eat together by equality, as having a common right to a feast of charity, that so ye may celebrate it as ye ought to do.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation.

34. And he that cannot do thus, let him stay at home, and eat there, for he may there dispose of himself as he please, which here he must not do: and his making no difference betwixt a meal at home and this Christian festival in the assembly is a great sin in him, and may expect punishment accordingly.

<sup>20</sup> And the rest will I set in order when I come.

For the other particulars mentioned by you, I will defer the ordering of them till I come myself unto you.

## CHAP. XII.

NOW concerning <sup>1</sup> [a] spiritual gifts, brethren, I would not have you ignorant.

1. Now to that other part of your letter, concerning those that are moved and acted by the Spirit, whether good or ill, (see ch. xiv. 37, and note [d] Luke ix.) and foretell, &c. by that means, I desire to admonish and direct you, brethren, and to give you some characters to discriminate one from the other when they come into your assemblies, as sometimes some with evil spirits did, (Euseb. Hist. lib. iv. 16,) and as Simon the magician is said to have contended with St. Peter.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

2. When ye were heathens, ye know the oracles pretended to foretell things to come, and by your desire to know such things ye were seduced to idols; which were so far from being able to presage, that they were not able to speak, and the answers that were given you there were neither given you by the idols nor their priests, but by the devil in them.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say <sup>3</sup> that &c. and doth them in the name of Christ, but he is Jesus is the Lord, acted by the Holy Spirit, the doctrine and commands

3. The way therefore to discriminate them is this, that no man who pretends spiritual gifts in the church, who is led or speaks by the Spirit of God, will ever speak evil of Jesus; and no such man again hath any of those extraordinary powers of miracles, &c. and doth them in the name of Christ, but he is

<sup>20</sup> As for the other things, I will when I come give appointment for them, τὰ δὲ λοιπὰ, ὅτε ἂν ἔλθω, διατάξομαι. <sup>1</sup> the spiritual, πνευματικῶν. <sup>2</sup> anathema, ἀνάθεμα. <sup>3</sup> the Lord Jesus, Κύριον Ἰησοῦν.

but by the Holy of Christ being so contrary to and destructive of the Ghost. evil spirits and their designs among men, that the devil will never assist men with his power to set up that.

4 Now there are diversities of gifts, but the same Spirit. 4. But of the gifts that come from the Spirit of God there are differences; and though all men do not the same things, yet in them all the Spirit is the same: and therefore they that have not these extraordinary gifts in so high a degree as others, should not be saddened for that, as long as they have sufficient to demonstrate that they have the Spirit.

5 And there are differences of administrations, but the same Lord. 5. And there are diversities of offices and ministries, but all performed to the one true God.

6 And there are diversities of operations, but it is the same God which worketh all in all. 6. And there are diversities of afflations or inspirations, but the God that worketh all these in all men is the same.

7 But the manifestation of the Spirit is given to every man to profit withal. 7. But the exercise of these spiritual gifts, whereby the Spirit manifests itself to be in any man, is designed still for some benefit or advantage of the church; and therefore those powers that tend to no use or advantage in the church, are to be suspected not to come from the Spirit of God.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 8. The gift that one man hath from the Spirit is the special ability of speaking parables and veiling wise conceptions; another hath the understanding and interpreting the mysteries of scripture: (see note [c] ch. i. and note [c] 2 Pet. i.)

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 9. Another hath a miraculous faith, or by which he works all kinds of miracles; another hath from the same Spirit a peculiar power of curing diseases without the help of physic;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 10. Another hath strange formidable powers of inflicting diseases, nay death itself, on malefactors (see note [d]); another, the faculty of interpreting scripture; another, of knowing men's hearts, whether they be sincere or no (in order to ecclesiastical discipline in censures and diseases); another, to speak some languages which he was never taught, (see note [g]), which served both as a miraculous act to confirm the gospel, and as a help to reveal it to men of all countries; another, the power of interpreting strange languages to such in the congregation who had not understood the language in which the apostles had spoken, ver. 30:

<sup>4</sup> them all in all men, πάντα ἐν πᾶσιν.

<sup>6</sup> the operations of powers, ἐνεργήματα δυνάμεων.

<sup>5</sup> for that which is profitable, πρὸς τὸ συμφέρον.

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body :

\* so also is Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they *were* all one member, where *were* the body?

20 But now *are* they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor

\* so in like manner is Christ and his church many members in one body: see note [d] Gal. iii.

13. For in baptism being made partakers of the same Spirit, we are entered into one body to be fellow-members with all Christians, of what quality or sort soever we are: and the cup of charity or thanksgiving, appointed by Christ in his last supper to be used in his church, is a token and band of the same unity among Christians, and signifies the animating of all by the same Spirit.

14—17. For as the body is made up of several members for several uses, so is the church of Christ, each of them profitable for some end; and therefore though one be inferior to some others, yet hath that no reason to envy them.

18. It hath therefore seemed best to God to give several men several offices in the church, which they are to be content with, not repining that they are not more honourably employed.

19. For if every member were equal to all others, there could not be a subordination, and an assignation to several offices, as in a body there must be.

20. And therefore God hath so ordered it, that each should have his peculiar office, and all together be united into one body,

21, 22. Every one having need and use of every other; and generally, those which we more despise and are ashamed of, being most necessary.

again the head to the feet, I have no need of you.

22 <sup>7</sup> Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be <sup>a</sup> less honourable, <sup>b</sup> upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: <sup>c</sup> but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be <sup>10</sup> honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members <sup>11</sup> in particular.

28 And God hath set some in the church, first [<sup>b</sup>] apostles, secondarily [<sup>c</sup>] prophets, thirdly [<sup>d</sup>] teachers, after that [<sup>e</sup>] miracles, then gifts of healings, [<sup>f</sup>] helps, [<sup>g</sup>] governments,

<sup>b</sup> we clothe and cover most diligently; and our—

<sup>c</sup> but God hath so disposed of the several parts of the body, that some shall have a natural beauty, others, that want that, shall be supplied by clothes, which are an artificial beauty;

25. That there may be no separation of interests or desires in the body; and so likewise in the church; but that the several members may be as solicitous every one for another member as for itself.

26. From whence it follows, that as in the body every member hath a fellow-feeling with each other, so all true members of the church have the same common interests and concerns, whether of suffering or of rejoicing.

27. And this must be by you applied to yourselves, who are, being considered altogether, the church, though not the church universal, yet a special part thereof, the church of Corinth, (see Chrysostom,) and so the mystical body of Christ, and the several persons of you, members of that body, that particular church.

28. And the chief officers constituted by God in the church, are, 1. apostles, sent to plant the faith, and having done so, either to govern being present, or superintend being absent, in all churches; 2. prophets, who having many spiritual gifts, teach where the apostles have planted, and confirm believers, and impose hands (see note [<sup>e</sup>] Acts xv.); 3. doctors or teachers of churches already constituted, and so all

7 But the members of the body that seem to be more weak are much more necessary, ἅλλα πολλὰ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι. <sup>8</sup> more dishonourable, or, shameful, ἀτιμότερα. <sup>9</sup> about these we put, τοῖς περὶ τούτους. <sup>10</sup> made glorious, δοξάζεται. <sup>11</sup> severally, ἐκ μέρους.

<sup>12</sup> [4] diversities of tongues. of one with bishops, differing from prophets only in this, that they taught out of the instructions which they had themselves received, without any special revelation. Then, as endowments of these, and parts of their function, were these five things: 1. powers of inflicting diseases and death itself upon the disobedient; 2. gifts of healing them that received the faith; 3. the care of the poor; 4. the power of governing the churches where they were planted; and lastly, some sorts of languages necessary to their preaching to the Gentiles (though not the gift of all tongues, which came down on the apostles).

<sup>29</sup> Are all apostles? <sup>29, 30.</sup> Thus do the several offices and gifts in the church belong to several persons, and not all to one; are all prophets? and each is to be content with his lot, and use it to the benefit of the church. are all teachers? and each is to be content with his lot, and use it to the benefit of the church. <sup>13</sup> are all workers of miracles?

<sup>30</sup> Have all the gifts of healing? <sup>31.</sup> I conceive then that you do well every one to seek (and contend in prayer) earnestly for those gifts which are most useful and profitable to the church do all speak with tongues? do all interpret? wherein you minister: but therein deceive not yourselves, (as they do that make use of these to faction and division, scorning and vilifying of those that are not so well gifted as they,) but know from me, that

<sup>31</sup> But covet earnestly the best gifts: and yet shew I unto you <sup>14</sup> a more excellent way. none of those external abilities are to be compared with that one grace of charity, the love of our brethren, and the performance of those duties toward them which God requires of us, ch. xiii. 4, &c., the severals of which, as they are despised by you, so they are much more excellent than those offices and gifts that tend most to the edifying of the church; and I shall proceed to shew you that.

## CHAP. XIII.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become <sup>1</sup>as [a] sounding brass, or a tinkling cymbal. 1. If I have never so perfect a degree of the gift of languages, and do not withal study and endeavour the good and edifying of the church, I am no better than a trumpet or cymbal that sounds a triumph for vanity or boasting, but not at all for profit or benefit of the church.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I 2. And though I can expound scripture, and know all the most mysterious and subtle parts of it, as the Gnostic heretics pretend to have, (see note [c] 2 Pet. i.) and if I have the highest degree of that faith by which miracles are wrought, so as to be able to remove mountains, and do not employ my gifts to the good

12 kinds. 13 have all powers? 14 a far more excellent, καθ' ὑπερβολήν. 1 a resounding brass, or a loud-sounding cymbal.

could remove mountains, and have not charity, I am nothing.

3 And though I <sup>2</sup>bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity [*b*] suffereth long, and [*c*] is <sup>3</sup>kind; charity envieth not; charity [*d*] vaunteth not itself, is not puffed up,

5 Doth not [*e*] behave itself unseemly, seeketh not her own, is not <sup>4</sup>easily provoked, <sup>5</sup>[*f*]thinketh no evil;

6 [*g*] Rejoiceth not in iniquity, but <sup>6</sup>rejoiceth in the truth;

7 <sup>7</sup>[*h*] Beareth [*i*] all things, believeth all things, hopeth all things, endureth all things.

of others, I am not to be compared with those that have that most excellent gift, ch. xii. 31, and make use of it accordingly, to the benefit of (and preserving unity in) the church.

3. If I have the liberality to give away all my goods, and even the care and solicitude to distribute them to those that stand in need of them, and do not this out of any principle of charity and compassion, to contribute to the good of others, but either to please men or acquire glory; and so in like manner, if I proceed to part with my very life, adventuring the most cruel death, even to be burnt alive, and have no charity, or sincerity of love to others, live and die without that most Christian necessary virtue, I am in comparison never the better for it.

4. It is the property and commendation of this virtue of charity to be so far from wronging others, that it teacheth forbearance; makes a man perfectly patient, and not revengeful of injuries; very kind, tender, and compassionate, as sensible and zealous of other men's good as of his own; makes a man far from envying, very well pleased at all other men's happinesses; abates all foolish elation of mind, ambition and ostentation, as also all pride and insolence in overvaluing himself and despising others, so very observable in the present heretics and disturbers of the church, the Gnostics;

5. Keeps men from using others unseemly either in words or gestures, or from disorderly behaviour in the church; inclines them to take care of others' good and profit, and not only of their own praise, &c. (see note [*d*] Rom. xiv.); permits not a man to fall into immoderate, violent distempers of anger upon whatever provocation, (see note [*b*] ); imputes and reckons all the good, but none of the evil that is done by any;

6. Is far from rejoicing at any other's sins, his doing amiss, nay, is passionately affected with sorrow for it; but when others live and act as faithful Christians ought to do, he is very much concerned in that, rejoiceth at it;

7. Inclines a man to hide or conceal all the evil of another that he knows, so far as is for his good, and is not contrary to the greater good of others; to believe without prejudice all the good that he hears, or

<sup>2</sup> distribute all my goods and, *ψυμίσω πάντα τὰ ὑπάρχοντά μου καί*. <sup>3</sup> courteous. <sup>4</sup> highly provoked, or, exasperated. <sup>5</sup> doth not impute the evil. <sup>6</sup> congratulates with the truth, *συγχαίρει τῇ ἀληθείᾳ*. <sup>7</sup> covereth.



can have any ground in charity to believe of him, to hope that which he believes not, and never so far to despair of his repentance as to give over the using all probable means which may reclaim him, and to endure much pain and trouble and loss to procure a greater good for others than the evil we suffer herein is to ourselves.

8 Charity never faileth: but whether <sup>8</sup>there be prophecies, they shall fail; whether <sup>9</sup>there be tongues, they shall cease; whether <sup>10</sup>there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I <sup>10</sup>understood as a child, I <sup>11</sup>thought as a child: but when I became a man, I put away childish things.

12 For <sup>12</sup>now we see through a glass, darkly; but then face to face: <sup>13</sup>now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

8. And for this charity, the love of God and our brethren, as it hath many branches of excellent virtue in it, so hath it privileges above all other graces or gifts of the Spirit, particularly this, that it shall be useful to us, and be exercised by us in another world; it shall never be outdated, but last even in heaven, when our imperfect gifts of prophecy, languages, explication of mysteries, shall be swallowed up in that abyss of perfections.

9, 10. For our knowledge and prophecy, and other graces and gifts, being now imperfect, must give way to the perfect state, and become absolutely useless then.

11. As it fares in the change of ages in a man, our words, our affections, our inclinations, and our reasonings are quite changed; in the compass of a few years we neither say, nor desire, nor understand any thing as some years before we did: so much more is it betwixt this and another life.

12. For now our vision is very dark and imperfect, looking at things as when they are shewed us through a glass, on purpose to give us but a glimpse of them; but when we come to heaven, we shall then see as perfectly as if we looked close to it, know God as truly as we have hitherto been known by him.

13. So that it is evident, that as faith, hope, and charity are far to be preferred before all other gifts of the Spirit, which are given men for the benefit of others, ver. 2, so of those three graces or divine virtues charity is the most excellent, whether considered in itself or in the duration of it: in itself it is the most necessary grace here, ver. 1, &c.; and all the other whether graces or virtues are but means for the working of this; our faith teacheth it, and our hope excites it, and charity is the end of the commandment, and faith must be perfected by it; and without it all the gifts mentioned vv. 1, 2. are

<sup>8</sup> prophecies, they shall be done away, προφητεῖαι, καταργηθήσονται.

that shall be done away, γινώσις, καταργηθήσεται.

known, ἐγνωσμένον. <sup>12</sup> we see yet, βλέπομεν ἔτι.

<sup>9</sup> knowledge,

<sup>10</sup> was affected, ἐφρόνουν.

<sup>11</sup> rea-

<sup>13</sup> I yet know, ἔτι γινώσκω.

nothing worth, and are given men for the working of that in others: and so likewise in respect of the duration, the gifts were soon to vanish, (and are now vanished long since, the gift of miracles, of languages, &c.,) and faith and hope will vanish with this life; for faith is of things not seen, and therefore ceaseth when vision cometh; and so hope, if it be seen, is not hope; but charity shall never be outdated, but last and flourish when we come to heaven, and be then a special ingredient in our happiness, which indeed consists in loving God and having common desires with him, and loving all whom he loves, (not the damned, who are vessels of his wrath,) and that eternally.

## CHAP. XIV.

<sup>1</sup> FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

<sup>2</sup> For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; <sup>3</sup> howbeit in the spirit he speaketh mysteries.

<sup>3</sup> But he that prophesieth speaketh unto men <sup>4</sup> to edification, and exhortation, and comfort.

<sup>4</sup> He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

<sup>5</sup> I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

<sup>6</sup> Now, brethren,

1. Let the prime supreme care be to do good to others; and in order to that, of all spiritual gifts which you are to desire zealously, that of interpreting scripture is the most useful: (see note [n] Luke i.)

2. For he that by the gift of God speaketh any unknown languages only to shew what he can do, must be supposed to speak to the understanding of none but of God, and then he speaks indeed by that gift or afflation, mysteries or hidden things, but nobody receives benefit by him.

3. But he that declareth to others what himself understands of holy things, speaks to men's profit and instruction, admonisheth and exhorteth them to all Christian practice, and comforteth them from the promises of Christ.

4. He that speaks a strange language can benefit nobody but himself; but he that interprets scripture doth that which much tendeth to the confirming and benefiting the congregation, improving them in spiritual knowledge.

5. I had much rather that ye had the gift of prophesying than of strange tongues; for expounding of scriptures is infinitely more useful to the church than the gift of tongues, unless he that useth that gift doth after tell them in plain words what he meant; for unless he do so, the church can receive no advantage by him.

6. For strange tongues are not at all profitable for them that are already Christians; that which is pro-

<sup>1</sup> Pursue, *διώκετε*.  
*οἰκοδομεῖτε*.

<sup>2</sup> though he by the spirit, *πνεύματι δέ*.

<sup>3</sup> edification,

if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue <sup>4</sup> words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of <sup>5</sup> voices in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

fiable is either, 1. expounding sacred figures; or, 2. communicating one's knowledge in great mysteries, (see note [c] 2 Pet. i.); or, 3. interpreting of difficulties of scripture; or, 4. moral catechetical institution, teaching you what men ought to do and believe.

7. This you may discern by an ordinary similitude; for when sounds are made by instruments, unless those sounds are set to some tune, no man can tell what to make of it.

8. And particularly the trumpet, which is used to sound alarms, doth so by a particular distinct sound; and if that be not sounded, no man that hears a trumpet will think himself bound to make ready.

9. So if you, that have the gift of strange languages, do not by that means speak that which the auditors may understand, (for to that end sure were those languages given, that you might speak to every one in his own language, Acts ii. 6,) how shall any man be the better for your languages? your words shall be poured out into the air unprofitably.

10. There are, for example, seventy languages, and every nation speaks some or other, and understands that, but ordinarily no other.

11. And therefore if he that hath all these languages speak to me in any but that which I understand, he speaks to no more purpose to me, and I receive no more advantage from him, than if a couple of men of several countries should talk one to another, and neither understand a word of the other.

12. So ye also, seeing ye would fain have some of those extraordinary gifts of the Spirit, (see note [e] Luke ix.,) seek those gifts especially by which the church may receive edification and advantage, that so you may do somewhat more than ordinary; and of that sort is prophesying.

13. And instead of amazing people with strange languages which they understand not, let him pray to God for the gift of expounding strange languages, that he may help others to understand them that speak thus.

<sup>4</sup> intelligible speech, *εὐσημιον λόγον*.  
language, *φωνῶν*—καὶ οὐδὲν αὐτῶν (but the King's MS. leaves out *αὐτῶν*) *ἔφανον*.

<sup>5</sup> languages—and none of them is without some

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray <sup>6</sup>with the spirit, and I will pray <sup>7</sup>with the understanding also: I will sing <sup>8</sup>with the spirit, and I will sing <sup>9</sup>with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the <sup>10</sup>unlearned say [a] Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, <sup>a</sup>I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words <sup>11</sup>with my understanding, that <sup>12</sup>by my voice I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children <sup>13</sup>in understanding: howbeit in <sup>14</sup>malice be ye children, but in <sup>15</sup>understanding be men.

21 In the law it is written, With *men of* other tongues and <sup>16</sup>other lips will I speak unto this people; and yet for all that will they not

14. For if by that gift of tongues I pray in an unknown language, my gift, or the gift of tongues which is given me, prays, but my understanding lies idle, (see note [e] Luke ix.,) does nobody else any good; I make use of my gift of tongues, which I myself understand, but I make no use of that understanding of mine to make others do so too.

15. What then is it that is most desirable? Why, that if in praying I make use of the gift of tongues, which is intelligible to myself, I pray also by my understanding, so as he that hath not the gift of tongues is wont to pray, that so my understanding may be useful to others, and help them to understand also; and so likewise that I may make use of the gift of tongues in singing psalms, and sing also by my understanding, so as he that hath not those extraordinary gifts is wont to sing, that is, so as perfect be intelligible to others.

16. For if thou administer the sacrament in an unknown tongue, how shall the people that receive say Amen at thy administering of it, when they understand thee not?

17. And in that case, how well so ever that be done which thou dost, yet it is clear it is not for the advantage of others or benefit of the church.

<sup>a</sup> I have the gift of tongues more than any of you hath it:

19. But for the benefit of others it were much better that I spake, though never so little, from my own understanding, so as he that hath not the gift of tongues is wont to speak, so that others may understand and be instructed by me, than never so much by the gift of tongues, when no man knows what I say.

20. Brethren, it is a piteous thing to be thus childishly affected, (see note on Luke i. 5,) to brag or boast of useless, gainless things, such as is speaking what no man understands. In respect of sin, be as like children, that is, as innocent as you will, but be more mature and manly in your affections.

21. In the Old Testament, in the prophecy of Isaiah, ch. xxviii. 11, it is mentioned as a miracle shewed to the people, that God would send prophets to them in languages which they understood not, and

<sup>6</sup> by the spirit, πνεύματι. <sup>7</sup> by the understanding, τῷ νοῦ. <sup>8</sup> by. <sup>9</sup> by. <sup>10</sup> vulgar person, ἰδιώτου. <sup>11</sup> by. <sup>12</sup> I may instruct, κατηχήσω. <sup>13</sup> in your affections, ταῖς φρεσίν. <sup>14</sup> wickedness, τῇ κακίᾳ. <sup>15</sup> affections be ye perfect, ταῖς φρεσὶ τέλει γίνεσθε. <sup>16</sup> Or, by the lips of others, or, strangers: for the King's MS. reads χεῖλεσιν ἑτέρων.

hear me, saith the yet that this so great a miracle should not work on Lord. them.

22 Wherefore 22. By which it appears, that the use of the gift of tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be else, all that speak shall speak strange languages, come together into what will an ordinary man or an unbeliever think one place, and all or say? would he not think them all mad, if he should speak with tongues, and there come in those that are <sup>17</sup> unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there 24. But if that which they are about be the interpreting of scripture, promulgating the doctrine of Christ, this may probably work upon them that hear, come in one that believeth not, or *one* unlearned, he is though they came in unbelievers.

25 And thus are 25. And coming to a sight of their sins they will be forced to do reverence, and confess that God is in the secrets of his heart made manifest; and so falling down on *his* face he will worship God, <sup>19</sup> and report that God is in you of a truth.

26 How is it then, 26. If then ye demand how ye shall behave yourselves in church meetings; take care especially that brethren? when ye come together, every whatever ye do, whether by the afflation of the Spirit one of you hath a ye compose psalms (see note [g] Ephes. v.) for the psalm, hath a doctrine, hath a tongue, praising of God, as was used especially in the eucharist, vv. 15, 16, or whether ye make use of your hath a revelation, gift of languages (see note [h] ch. xii.), or whether hath an interpretation. Let all things ye explain the figures of the Old Testament (see be done unto edifying. note [b]), or whether ye interpret what others have

27 If any man spoken in an unknown tongue, all be done so as may be most to the benefit and advantage of others. 27. And whensoever any use the gift of tongues, let it be by two, or at the most let not above two or three do it at one time, and they by three, and that one by one, and let one of them interpret all that the <sup>20</sup> by course; and let rest have spoken.

<sup>17</sup> vulgar persons: ver. 16. <sup>18</sup> discovered, *ελέγχεται*.  
really among you, *ἀπαργέλλων ὅτι ὁ Θεὸς ὁντως ἐν ὑμῖν ἐστι*.

<sup>19</sup> proclaiming that God is  
<sup>20</sup> *ἀνὰ μέρος*.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be [6] revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be <sup>21</sup> comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not the <sup>22</sup> author of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but <sup>23</sup> they are commanded to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask <sup>24</sup> their husbands at home: for it is a shame for women to speak in the church.

28. And if none present be able to do that, let not him that hath the gift of languages speak in the church, the place of believers, (but reserve his tongues for the converting of strangers,) and in the mean time keep his languages to himself, to be used at his own home betwixt God and him in private.

29. And as for the gift of tongues, so next for prophesying, let that be done by those who are endowed with that gift, two or three in a day, the rest of those who have the like gift of prophecy passing judgment on that which is done by them.

30. And if, while one that hath that gift is reading or expounding any part of scripture, another that sitteth by, and hath the like gift, be able to give any exposition of a sacred figure or other emergent difficulty, let it be free for him to do so; and in the mean while let the other that was speaking give way to him.

31. For ye all that have the gift of prophecy may give your sense of scripture one after another; and if ye do so, that will be the best way to instruct and exhort all others.

32. And it cannot be objected against this, that they that are thus inspired cannot thus stop themselves; for the afflations or inspirations of such prophets as are here spoken of may be ruled by the prophets, that is, by them that have them; the Christian gifts of expounding &c. being not like the afflations of evil spirits which put them into ecstasies, God's gifts to the church are (as even prophecy itself appeared to be in Jonah) such as it is in their power to restrain, and consequently they may prophesy one after another, ver. 31.

33. For the Spirit of God is not a violent, ecstatic, impetuous, but a quiet, soft spirit, as appears by the effects in all well-tempered, constituted churches.

34. As for your women, let them be so far from teaching, that they do not so much as speak by way of asking questions in the church, but acquiesce in the judgments of their superiors, particularly their husbands, as the law of God commands, Gen. iii. 16.

35. What therefore they desire to be instructed in they must seek it by their husbands, by whom it may be conveyed to them (if not from their own skill, yet from those that are able to instruct, the officers of the church) much more decently than by their speaking

<sup>21</sup> exhorted, παρακαλῶνται.

<sup>22</sup> God of disturbance, ἀκαταστασίας ὁ Θεός. <sup>23</sup> Or, let them be subject to their husbands: for the King's MS. reads ὑποτασσέσθαι ἀνδράσιν.

<sup>24</sup> their own, τοὺς ἰδίους.

or asking questions in the church, the doing of which is uncomely in a woman, as arguing some pride in her or weakness in her husband.

36 What? came the word of God out from you? or came it unto you <sup>25</sup> only?

36. As for you that take upon you to order otherwise, are you the planters of the gospel? or did the apostles that planted give none but you directions, that you must do contrary to all other churches, particularly to Jerusalem, and suffer women to speak in your churches?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

37. If any man be a prophet, or have any other spiritual gift or afflation, let him receive these directions as the commands of the Lord, or not pretend to be a true prophet. For the apostles (and such am I) being the men intrusted by Christ to convey the gospel to the world, and to preserve order in the church, are to be obeyed by the prophets themselves; and in matters of difference the resolution is to be made by the apostles as the governors of the church, not by the prophets or the spiritual.

38 But if any man be ignorant, let him be ignorant.

38. But if any man doubt of it, resist the directions, let him continue to do so, his will be the danger of it.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

39. To conclude therefore, prophesying, teaching, exhorting is the thing by which the church is most profited, and for the gift of tongues, it is that that they which have may be allowed to use, if they do it according as I have directed.

40 Let all things be done decently and <sup>26</sup> in order.

40. Let all things therefore be done according to the custom of the church, (which is the rule of decency,) and according to the orders and directions which now and at other times have or shall be given you by me. And this is all I shall now add on this subject.

# CHAP. XV.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye <sup>1</sup> stand;

1. As to that great heresy of some among you, ver. 12, that deny the resurrection, I shall now speak the very same which at my first preaching the gospel among you I taught, and which ye then embraced, and for some time, till these Gnostic false teachers crept in among you, ye never made question of;

2 By which also ye are saved, <sup>2</sup> if ye keep in memory, what I preached unto you, unless ye have believed <sup>4</sup> in vain.

2. By which also you were converted, and fetched out from the midst of the Gentile world, after what manner, if your memory serve you, I delivered the story to you with all the circumstances and explication of difficulties, unless your believing and receiving the gospel were light and rash and inconsiderate,

<sup>26</sup> alone, *μόνοις*.

<sup>26</sup> according to appointment, *κατὰ τάξιν*.

I have stood, *ἐστήκατε*.

<sup>2</sup> you are escaped, *σώζεσθε*.

<sup>3</sup> after what manner I preached unto you, if you keep in

memory, *τίνι λόγῳ εὐηγγελισάμην ὑμῖν*.

<sup>4</sup> rashly, *εὐκρί*.

or unless what you then received be now quite vanished.

3 For I delivered unto you <sup>5</sup> first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 <sup>6</sup> After that, he was seen of [a] James; then of all the apostles.

8 And last of all he was seen of me also, as of <sup>7</sup> one [b] born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the <sup>8</sup> grace of God I am what I am: and his grace which <sup>9</sup> was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether it were I or they,

3. For one of the principal things which I told you, and which I myself had learned at my first believing the gospel, was this, that as Christ died for our sins,

4. And his body was laid in the grave, so on the third day, according to the prophecies of the scripture, he rose from the grave;

5. And after his rising appeared to Peter, Luke xxiv. 34, and then to the whole college of disciples, Luke xxiv. 36, consisting formerly of twelve, and so soon after again, though now one of them was wanting:

6. After that, he was seen in Galilee, Matt. xxviii. 7, by near five hundred believers or Christians at one time, of whom a great part are now still alive ready to testify it, but some of them are dead.

7. Besides all these, he was, presently after his resurrection, seen by James the bishop of Jerusalem, then by all the twelve apostles, John xx. 25.

8. And after his ascension to heaven he spake from thence, and exhibited himself to be seen by me, who before had not seen him, being not a disciple of his then, but after his ascension converted by him, and received through his special favour into the number of his apostles, though most unworthy of that dignity.

9. For I having first been a great persecutor of Christianity, though by Christ I was thus miraculously called to be an apostle of his, am not yet worthy to be so esteemed, but being by Christ so constituted, am yet for that former life of mine inferior to all the rest of the apostles of Christ, who were never thus guilty.

10. Though being by his special favour so constituted, I have since laboured to walk worthy of it, and have been more industrious and laborious than all the rest that had been his disciples here: yet what I have thus done is not to be imputed to me in any manner, but to the grace and goodness of God that went along with me, and enabled me to do what I have done.

11. Well then, whether ye look upon me, or upon them to whom he appeared here on earth, and so

<sup>5</sup> among the principal things, ἐν πρώτοις.  
μὰτι. <sup>8</sup> favour, χάριτι.

<sup>6</sup> Then, τότε.  
<sup>9</sup> toward me, εἰς ἐμέ.

<sup>7</sup> an abortive, ἐκτρέ-



so we preach, and were eyewitnesses of his resurrection, I am sure ye  
 so ye believed. can have no grounds from either of doubting of this  
 truth, for both they and I preached the same among  
 you; and at our preaching you then received and  
 believed it.

12 Now if Christ 12. Now upon this foundation thus laid, that you  
 be preached that he can have no reason to doubt it, it follows that the  
 rose from the dead, dead truly rise; and then how comes it to pass that  
 how say some a- some of your churchmen, that have received the faith  
 mong you that there by our preaching, begin now to deny all resurrection?  
 is no resurrection of the dead?

13 But if there be 13. These are presently confuted, supposing it  
 no resurrection of granted that Christ is risen from the dead:

the dead, then is 14. Which if it be not true, then is that false  
 Christ not risen: which both we preached and ye believed, ver. 11,

14 And if Christ and in all probability whatever else we have built  
 be not risen, then is upon it.

our preaching vain, 15. And ye must suppose of us who taught you  
 and your faith is Christianity that we taught you a mere forgery; for  
 also vain. such must the resurrection of Christ be, if there be

15 Yea, and we are no resurrection from the dead.

found false witnesses 16. For thus one may argue backward, If there be  
 of God; because we no possibility for a man by the power of God to be  
 have testified of God raised from death, then is not Christ raised;

that he raised up Christ: whom he 17. And if so, then all that we have preached to  
 raised not up, if so you, particularly remission of sins upon repentance,  
 be that the dead rise being bottomed on the resurrection of Christ, Acts

not. 16. For if the dead rise not, then <sup>10</sup> is 17. 31, is to be supposed false also.

not Christ raised: 18. And they that have lost their lives for Christ's

17 And if Christ sake have had nothing to pay them for those losses,  
 be not raised, your have perished eternally, and so lost very much by  
 faith is vain; ye are their fortitude; which must argue madness in them if  
 yet in your sins. they believed not a resurrection, (for then they had

18 Then they also better have kept the life they had, till a natural death  
 which are fallen a- had called it from them,) and must argue a gross  
 sleep in Christ are error in those first Christians, Stephen and James,  
 perished. &c. if they believed that which had not truth in it.

19 If in this life 19. And indeed, if Christ were not risen, if all our  
 only we <sup>11</sup> have hope hope in Christ had been terminated with this life of  
 in Christ, we are of his on earth, (or if all the advantages which we reap  
 all men most mis- by Christ are those which we enjoy here, who are  
 erable. worse used than any other men, persecuted continu-  
 ally for our profession of Christ,) it would then  
 follow, that (as once the apostles deemed themselves  
 upon his death, not knowing he was to rise again, so)  
 we Christians should be the most unhappy persons,

<sup>10</sup> neither hath Christ been raised, οὐδὲ Χριστὸς ἐγήγερται.  
 ἐσμέν.

<sup>11</sup> have hoped, ἡλπιούσες

the most proper objects of compassion that are in the world.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

20. Which now, blessed be God, is much otherwise, for Christ being risen, he, by rising himself, raiseth all others with him, (as in the consecrating of the firstfruits the whole harvest is also consecrated,) and then we that are miserable here shall be rewarded there (and so his resurrection is a certain proof that other men shall have a resurrection also, which is the sum of the arguing from ver. 12. till this place).

21 For <sup>12</sup> since by man came death, by man came also the resurrection of the dead.

21. For as one man brought death, so another brought resurrection into the world.

22 For as in Adam all die, even so in Christ shall all be made alive.

22. For as upon Adam's sin, all that are partakers of his nature are concluded under the sentence of death pronounced against him; so all regenerate believers, all that are like, that belong to Christ, ver. 23, shall be raised to immortal life.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

23. But this with some distance of time betwixt: Christ the firstfruits some time before the rest, then all regenerate Christians at his last coming to judgment.

24 Then cometh the end, when he <sup>13</sup> shall have delivered up the kingdom to God, <sup>14</sup> even the Father; when he shall <sup>15</sup> have put down all rule and all authority and power.

25 For he must reign, <sup>16</sup> till he hath put all enemies under his feet.

26 The last enemy that <sup>17</sup> shall be destroyed is death.

27 For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that <sup>18</sup> he is excepted, which did put all things under him.

28 <sup>19</sup> And when all things shall be subdued unto him, then shall the Son

<sup>12</sup> seeing, ἐπειδή.

<sup>13</sup> takes away, or, bring to nought, καταργήσας. <sup>17</sup> is destroyed, καταργεῖται. when, ὅταν δέ.

24. Then I mean, when in the conclusion of this world, of this spiritual kingdom of Christ in the church here below, he shall deliver up all his power exercised by himself and his commissioners into the hand of God his Father, having first destroyed all earthly dominions, pronouncing sentence on the great potentates, as well as the meanest men, or else having subdued all to his power, by converting some and destroying all others.

25. For to this purpose was the promise made to Christ, psalm cx, that his spiritual kingdom on earth should last so long, till God had brought all the world to be subject to him.

26. And of the enemies to be subdued death is the last, which therefore must be subdued (and so men raised from death).

27. The evidence being clear, for all enemies, all things, no one excepted, that God will subdue them all under Christ; always supposing that God himself is excepted, of whom it is affirmed that he will put all things under Christ.

28. And when all is so subdued to Christ, then shall Christ lay down that office which till then he

<sup>13</sup> shall deliver up, παραδίδωμι.

<sup>14</sup> and the Father, καὶ Πατρί.

<sup>15</sup> so long until he put, ἕως οὗ ἂν θῇ.

<sup>18</sup> this is with an exception of him, ἐκτός τοῦ—

<sup>19</sup> But

also himself be subject unto him that put all things under him, that God may be all in all.

29 <sup>20</sup> Else what shall they do which are baptized [c] for the dead, if the dead rise not at all? why are they <sup>21</sup> then baptized for the dead?

exerciseth, and in which he is conspicuous in his church (which till then he is to administer), and then shall God the Father, Son, and Holy Ghost, fill all the elect with glory and bliss eternally.

29. Now for them among you, ver. 12, which say there is no resurrection of the dead, and consequently that the dead shall not be raised at the coming of Christ, (which was the point in hand, ver. 23, and from that verse to this all betwixt being to be read as in a parenthesis, setting down the state of all things at and after that resurrection,) I shall only make this demand, Why then have they in their baptism made profession of their belief of it, (see vv. 14. 17,) it being certain that the dead, or the resurrection of the dead, (expressed here for brevity under that word *the dead*,) is one of the articles, and that a prime and special one, to the belief of which they were baptized, and to which baptism (being the putting in and taking out of the water) doth refer, as a significant emblem, first of Christ's, then of our resurrection from the grave? And therefore to what end did these men in their baptism profess their belief of this article, if they believe it not? To be a baptized Christian, and not to believe the resurrection, is a strange ridiculous thing, an hypocrisy which they will never be able to answer to God or men, and that which actually deprives them of all benefits of baptism; and yet such are they, if they make doubt of this.

30 And why <sup>22</sup> stand we in jeopardy every hour?

30. And why should we Christians ever adventure any danger that might possibly bring death upon us, if we were not assured that there were another life, wherein all our patience and valour for Christ should be rewarded by him? ver. 18.

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

31. I for my part protest by that which I take most joy in of any thing in the world, my fidelity to Christ, that I daily run the hazard of death, which sure I should not do if I had not confidence of another life after this.

32 If <sup>23</sup> [d] after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and

32. Certainly all the hazards which I ran at Ephesus, Acts xix. being, as to man, to the eye of man, or as far as men's purposes could go, set to combat with wild beasts, that is, sentenced and condemned (2 Cor. i. 9.) to that kind of bloody execution on their theatres, (though by the providence of God I was

20 For, 'Ενεῖ.  
man.

21 also, καὶ.

22 do we run hazards, κινδυνόπομεν.

23 according to

drink; for tomorrow delivered,) can bring me no advantage, unless there we die. be another life after this: and were it so, there

were some place for that saying of some among you, Let us enjoy the good things of this world at present; for within a while death comes, and there is an end of all.

33 Be not deceived: evil communications corrupt [e] good manners.

34 Awake <sup>26</sup> to righteousness, and sin not; for some have not the knowledge of God: <sup>26</sup> I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up; and with <sup>27</sup> what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 *There are* <sup>28</sup> also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 *There is one* glory of the sun, and

33. And it will concern you, that are not yet thus seduced, to take heed that such speeches and discourses as these, such atheistical temptations to sensuality upon pretence of the no future state, no being after that of this life, do not work upon you; the very conversing with such disputers as these may corrupt such easy seducible credulous people as it seems some of you are.

34. It is all reason and more than time that you should truly (see note [a] Luke xvi.) or thoroughly rouse yourselves out of that drowsy condition of sin that you have gone on in, at least some of you, ver. 12, that by their behaviour and discourse shew themselves to be mere heathens still: of whom I tell you, that it may work shame in you, that you have such men among you, rather than that you permit yourselves to be tempted to imitate them.

35. But some object, that if men die, how can they live again? or what kind of body shall they have, that which they had being rotten in the grave? (see note [c] Acts xv.)

36. But this is a foolish objection, for even in corn that is sowed, the rotting of the corn is necessary to the enlivening of it, or springing of it up again.

37. And it is not the custom to sow that very thing which after comes up, the blade and ear and corn in it, but only the corn without the rest, as the corn of wheat, or the like.

38. And when such a single corn is sown without any ear or chaff about it, God causeth it to come in this or that form, a root and blades and ears of wheat, and proportionably from other seeds, according to the property of each.

39. And as it is among us, one sort of flesh differs very much from another, so much more a body of a man here on earth may differ in qualities from a glorified body in heaven.

40—42. Two things are observable in the resurrection: 1. the improvement of all men's estate, who

<sup>24</sup> dispositions.  
*ἐντροπήν ὅμῶν λέγω.*

<sup>25</sup> truly, *δικαίως.*

<sup>27</sup> what kind of, *ποῖα.*

<sup>26</sup> I tell you it that you may be ashamed, *πρὸς*

<sup>28</sup> both, *καί.*

another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness;

44 It is sown <sup>29</sup> a natural body; it is raised a spiritual body. There is <sup>30</sup> a natural body, and there is a spiritual body.

45 <sup>31</sup> And so it is written, The first man Adam was made a living soul; the last Adam *was* made a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man <sup>32</sup> *is* of the earth, the earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that

have their part in the resurrection of the just, above that which here they enjoy; 2. the several degrees of glory that they then shall have one above another.

For as heavenly bodies are more glorious than earthly, and one heavenly than another, so is it in the resurrection. And for the first of these, which is the chief matter of present consideration, the bodies that rise differ from those that died, the state of the resurrection differs from that of this life; that which was here was a corruptible body, that which rises, an incorruptible.

43. The body here hath some dishonourable deformed parts, ch. xii. 3, others weak and feeble, subject to, or decayed by, diseases and age; but the future body is quite contrary, glorious and strong.

44. The body here is sustained by meat and drink, but in the future state it will be a body immortal, that wants nothing to sustain it. Such bodies indeed there are of both these sorts.

45. One such as Adam is mentioned to have had, Gen. ii. 7, and such as we had from Adam, who communicated life to his posterity; the other we shall receive from Christ, that restores them from the grave when they have been dead.

46. The immortal body was not first formed, but that which needed sustenance, so as without that it was to perish; and after that the immortal body is to be returned to us instead of that mortal.

47. The stock of the animal life was Adam, so called as an earthly man, made out of the earth: the stock of the immortal, Christ the Lord, that came down from heaven.

48. Such a body as Adam himself had, such have all we mortal men: and such a body as Christ now hath, such shall we, that live like him, according to his example and precept, have at the resurrection.

49. And as we have first been made like the mortal Adam, so shall we be made like the immortal Christ, when we come to heaven.

50. One thing only I shall add, that it is not possi-

29 an animal, ψυχικόν

30 an animal

31 For so it hath been written.

32 was.

[f] flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Matt. xvi. 17).

51. And therefore for those that are found alive at the day of doom, I shall tell you a secret not yet discovered to you; that though they do not die at all, yet must they all be changed before they go to heaven; these bodies, thus qualified as now they are, cannot come thither, ver. 50.

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal must put on immortality.

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,

55. In contemplation of which a Christian may look on death as a hurtless thing, the sting or wounding power of which is taken away by Christ; and so on the state of separation of soul from body, that it is such as shall not last for ever.

56. The only thing that makes death like a serpent, able to do us any hurt, (without which it differs nothing from a calm sleep,) is sin; as that which gives sin any strength to mischief us is the law, which prohibits it, and consequently brings guilt upon us.

57. But thanks be to God, who by what Christ hath done for us hath given us victory over sin and death, and by the conquest of sin, getting out of the power of that, hath made death but an entrance to immortality.

58. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, as ye know that your labour is not in vain.

59. For if we have sown as unto death, we shall also reap as unto life, if we have sown as unto the flesh, we shall reap corruption, but if we have sown as unto the Spirit, we shall reap life everlasting.

60. And so it shall be, when we have sown, we shall also reap, though we have sown as unto death, we shall also reap as unto life, though we have sown as unto the flesh, we shall also reap as unto corruption, but if we have sown as unto the Spirit, we shall also reap as unto life everlasting.

33 I tell you a secret, *μυστήριον ὑμῖν λέγω.*  
35 hades, *ἄδης.*

34 he shall sound the trumpet, *σαλπίσει.*

ing in the work of suffering God's will, and to oblige him to the utmost the Lord, forasmuch industry and diligence in the service of God, knowing as ye know that that nothing that we thus undergo shall fail of receiving a reward.

## CHAP. XVI.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

1. Now concerning the contribution for the supply of the wants of the poor Christians in Judæa, exhausted partly by their former Christian liberality, Acts ii. 45, making sale of their goods, and communicating their stock to the Christians, and partly being spoiled of their goods by the persecuting Jews; 1 Thess. ii. 14, the same order that I gave to the churches of Galatia, I now give to you.

2 Upon the first day of the week let every one of you lay by him <sup>1</sup>in store, as God hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve <sup>2</sup>by your letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be <sup>3</sup>meet that I go also, they shall go with me.

5 Now I will come unto you, when <sup>4</sup>I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey <sup>5</sup>whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

1 I treasuring up whatsoever he gains, *θησαυρίζων ὃ τι ἂν εὐδοῖται.* 2 those by letters will I send: for Theophylact, &c. sever δι' ἐπιστολῶν from the preceding δοκιμάσσετε. 3 worthy for me also to go, *ἔξιν τοῦ καὶ πορεύεσθαι.* 4 I shall have passed, *διέλθω.* 5 whither I go, *εἰς ἃν πορ.*

8 But I will tarry at Ephesus until Pentecost. 8. At the present purposing to stay at Ephesus till it be fit for me to set forward toward Jerusalem, where I mean to be at Pentecost.

9 For a great door and effectual is opened unto me, and there are many adversaries. 9. And I have great reason to do so; for as I have a great deal of hope that I may be able to do much good, to propagate the gospel in those parts, so there are many that oppose the truth, which makes it more necessary for me to stay there some time, for the quelling of them.

10 Now if Timothy come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. 10. When Timothy comes to you with this epistle, be careful that the schismatics among you give him no disturbance, and do ye look upon him as ye would upon me.

11 Let no man therefore despise him: but [a]conduct him forth in peace, that he may come unto me: for I look for him with the brethren. 11. Take heed to all he saith; let him have an authority among you; and when he returns bring him on his way, and provide him with necessaries when ye take your leave of him, that he may return to me, for I and the brethren expect him.

12 As touching our brother Apollos, I greatly <sup>7</sup> desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong. 13. Be careful and vigilant, that ye be not seduced; continue constant in the truth; and whatsoever temptations ye have to solicit you, shew yourselves courageous, and well armed against all assaults.

14 Let all your things be done with charity. 14. Away with all divisions and schisms from among you.

15 <sup>8</sup> I beseech you, brethren, (ye know the house of Stephanas, that <sup>a</sup> it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,) <sup>a</sup> received the gospel at the first preaching of it in Achaia, and have ever since been very bountiful to all the poor Christians (see note [a] Luke viii.);

16 That ye submit yourselves unto such, and to every one that <sup>9</sup> helpeth with us, and labour-eth. 16. That you honour and reverence them, and such as they, and all that join with them in the propagation of the gospel and faith of Christ.

<sup>6</sup> securely, ἀφόβως. with them, συνεργοῦντι.

<sup>7</sup> exhorted, παρακάλεσα.

<sup>8</sup> I exhort, Παρακαλῶ.

<sup>9</sup> worketh



17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have <sup>10</sup> [b] refreshed my spirit and your's: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with <sup>b</sup> the [c] church that is in their house.

20 All the brethren greet you. <sup>c</sup> Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be [d] Anathema Maran-atha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

17. I was very glad at the coming of Stephanas, &c. (probably the sons of Chloe,) who have told me of the schisms among you, ch. i. 11, and of all other matters of importance, and so supplied your place, done that which you ought to have done; see note [b]

Mark xii.

18. For they came very much desired, and very welcome to me, and will so, I presume, to you at their return: such men as they deserve all reverence from you.

<sup>b</sup> all the Christians in their family.

<sup>c</sup> See note [c] Rom. xvi.

22. If any man love not Christ so well as to confess him, but renounceth him in time of temptation, as the Gnostics affirm it lawful to do, let him fall under the heaviest censures of the church.

<sup>10</sup> quieted.

THE  
SECOND EPISTLE OF PAUL THE APOSTLE  
TO  
THE CORINTHIANS.

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CHAP. I.

**P**AUL, an apostle  
of Jesus Christ  
by the will of God,  
and <sup>a</sup>Timothy <sup>1</sup>our  
brother, unto the  
church of God which  
is at Corinth, with  
all the saints which  
are in all Achaia :

<sup>2</sup> Grace *be* to you  
and peace from God  
our Father, and *from*  
the Lord Jesus  
Christ.

<sup>3</sup> Blessed *be* <sup>2</sup>God,  
even the Father of  
our Lord Jesus  
Christ, the Father  
of mercies, and the  
God of all comfort ;  
<sup>4</sup> Who comforteth  
us in all our tribu-  
lation, that we may  
be able to comfort  
them which are in  
any trouble by the  
comfort, wherewith  
we ourselves are  
comforted of God.

<sup>5</sup> <sup>3</sup> For as the suf-

<sup>a</sup> Timotheus that was with you by my appointment,  
<sup>1</sup> Cor. xvi. 10, to see my directions observed among  
you, to the Christian church in the city of Corinth,  
and in all other cities and regions through all Achaia.

<sup>3</sup>. I have all reason to bless and magnify the name  
of God, which purposely sent our Lord Jesus Christ  
into the world, and by that, and his many other gra-  
cious acts of his particular providence, hath shewed  
himself to be a most merciful and gracious Father

<sup>4</sup>. Who in all the pressures that have befallen me,  
hath eminently relieved and succoured me, and by  
those experiences hath enabled me to refresh and  
cheer up all those that are in any affliction.

<sup>5</sup>. By this one consideration, of which I have had

<sup>1</sup> the, *δ*.

<sup>2</sup> the God and Father, *δ Θεὸς καὶ Πατήρ*.

<sup>3</sup> Because, *Ὅτι*.

ferings of Christ <sup>4</sup>abound in us, so our consolation also <sup>5</sup>aboundeth by Christ.

6 And whether we be afflicted, it is for your consolation and salvation, which is <sup>6</sup>effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

7 And our hope <sup>6</sup>of you is stedfast, knowing, that as ye are partakers of the sufferings, so <sup>7</sup>shall ye be also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But <sup>8</sup>we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will <sup>9</sup>yet deliver us;

11 Ye also helping together by prayer for us, that <sup>10</sup>for the gift bestowed upon us [a] by the means of many persons thanks may be given

so frequent evidences, that according to the proportion of our suffering for Christ, Christ doth constantly afford us comforts and reliefs; the greater our afflictions are, the greater also our refreshments from Christ.

6. And so what afflictions soever befall us, there is no reason you should be startled or discouraged in your Christian course by that means; for sure it is for your advantage that we are so. Our afflictions are matter of comfort to you; viz. that you can fall under no persecutions yourselves but what ye see us endure before you; and those merely for our doing you good, preaching the gospel to you, endeavouring to bring you to repentance and to bliss; which is not ordinarily to be come to, but by suffering after my example. And then the refreshments and extraordinary reliefs that Christ afforded me in all my sufferings, those sure will be matter of comfort to you also, as a pledge of assurance that Christ will afford you the like refreshments here, and reward hereafter.

7. And of this I make no doubt, but that as you have your parts in the afflictions, so ye shall also of the reliefs and advantages by suffering.

8. All this I say by way of preface to this advertisement which I desire to give you of the sharp persecutions that I lately met with at Ephesus, the chief metropolis of Asia, Acts xix., (see note [d] 1 Cor.

xv.) where I had like to have been brought out to the theatre to be devoured by the wild beasts, and indeed had no human means to avert, nor consequently to escape it.

9. And this advantage I had of it, that the more I believed I should be put to death, the more I might be engaged by my deliverance never to depend on any worldly trust, but only on God, who can rescue from the greatest extremity, even from the grave and death itself.

10. Even that God who hath actually delivered me out of that imminent danger, and so still continues to deliver me, and I verily believe will yet longer continue preservations to me.

11. To which purpose I suppose it will much conduce, that you will earnestly pray for me; for as the

<sup>4</sup> upon us abound, *eis hēmās περισσεύει*. <sup>5</sup> wrought by, *ἐνεργουμένης ἐν*. <sup>6</sup> for, *ὕπέρ*. <sup>7</sup> you are. <sup>8</sup> we ourselves, *αὐτοί*. <sup>9</sup> also yet, *καὶ ἔτι*. <sup>10</sup> the favour conferred on us for the sakes of many, may by many be thankfully acknowledged, *ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῆναι*.

by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read <sup>11</sup>or acknowledge; and I <sup>12</sup>trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of <sup>13</sup>the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second <sup>11</sup>benefit;

16 And to pass by you into Macedonia, and <sup>15</sup>to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.

17 When I therefore was <sup>16</sup>thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with

prayers of many are an effectual motive to God to do what they pray for, when by that means the favour being granted to many at once, those many shall be all engaged to thank God and magnify his name; so the benefit afforded me in favour to many others, viz. to the believers who pray for me, and may receive profit by my life, may by those many be received with thanksgiving to God in my behalf.

12. For of this I can say with joy and comfort, that my conscience gives me a cheerful testimony in all my actions that I have had no ends or designs of my own, but in a pious simplicity and sincerity of heart, not as worldly wisdom would direct, but according to the gospel rules (see note [d] Heb. xiii.), we have behaved ourselves toward all men, but toward you beyond all others.

13. For my writings to you are perfectly agreeable to the doctrine preached by me, and by you received, when I was among you; what in my epistles you read, you cannot but acknowledge to be that which ye have been taught, and I hope you will never be drawn away from that acknowledgment.

14. This I say, because though since these divisions came in among you I have been rejected and vilified by some, yet some others of you have acknowledged yourselves to take joy and comfort in me, as I profess to do in you, and am confident I shall do when Christ comes to reward his faithful servants.

15. And with this affection of kindness to you, and persuasion of your kindness to me, I did design to come to you, that thereby you might be confirmed in that faith, and grow in that knowledge which was first preached to you.

16. This I first meant to do in my way to Macedonia, and being hindered from doing it then, (and going another way, viz. by Troas, ch. ii. 12,) I have had a second resolution of visiting you, at my going from Macedonia into Greece, Acts xx. 16. 2, that so I might have been conducted by some of you toward Judæa, whither I am a going with contributions to the poor Christians there.

17. And though I did not come, yet have my calumniators nothing to lay to my charge for this, as

<sup>11</sup> Or, *those things also ye acknowledge*: for the Syriac leaves out *¶*. <sup>12</sup> hope that ye will. 13 our, *ἡμῶν*. <sup>14</sup> grace, *χάρις*. <sup>15</sup> again from Macedonia to come to you, *παλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς*.

<sup>16</sup> had *this resolution*, *τοῦτο βουλευόμενος*, or, *was thus willing*: for the King's MS. reads *βουλόμενος*.

me there should be if I did make<sup>e</sup> resolutions lightly, rashly, and incon-  
[b] yea yea, and nay stantly, as men use ordinarily to do.  
nay?

18 But *as* God is 18. No, I assure you, as God is faithful, there was  
true, our word to- no levity or inconstancy in my resolution.

ward you was not 19. As little as there was in our preaching of Christ  
yea and nay. Jesus the Son of God among you, which is also calum-

19 For the Son of Jesus the Son of God among you, which is also calum-  
God, Jesus Christ, niated by some, as if it were light, uncertain, liable to  
who was preached inconstancy; but that most unjustly; for what was  
among you by us, preached by us there among you was confirmed by  
even by me and Sil- Christ himself, that is, by miracles wrought by his  
vanus and Timothe- power among you.

us, was not yea and 20. For as all the promises of God proposed by  
nay, but<sup>17</sup> in him was him are undoubtedly true, so accordingly in this partic-  
yea. ular he gave us power to confirm by miracles what

20 For all the prom- 20. For as all the promises of God proposed by  
ises of God<sup>18</sup> in him are yea, and<sup>19</sup> in him Amen, <sup>20</sup> unto we taught from him; and this I hope hath and will  
the glory of God by tend to the glory of God by our ministry.

us. 21. Now he that confirms both you and us in the  
21 Now he which truth acknowledged by us, and which hath given us  
stablisheth us with such testimony for the proof and confirmation of the  
you<sup>21</sup> in Christ, and gospel (see note [e] Acts x.), is God;

hath anointed us, is 22. Who hath as it were set his seal or signature  
God; upon us, marked and secured us, sealed us up for his  
own, and already given an assurance of his future

22 Who hath also 22. Who hath as it were set his seal or signature  
sealed us, and<sup>22</sup> given upon us, marked and secured us, sealed us up for his  
the earnest of the own, and already given an assurance of his future  
Spirit in our hearts. dealing with us, by giving us his Spirit, the gifts and

graces thereof, a pledge of the full promise which  
shall after be performed: (see note [f] Ephes. iv.)

23 23 Moreover I 23. As for that of my not performing my first re-  
call God for a record solution of coming to you in my way to Macedonia,  
upon my soul, that ver. 17, and according to my promise, 1 Cor. xvi. 5,  
to spare you I came I shall tell you the clear reason of it, (besides or over  
not as yet unto Co- and above that of the Spirit's disposing me otherwise,  
rinth. contrary to my resolution intimated, ver. 17, see  
Theophylact): I had heard of such enormities among  
you, that if I had then come, I must have been forced  
to use a great deal of severity among you, in case my  
former epistle were not obeyed, of which I had not  
particular knowledge till I met with Titus, ch. ii. 13,  
which was at my coming to Macedonia. And that was  
then the only reason of my forbearing, that I might  
not be forced to exercise that apostolical sharpness  
against you. (As for the other, the reason of the  
change of his resolution is plain, Acts xx. 3.)

24 Not<sup>24</sup> for that 24. That severity of discipline, I mean, that must  
we have dominion

17 by, *ἐν*. 18 are in him yea, *ἐν αὐτῷ τὸ ναί*. 19 Or, therefore through him are Amen;

for the King's MS. reads διὰ καὶ δι' αὐτοῦ τὸ ἀμήν. 20 to God for his glory, *Θεῷ πρὸς*  
δόξαν. 21 into, *εἰς*. 22 gives, *δοῖς*. 23 But, *ἀέ*. 24 that we exercise

dominion, *δοτὶς κυριεῖσθαι*—

over your faith, but are helpers of your joy: for by faith ye stand. not be looked on as an act of dominion, of designing any advantage to ourselves by you, (see Matt. xx. 25, and note [a] 1 Pet. v.) but that which Christ hath commanded and prescribed us, by that means to reform and amend, to work faith, and hope, and rejoicing, and all good things in you. For by faith, that is, the doctrine of Christ, it is that you were first brought in to the service of the true God, and wherein you continue ever since; and we desire you should do so still, not relying on any doctrine of ours as it differs from that.

## CHAP. II.

**BUT** I determined this with myself, that I would not come again to you in heaviness. 1. And now that instead of coming I write again, I was resolved to defer it so long till I should hear of some reformation among you, that so this might not be, as formerly my letters were, to punish, to afflict, to censure you: (see note [c] 1 Cor. v.)

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? 2. For when you are checked or censured by me, this is so far from being pleasant to me, that it is indeed at the same time matter of such grief that I cannot be comforted by any thing but by the same you, by seeing that the censures have wrought some good on you, caused the reformation of that in you for which I had meant them to you.

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. 3. And this severity of proceeding, ver. 1, which now I speak of, I did rather choose to send you in a letter, 1 Cor. v, than to defer it till my coming, in hope to find your faults amended, to have all the sorrowful matter, that of censure, past before that time, that so I might have nothing to do then but to absolve and receive penitents, and so to rejoice among you, (not to inflict censures upon you,) and that I was confident would also be most acceptable to you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. 4. For that which I wrote with some sharpness, and was matter of grief to you, was so much more to me at the very writing of it, was a most heavy pressure upon my heart, and fetched abundance of tears from me; by which you may know that what I did was not out of any pleasure that I take to censure or afflict you, but as an effect of the greatest love to you all which could be imagined.

5 But if any have caused grief, [a] he hath not grieved me, but in part: that I may not overcharge you all. 5, 6. But for the incestuous person, the author of all this sadness and severity, (sadness not to me alone, but in some measure, that I say no worse, to a man as this [b] pun-

all you,) it is now sufficient which he hath suffered

25 have stood, ἐστήκατε— 1 this very thing did I write, ἔγραψα τοῦτο αὐτοῖς. 2 made sorry, λυπηθῆτε. 3 but in part, that I may not lay weight upon all you.

ishment, which was <sup>4</sup>inflicted of many. by the delivering him up to Satan, 1 Cor. v, and the sad consequence thereof.

7 So that contrariwise ye *ought* rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 7. And it is now more than time that he be absolved by the church, and forgiven the offence committed against it, and by absolution be cheered up again, lest the continuance of such sharp punishments should not have a benign but noxious influence upon him.

8 Wherefore I <sup>5</sup>beseech you that ye would confirm *your* love toward him. 8. And therefore my present counsel is, that by prayers for his release you express your reconciliation to him, and so absolve him from the censures.

9 For to this end also <sup>6</sup>did I write, that I might know the proof of you, whether ye be obedient in all things. 9. And this I now write, that I may see whether you are as ready upon my appointment to restore penitents as to inflict punishments upon offenders, which is another branch of your Christian charity.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I <sup>7</sup>forgave it, for your sakes *forgave* I it in the person of Christ; 10. Whom you are willing to have restored from excommunication (as being satisfied with his penance and expression of repentance) I appoint or give leave to do it; (for if I have absolved any man, I have done it by the authority I have from Christ, but yet in respect unto you, or with consideration of what may be best for you, that is, for your whole church.)

11 <sup>8</sup>Lest Satan should get an advantage of us: for we are not ignorant of his devices. 11. That the too long continuance of the punishments upon the penitent offender may not be made use of by Satan to the hurt and ruin of the church, either by swallowing him up by desperation, ver. 7, or by heightening your zeal against sin into an unconcilableness with the sinner, ver. 9; for Satan hath many hidden secret arts to mischief souls which we think not of.

12 <sup>9</sup>Furthermore, <sup>a</sup>when I came to Troas <sup>10</sup>to *preach* Christ's gospel, and a door was opened unto me <sup>11</sup>of the Lord, <sup>a</sup>when, Acts xx. 1, (see note on the title of this epistle) I came to Troas to preach the gospel of Christ, and my preaching had a very happy reception there, and brought many to the faith,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went <sup>12</sup>from thence into Macedonia. 13. I was much troubled in mind that I could hear no tidings of Titus, by him to be advertised of the success of my epistle among you, and in pursuit of him I left that city and went into Macedonia, in hope that I might find him there.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of <sup>13</sup>his note [f] Mark xiv.) in the propagating of the gospel,

<sup>4</sup> before the many. forgiven, *κεχαρισμα*.

<sup>5</sup> *ὁδὸς τοῦ Σατανᾶ*.  
<sup>11</sup> in, *ἐν*.

<sup>5</sup> exhort, *παρακαλῶ*.

<sup>8</sup> that we be not overreached by Satan, *ἵνα μὴ πλεονεκτηθῶμεν*.  
<sup>9</sup> But, *ἀλλέ*.  
<sup>12</sup> out, *ἐξῆλθον*.

<sup>6</sup> have I written, *ἔγραψα*.

<sup>7</sup> have  
<sup>10</sup> for the gospel of Christ, *εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ*.  
<sup>13</sup> the knowledge of him, *τῆς γνώσεως αὐτοῦ*.

knowledge by us in every place. and by us hath made piety and Christianity famous and well reputed of in every place.

15 For we are un- 15. For by our preaching the gospel we perform a to God a sweet sa- very acceptable service to God, and bring in glory to- vour of Christ, <sup>14</sup> in his name, offer up a sweet-smelling sacrifice unto him them that are saved, among all sort of people, both among the penitent and in them that believers, which receive the faith and live according perish : to it, and the impenitent unbelievers, that receive it not.

16 To the one we 16. For though this sweet perfume to the obstinate are the savour <sup>15</sup> of impenitent hath been the most perfect poison, (as death unto death ; high perfumes sometimes are,) they have grown the and to the other the worse for the gospel's coming among them ; yet to all savour of life unto that have forsaken their old courses of sin, and obeyed life. And who is this call to a new life, it hath been the most comfort- sufficient for these able vital savour that ever came to them. This is a things ? weighty employment, and unless God did particularly enable us, we could never be fit for it.

17 For we are not 17. This we are sure of, that we have not designed as many, which any secular advantage to ourselves in preaching the <sup>16</sup> [c] corrupt the gospel, as the Gnostic heretical teachers are observed word of God : but to do, 1 Tim. vi. 3, but have sincerely revealed to you as of sincerity, but what we have been taught by Christ, without any as of God, in the other aim, God knows, than that we may perform sight of God speak faithful service to him. we in Christ.

### CHAP. III.

DO we begin again 1. Why should I again be forced to mention the to commend our- uprightness of my dealing toward you, the orthodox- selves ? or need we, ness and purity of my doctrine, after the manner that as some others, is usual in the church in commending from one [a] epistles of com- church to another those that are strangers to them ? mendation to you, have I any need of commendations to you, or from or letters of com- you to other men ? mendation from you ?

2 Ye are our epi- 2. The works of conversion that we have wrought stle written in our among you, of which our own conscience gives us hearts, known and testimony, will serve us abundantly instead of letters read of all men : commendatory from you to all others, who cannot but have heard the fame of it.

3 <sup>1</sup> Forasmuch as 3. And you (that is, your faith) are most conspi- ye are manifestly de- cuously an epistle of Christ, of the writing of which clared to be the epi- we have only been the instruments, the Spirit of God stle of Christ minis- supplying the place of ink, and your hearts of the tered by us, written not with ink, but writing tables, and by this epistle, this testimony, with the Spirit of the living God ; not in tables of stone, but

<sup>14</sup> among them that are escaped, ἐν τοῖς σωζομένοις. the King's MS. reads ἐκ θανάτου, as after, ἐκ ζωῆς. manifested that ye are, φανερούμενοι ὅτι ἐστέ.

<sup>15</sup> Or, from death to death : for <sup>16</sup> deal as hucksters with. <sup>1</sup> being



in fleshy tables of Christ, that great Bishop of our souls, doth recommend the heart. us to all men.

4 And such <sup>2</sup> trust have we through Christ to God-ward: 4. Thus confident am I by the strength of Christ to speak boldly, and in a manner to boast of my behaviour and happy success in my apostleship, ch. ii. 14, &c.

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; 5. Not that we are able to do, or so much as to think or enter upon any thing of this nature, in order to the conversion of men, of ourselves, as by our own strength; but whatever we are able to do, it is of God, whose title that is, Isaiah xiii. 6, to be Shaddai, *almighty* or *sufficient*.

6 Who also hath <sup>3</sup> made us able ministers of the new <sup>4</sup> testament; not of the <sup>5</sup> letter, but of the spirit: for the letter killeth, but the spirit giveth life. 6. And that sufficiency of his he hath expressed in the powers and methods with which he hath furnished and to which directed us the preachers and dispensers of the new covenant, (see note on the title of these books,) that is, not of the law (see note [g] Matt. v.), written and brought down in tables by Moses, but of the gospel, called by this title of the Spirit, first, because it comes near to the soul, and requires purity there; secondly, because the Holy Ghost came down both on Christ and on the disciples to confirm this new way; thirdly, because grace is a gift of the Spirit, and now is joined to the gospel, but was not to the law: which administration of the Spirit and annexation of it to the word under the gospel, gives men means to attain eternal life, when the law is the occasion, and by accident the cause of death to them, in denouncing judgment against sinners, and yet not giving strength to obey.

7 But if the ministration of death, <sup>6</sup> written and engraven in stones, was <sup>7</sup> glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; <sup>8</sup> which glory was to be done away: 7. And if the delivery of the law, which brought nothing but death with it, when it was written in tables of stone, (see note [g] Matt. v.) was with the appearance of angels, and a bright shining which cast such a splendour on Moses's face that it would dazzle any man's eyes to look on it, and yet now that glory and that law so gloriously delivered is done away:

8 How shall not the ministration of the spirit be rather glorious? 8. How much rather shall the preaching of the gospel be matter of reverence to all? (See note [g] Matt. v.)

9 For if the <sup>10</sup> ministration of condemnation <sup>11</sup> be glory, were in so much glory, God by his angels appearing

2 confidence, *πεποιθισιν*.

3 filled us, or, enabled, *ἐκδύνασεν*.

4 covenant, *διαθήκης*.

5 writing, *γράμματος*.

6 in the writings, being engraven, *ἐν γράμμασιν ἐντετυπωμένη*.

7 in glory, *ἐν δόξῃ*.

8 which is done away, *τὴν καταργουμένην*.

9 in glory.

10 admini-

nistration, *διακονία*.

11 were.

much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious <sup>12</sup> had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away <sup>13</sup> was glorious, much more that which remaineth is <sup>14</sup> glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, <sup>15</sup> which put a veil over <sup>16</sup> his face, <sup>17</sup> that the children of Israel <sup>18</sup> could not stedfastly look to the <sup>19</sup> [b] end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless when it shall turn to the Lord, the veil shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of

so dreadful in the mount; then much more the gospel, which brings with it justification and pardon of sin, is to be counted exceeding glorious, to be looked on and received by us with all reverence.

10. For the law, though otherwise glorious, yet being compared with the gospel hath no glory at all in it, (as the moon compared with the sun is so utterly outshined by it, that it appears not in the presence thereof.)

11. For if that which was itself to be abolished, being but the cover that contained the true jewel under it, were yet delivered dreadfully and by a glorious appearance; then much more shall that which endureth for ever, that jewel itself, the gospel or substance contained under those coverings or shadows, and so which is never like to be abolished, and hath a durable fruit belonging to it, (grace, which the other had not,) deserve to be esteemed glorious.

12. Upon these grounds, I say, (mentioned from ver. 5. to this verse,) I cannot but speak boldly and confidently to you in vindication of my apostleship, ver. 4.

13. Having no need to imitate Moses, who veiled his face, which was a type of the dark, not clear proposing of the gospel, (which is the end or principal part of the law, and the jewel contained under that covering,) to them of old.

14. And accordingly so it continues remarkable to this present; the Jews see not Christ in the reading of the Old Testament, and so the cover still remains upon Moses's face, as it were; but by the Christian clear doctrine, or by faith, is removed.)

15. And so though they have heard it over and over many times, yet still they do not understand the true sense of the law.

16. But when Israel, ver. 13, or their heart, ver. 15, shall accept of the gospel of Christ, then they shall see and understand plainly what now is so obscure to them.

17. Now Christ is, besides his human nature, indued with a divine Spirit, and the gospel of Christ is called *the Spirit*, ver. 6, and where the Spirit of Christ or the gospel is, there is freedom, and conse-

12 was not so much as glorious, οὐδὲ δεδόξασται.

glory, ἐν δόξῃ.

18 looked not, μὴ ἀνέριαι.

13 put, ἐτίθει.

16 his own, ἑαυτοῦ.

19 Or, face: for the King's MS. reads τὸ πρόσωπον.

13 by glory, διὰ δόξης.

14 in

17 so that, πρὸς τὸ.

the Lord is, there is liberty. frequently the veil (a token of subjection also, 1 Cor. xi. 10.) is taken away.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. 18. And so all we that believe in Christ have that veil done away, and do clearly, though not yet so perfectly, behold Christ, and by beholding him are changed to be like him; the doctrine of the gospel received into our hearts changeth us into other men, to such a vision of Christ here, in imitating his purity, &c. as shall be attended with eternal glory hereafter; the same Spirit of Christ which worketh the one in us being certain to produce the other also.

## CHAP. IV.

THEREFORE seeing we have this ministry, as we have received mercy, we <sup>1</sup> faint not; 1. Being therefore intrusted by God with so honourable a charge, the preaching of this divine and glorious gospel of Christ, ch. iii. 4. and 18, we have been diligent in attendance on our work;

2 But have renounced the hidden things of <sup>2</sup> dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 2. And have been far from using any of those vile arts which shame might make us disguise and conceal, but dealt simply and plainly, mixing nothing of our own with the word of Christ, but contenting ourselves with so much of the approbation of men as the making known the truth of God unto men sincerely and uprightly will help us to.

3 But if our gospel be hid, it is hid <sup>3</sup> to them that are lost: 3. Which we have done so plainly, that if the gospel of Christ preached by us be yet obscure, it is so only among obdurate obstinate unbelievers, ver. 4: see ch. ii. 15:

4 <sup>4</sup> In whom the god of this world hath blinded the minds of them which believe not, <sup>4</sup> lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 4. Such as have their eyes so blinded by Satan or their own worldly advantages, that the gospel of Christ most powerfully and plainly revealed by him, and shining forth in our preaching since his departure from the earth, (and this most certainly the revelation of the immutable will of God, whom Christ represents to us, not as an ordinary picture doth the body, but as a real substantial image of him,) is not permitted to have any impression or influence on their hearts, they will not see, be it never so illustriously visible.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 5. Certainly nothing but this can obstruct men's minds against the gospel as it is delivered by us, being preached so as not to design any thing of honour to ourselves, but only unto Christ, and for ourselves, only to offer men our service, to do them all the humblest offices of Christian charity imaginable.

<sup>1</sup> grow not sluggish, or, cowardly, οὐκ ἑκκακούμεν.

<sup>2</sup> shame, αἰσχύνης.

<sup>3</sup> in, ἐν.

<sup>4</sup> among, ἐν. <sup>5</sup> so that the illumination of the gospel of the glory of Christ hath not shined to them, εἰς τὸ μὴ αὐγάζαι αὐτοῖς τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the [a] face of Jesus Christ.

7 But we have this treasure in [b] earthen <sup>6</sup> vessels, that the excellency of the power may be of God, and not of us.

8 We are <sup>7</sup> [c] troubled on every side, <sup>8</sup> yet not distressed; we are perplexed, but not in despair;

9 <sup>9</sup> Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So <sup>10</sup> then death worketh in us, but life in you.

6. For it is not any worldly consideration that hath put us upon this employment, but that God that by his word created the light when there was nothing but darkness in the world, hath in a like wonderful manner imparted this light to us, in sending down his own Son to shine in our hearts, to reveal his will unto us; and this on purpose that we might reveal it to others, instruct them in the knowledge of those glorious mysteries, (see note [c] 2 Peter i,) so illustrious in themselves and advantageous to us, which God hath revealed to us by Christ.

7. But we that are intrusted with this great treasure of the gospel are not so fine and precious ourselves; we carry bodies about us subject to all manner of opposition, and pressures, and afflictions; and this on purpose designed by God also, that all the good success we have in our apostleship may be imputed to Christ, and not to us; as it would be, if we came with any secular power or grandeur to plant the gospel.

8, 9. The way which God rather saw fit to choose, was to permit us to wrestle with all difficulties, and then to sustain us by his own invisible assistance, not by any secular human means, and carry us through all, and give good success to our preaching by these very means;

10. Carrying about us the cross and sufferings of Christ, daily suffering after him, that so the saving effects of his resurrection, in turning men from their evil ways, (converting infidels by our preaching,) might through our suffering in this employment be more conspicuous.

11. For we apostles, that are looked on by some with envy, are continually ready to be put to death for the gospel, that the vital power of Christ in raising up sinners to a new life may, through the dangers by us undergone in preaching the gospel, be shewed forth among our auditors that receive the faith from us.

12. And so truly we are not any extraordinary gainers by our employment, as to the eye of the world; the death of Christ, ver. 10, is wrought, perfected in us; we fill up his sufferings, Col. i. 24, by suffering after him; but the resurrection and vital

6 Or, in vessels of shell.

7 griped.

8 brought to extremities; straitened, but not despairing.

9 pursued, but not left behind.

10 that the death is wrought in us, but

the life in you, *ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν.*

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the <sup>11</sup>abundant grace might through the thanksgiving of many <sup>12</sup>redound to the glory of God.

16 For which cause we <sup>13</sup>faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a

<sup>14</sup>far more exceeding and eternal *[a]*weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are <sup>15</sup>temporal; but the things which are not seen are eternal.

efficacy of Christ, vv. 10, 11, is shewed forth, and as it were perfected, in you, by our preaching and begetting faith, and confirming it in you by our afflictions, and by the example of our constancy and of God's deliverance afforded us, ch. xii. 9.

13. And having the same spirit of faith which is spoken of in that writing of David's, psalm cxvi. 10, where he saith, *I believed, and therefore I spake, I was sore afflicted, &c.* we do accordingly by afflictions, and patience and constancy therein, confess God, and express our faith in him.

14. Believing steadfastly, that he that raised Christ out of the lowest condition, even from death itself, will make our afflictions a means of raising us, and presenting us glorious in his sight, together with you, if you do so too.

15. For it is for your good that we preach and suffer all this, that your faith may be more confirmed, and that so the mercy of God extending to more persons, may, by their blessing God for it, abound, and tend more to the glory of God, ch. i. 11.

16. Whereupon it is that we do not give over upon these discouragements, but are by these outward pressures more incited inwardly, and animated to the performance of our duties.

17. For our transitory light suffering is so accepted by God, that it is also sure to be rewarded by him with a most exceeding, eternal, weighty crown of bliss or glory.

18. Which makes it most reasonable for us to go courageously through all difficulties, as despising and not thinking of this world, and whatever losses or sufferings of that, but of that reward which our faith presents unto us, which is as far beyond any thing that we can part with here, as eternity surpasses time.

## CHAP. V.

FOR we know 1. For of this we are confident, that if our bodies, that if our earthly wherein we dwell as in a movable tent or tabernacle, house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands,

11 benefit having abounded, χάρις πλεονάσασα.  
slothful, οὐκ ἐκκακοῦμεν.

12 exceed, περισσεύω.  
14 most superlative, καθ' ὑπερβολὴν εἰς ὑπερβολὴν.

13 are not  
16 tempo-  
rary, πρόσκαιρα.

eternal in the heavens. much an happier condition than any this world is capable of, and out of reach of all sublunary dangers, sure to be continued to us for ever.

2 For in this we groan, earnestly desiring to be <sup>1</sup> clothed upon with our house which is from heaven :

2. For while we are in this inferior state of bodies, we are for ever unsatisfied and impatient, desiring to have those spiritual bodies, 1 Cor. xv. 44, that purer state of bliss and immortality, as an upper garment to adorn and hide the blemishes and imperfections, and keep off the cold and pressures that this body of ours is subject to.

3 If so be <sup>2</sup> that being clothed we shall not be found naked.

3. This I say upon supposition that we should never die, that we were in the number of those mentioned 1 Cor. xv. 53. and 1 Thess. iv. 15. 17, that are found alive at the last trump, at the day of doom, as some shall certainly be, and yet even those very heartily glad to be changed, to have these natural bodies spiritualized.

4 For we that are in *this* tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that <sup>3</sup> mortality might be swallowed up of life.

4. For while we are in these bodies of clay, we are subject to weights and pressures, and those give us a great impatience and weariness; and this hath a very observable meaning in it; for it is certain we do not desire to put off these bodies, to part with them finally, how weary soever we are: this therefore is the signification of it, that there is another sort of bodies, and another sort of life, infinitely more desirable than these which we now enjoy, an eternal, immutable life of these our bodies, instead of that mortal (subject to afflictions, and death itself) which we now live, and that we are naturally a desiring, a panting, a groaning after.

5 Now he that hath <sup>4</sup> wrought us for <sup>5</sup> the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

5. And the same God that hath created and framed us after this manner, with bodies subject to such pressures that we perpetually desire to change them for impassible, hath by Christ promised us that he will make this provision for us, raise us to immortal lives; and as a pledge and pawn to assure us that he will perform this promise, he hath by the preaching of the gospel sent to cleanse and purify us here in some measure, which is a kind of spiritualizing of our bodies, and a pawn and earnest of our future immortality, to which that Spirit shall raise us which raised Christ from the dead.

6 Therefore we are always confident,

6. By these considerations therefore being enabled to look cheerfully on death, as that which only brings

<sup>1</sup> to put on over it, ἐνεδύσασθαι.

<sup>2</sup> we be found clothed, not naked, ἐνδυσόμενοι, οὐ γυμνοὶ εὐρεθῶμεθα.

<sup>3</sup> that which is mortal, τὸ θνητόν.

<sup>4</sup> framed, καταρραγόμενος.

<sup>5</sup> this very thing, αὐτὸ τοῦτο.

knowing that, whilst us home to God, from which these earthly bodies we are at home in keep us strangers,

the body, we are absent from the Lord :

7 (For we walk by faith, not by sight :) 7. (And which gives us that really to be enjoyed, which we have here in this life only by faith ;)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 8. We make choice rather, and are infinitely better pleased, to leave this body behind us here, to go out, to die, that by this means we may come to our home, our bliss in heaven : and so the fear or expectation of death is far from being painful to us.

9. All our ambition and design being but this, that whether we continue in this earthly body of ours or go out of it, whether living or dying, we may be acceptable to God.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him. 10. For there will certainly come a day, when every person that ever lived shall be judged by God, set as it were in an eminent conspicuous place, as

10 For we must all appear before the judgment seat of Christ ; that every one may [a] receive the things done in his body, according to that he hath done, whether it be good or bad. men that are impleaded are wont to be, and every action of his life taken into consideration, that accordingly every man may be punished or rewarded, body and soul together, according to his actions, of what sort soever they be, whether good or bad, which in his lifetime he hath committed in his body and soul together.

11. Considering therefore the dreadfulness of this appearance of God, as on one side we labour to persuade men to embrace the truth, and live as those that are thus to be judged, so we desire to approve ourselves to God, as our Judge also, who, I am confident, doth approve of our sincerity herein ; and I hope you are as well satisfied also of our uprightness toward you.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. 12. What I say, is not as if I wanted again-commending to you, but that I may arm you against those false apostles that come among you and glory much of outward things, but know in their consciences that they have little cause to do so, against whom you may fortify yourselves, and make answer to them by glorying of my patience and perseverance, and performances in the gospel ; and to this end only it is that I say this unto you.

13. And what we do herein is meant for good ; my speaking thus largely of myself is for the glory of God, whose grace it is that enables me to do any

6 travel out, ἐκδημῆσαι ἐκ. 7 at home, ἐνδημῆσαι. 8 we are ambitious, φιλοτιμούμεθα.  
9 we be at home or abroad, ἐνδημοῦντες εἴτε ἐκδημοῦντες. 10 be made manifest, φανερωθῆναι.  
11 things by the body, or, the proper things of the body. 12 transported : see note [c] Mark iii.

or whether we be sober, *it is* for your cause. thing; and any more moderate language or actions are designed by me to your advantage also : or both together, whether one or other, they are meant to the glory of God and your good.

14 For the love of Christ constraineth us; <sup>13</sup> because we thus judge, that if one died for all, then were all dead :

15 And <sup>14</sup> that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 14, 15. For our love to Christ, founded on his to us, hath us in its power to make us do whatsoever it will have us, making this argument from this certain acknowledged truth of Christ's having died for all men, that then certainly all men are sinners, lapsed in a lost estate, and so hopeless, unless they use some means to get out of that estate ; which that he might help us to do was the design of Christ's dying for all, that we might (having received by his death grace to live a new life) live no longer after our own lusts and desires, but in obedience to his commands that died and rose again to that end (to bless us in turning every man &c. Acts iii. 26).

16 Wherefore henceforth know we no man after the flesh : yea, though we <sup>15</sup> have known Christ after the flesh, yet now <sup>16</sup> henceforth know we him no more. 16. Wherefore now we esteem or value no man according to the outer advantages of this world, wisdom, riches, learning, &c., which are wont to set men out in the eyes of the world ; and although it were true that we had familiarly conversed with Christ here, as some among you say they have, (they that say, *I am of Christ*, 1 Cor. i. 12,) and prefer themselves before others for that, and expect their doctrine should be received before the doctrine of others, yet now we know that he is gone from this earth, and no man can now pretend to know Christ's will (otherwise than as it was revealed at his being here) above, or any more than another, upon this bare score, because he once conversed familiarly with Christ here : all that now we have to do with Christ is, to look on him, not under any such notion as a Christ talking familiarly with us on earth, but as an heavenly King, offering and designing us a spiritual kingdom upon our obedience and fidelity, not any temporal advantage, or matter of boasting, upon our acquaintance with him here.

17 Therefore if any man *be* in Christ, *he* is a new creature : old things are passed away ; behold, all things are become new. 17. If any man profess to have any peculiar claim to Christ, this must be the way of judging of the sincerity of his pretensions—if he think himself obliged to live a new life. The state of the gospel is a change of every thing from what it was before ; more grace, promise of pardon on repentance, and sincerity for the future ; more explicit promises of heaven, and

<sup>13</sup> judging this, *κρίναντας τοῦτο*.

<sup>14</sup> he died, *ἀπέθανεν*.

<sup>15</sup> had known, *ἐγνώκαμεν*.

<sup>16</sup> we know him so no longer, *οὐκ ἐτι γινώσκομεν*.



precepts of greater perfection : and what is all this, but an obligation in all reason to a new and a Christian life?

18 <sup>17</sup> And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the <sup>18</sup> ministry of reconciliation ;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath <sup>19</sup> committed unto us the word of reconciliation.

20 Now then we [c] are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be [d] sin for us, who knew no sin ; that we might be made the righteousness of God in him.

18. Now all these things depend on God, as the author of them, who hath used this means of making up that breach between him and us, and hath given us power and commission to give men reconciliation, peace, or pardon, or absolution, upon renewing of their lives.

19. And the tenure of our commission runs thus, That God hath used Christ as a means to make peace between him and the greater and worsier part of the world, the Gentiles at this time as well as the Jews, (not by pardoning of their sins, while they remain in them, but by admitting them to repentance, by not shutting up ways of mercy, and moreover calling them, using admirable methods of mercy in revealing himself to them,) and hath put in our hands the word of reconciliation, the preaching of this gospel, and making known the means of grace, and advising and persuading all men to make use of it.

20. This therefore is the nature of our present employment, to be (as our title of *apostles* imports) proxies and negotiators for Christ, we supplying the place of Christ on earth, and so treating with men, after the manner that Christ did when he was here, calling sinners to repentance, and that with all the affectionate importunity imaginable, as sent from God on purpose to entreat men to it : and accordingly now we do, in Christ's stead ; we beseech you to reform your lives, and make yourselves capable of the return of God's favour to you : see note [m] Matt. v.

21. For Christ, an innocent, pure, sinless person, hath God sent to be a sacrifice for our sins, that we might imitate his purity, and thereby be, through the benefits of his death, accepted and justified by God.

## CHAP. VI.

WE then, <sup>1</sup> as workers together with him, beseech you also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a

1. And we whose office it is to labour for that for which Christ hath laid down his life, ch. v. 21, do exhort you not to frustrate all these gracious methods of God, not to permit the gospel (see note [d] Heb. xiii.) to be cast away upon you.

2. For the prophet saith in the person of God, Isa. xlix. 8, In a season which I had chosen, I have

<sup>17</sup> But all these things, τὰ δὲ πάντα. <sup>18</sup> administration, διακονίαν. <sup>19</sup> placed, or, deposited in us, θέμενος ἐν ἡμῖν.

<sup>1</sup> that work, συνεργήσας.

time accepted, and in the day of <sup>2</sup>[a]salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

3 Giving no <sup>3</sup>offence in any thing, that the ministry be not blamed:

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness <sup>4</sup>on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet <sup>5</sup>well known; as dying, and, be-

hearkened to thee, and in the fittest time for deliverance to come, I have interposed my help. It seems God hath his times and seasons to give deliverances, and such is this wherein I now speak, a point of time wherein God hath resolved to deliver all his persevering faithful servants out of their persecutions. And this in all reason ought to be laid hold of by us, to escape out of the sins of the world, and so out of the wrath that belongs to them that remain therein.

3. And one especial part of our labour and care is, to abstain strictly from all things that may avert any man from the faith, endeavouring to approve ourselves to all, that all men may look on our behaviour in the gospel with reverence, and not with censure, and so be attracted to Christian life, not deterred by us.

4. Approving our fidelity in the discharge of our office, by all proper means: first, by the constant, patient enduring of all sort of afflictions; viz. pressures, wants, exigencies,

5. Scourgings, imprisonments, seditions; by pain-taking, denying ourselves our ordinary sleep and food;

6. By continence; by the study of the divine law in the more secret sense (see note [c] 2 Pet. i); by long-suffering, by bounty, by the extraordinary gifts of the Spirit (prophesying, languages, &c.); by sincere charity, and zeal to the good of souls;

7. By preaching the pure gospel of Christ; by the power of God in doing miracles, &c.; by weapons evangelical of all sorts, for the temptations of a prosperous and an adverse condition; the spears in time of prosperity, to repel the temptations of the world; resolution against all the assaults of carnality; and the shield, in order to dangers, and approach of evil, patience, constancy and perseverance, to defend us from them;

8. Through the various fates of being contumeliously used by some, as well as reverently by others; vilified as well as commended; counted as deceivers, when yet we are most faithful dispensers of the truth of God;

9. Esteemed and looked on by some as if they knew us not, by others owned and valued; some judging us as lost men, that by our needless zeal had

2 deliverance. *σκόμηναι.*

3 occasion of falling, *προσκόπη.*

4 for.

5 acknowledged, *εγνωσμένοι.*

hold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

14 Be ye not [b] unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come

brought destruction on us, whereas by God's help we are still alive, permitted by God to be afflicted and chastened, but not yet to be put to death, though of some of us it were verily purposed that we should, 1 Cor. xv. 32, and 2 Cor. i. 8;

10. Our lives pitied and looked on, as made up of nothing but sadness, whilst yet we are always cheerful, and rejoicing in the testimony of a good conscience; as poor ourselves, and yet enriching whole multitudes of men with that which is the most valuable true riches: and though we are deemed, and that truly, to have nothing, yet are we so provided for by God's good providence, as to want nothing that is necessary or useful for us.

11. I have spoken clearly and freely to you, O Corinthians, and my heart as well as my mouth hath been enlarged to you also, so great is my kindness and affection to you.

12. Ye are not pent up in us as in a narrow room, my whole soul is open to you, and at your service; you have no small place in my affections; but you do not retribute as ye ought, ye are somewhat straitened in your affections toward me.

13. And truly it were but a just return, as from children to your parent, if ye would be, back again, as kind and affectionate to me, as I have been to you.

14. Is there any reason you should be more inclinable, more favourably affected to them that are not Christians, to false prophets or teachers, than to us? Is it possible for you Christians to receive any benefit from such? doth impiety advantage justice? or darkness contribute any thing to light?

15. What agreement of desires can Christ or a Christian have with Satan, or a lawless man? what accord a believer with an unbeliever? and such are many of those Gnostic heretics that are so followed by you.

16. Or how can ye reconcile God's temple and the idol temples? Now ye are the temple of God, among whom he dwells, and walks, and owns you for his people, as he hath promised to do to the Jews upon condition of their obedience to him.

17, 18. This lays an obligation upon you to get out

6 But by way of this very recompence, *την δὲ αὐτὴν ἀντιμισθίαν*.

7 Do not ye become more inclinable to. 8 participation is there betwixt righteousness and wickedness? what communication betwixt light and darkness? *μετοχὴ δικαιοσύνης καὶ ἀνομίας; τίς δὲ κοινωνία φωτὶ πρὸς σκότος;*

9 among, *ἐν*.

10 among.

out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, of so wicked company and unclean conversation, not to comply with the heathen idolaters by going to their temples and feasts with them, 1 Cor. viii. 7, but to abstain strictly from such society; for upon doing thus depend all the promises of the gospel, of God's receiving us, owning and acknowledging us for his children.

18 And will be <sup>11</sup>a Father unto you, and ye shall be <sup>12</sup>my sons and daughters, saith the Lord Almighty.

## CHAP. VII.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all <sup>1</sup>filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have <sup>2</sup>defrauded no man.

3 I speak not *this* to condemn you: for I have said before, that ye are in our hearts to die and live with you.

4 Great is my <sup>4</sup>boldness of speech toward you, great is my glorying of you: I am filled with comfort, I <sup>4</sup>am exceeding joyful in all our tribulation.

5 For, <sup>5</sup>when we were come into Macedonia, our flesh had no rest, but we were <sup>6</sup>troubled on every side; without were fightings, within were fears.

11 for a Father, εἰς πατέρα.  
2 coveted, ἐπλευροεκτήσαμεν.  
ὁπερπερισσεύομαι τῇ χαρῇ ἐπὶ.

12 to me for sons, μοι εἰς υἱούς.

3 freeness, παρρησία.

5 as we went, ἐλθόντων ἡμῶν.

1 defilement, μόλυσμῶς.

4 have a superabundance of joy over,

6 gripped, θλιβόμενοι.

6 Nevertheless God, that comforteth  
7 those that are cast  
down, comforted us  
by the coming of  
Titus;

7 And not by his  
coming only, but  
by the consolation  
wherewith he was  
comforted <sup>8</sup> in you,  
<sup>9</sup> when he told us  
your earnest desire,  
your <sup>10</sup> mourning,  
your <sup>11</sup> fervent mind  
toward me; so that  
I rejoiced the more.

8 <sup>12</sup> For though I  
made you sorry with  
a letter, I do not re-  
pent, though I did  
repent: for I per-  
ceive that <sup>13</sup> the same  
epistle hath made  
you sorry, though it  
were but [a] for a  
season.

9 Now I rejoice,  
not that ye were  
<sup>14</sup> made sorry, but  
that ye <sup>15</sup> sorrowed  
to repentance: for  
ye were made sorry  
after a godly man-  
ner, that ye might  
receive damage by  
us in nothing.

10 For <sup>16</sup> godly sor-  
row worketh repent-  
ance to salvation  
<sup>17</sup> not to be repented  
of: but the sorrow  
of the world worketh  
death.

11 For behold  
this selfsame thing,  
<sup>12</sup> that ye sorrowed  
after a godly sort,  
<sup>13</sup> what carefulness it  
wrought in you, yea,

6. But through the mercy of God, who relieves  
those that are in greatest want of relief, Titus's  
coming freed us from all.

7. And it was not the bare presence of Titus that  
was such solace to me, but the news that he brought  
me, and with which he himself was so much com-  
forted, to wit, the news of your panting after me,  
lamenting most sadly the sins that I had in my former  
epistle laid to your charge, and your earnestness for  
me against those that traduced me.

8. So that now, though those directions of mine  
in my first epistle brought the censures of the church  
upon some of you, (for so I find they did, though but  
for a time, with place for speedy remission upon re-  
formation,) I have no reason to be sorry for what  
I did, though the truth is, I was a while sorry for it,  
and wished I had not been so severe.

9. But now that I hear what success it hath found  
among you, what reformation hath been wrought by it,  
I profess myself to rejoice, not that you had the cen-  
sures inflicted on you, but that those censures pro-  
duced that effectual reformation and change; for you  
were dealt with according to the custom of evange-  
lical discipline; and so it is clear enough that you  
have not been damnified by me in this matter, but  
much advantaged thereby.

10. For that discipline which Christ hath now or-  
dained in his church (see note [c] 1 Cor. v.) is very  
proper to work such change of mind as shall advance  
to a constant persevering, durable forsaking all known  
sins (see note [a] Rom. x.); whereas the punishments  
which are usual in the world ordinarily end in the  
taking away of men's lives, or somewhat analogical to  
them in a lower degree.

11. And an evidence thereof I have in you, whose  
having the censures of the church inflicted on some  
of you hath wrought a vehement care to make all  
right again, a clearing of the guiltless, a displeasure  
wrought in you, yea, and disdain against the guilty, fear of my displeasure,

7 the lowly, ταπεινούς.

8 about, ἐφ'.

9 telling, ἀναγγέλλον.

10 sad lamentation,

δυσμύς.

11 seal for, or, concerning, ζήλον ὑπὲρ.

12 Wherefore though I grieved you

by that epistle, Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ. 13 that epistle, though for a short  
time, hath grieved you, ἡ ἐπιστολὴ ἐκίνησεν εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς.

14 grieved, sor-

rowed, bewailed, ἐλυπήθητε.

15 were grieved, sorrowed, bewailed.

16 grief according

to God, ἡ κατὰ Θεὸν λύπη—

17 not repented of, ἀμεταμέλητον.

18 your being grieved

according to God, τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς.

19 how great diligence, πόσῃ σπουδῇ.

<sup>20</sup> *what* clearing of desire to give me satisfaction, earnestness to reform, yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our <sup>21</sup> care for you in the sight of God might appear unto you.

13 <sup>22</sup> Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I <sup>23</sup> am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, <sup>24</sup> whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that <sup>25</sup> I have confidence in you in all *things*.

12. When therefore I wrote so sharply to you, the interpretation which you are to make of it is this, that it was not out of any disposition of severity against them that had committed those crimes, the fornicators and incestuous person, 1 Cor. v. 1, the man that sued his brother, ch. vi. 1, nor out of any partiality of kindness to them that had been sufferers by those crimes, him that was defrauded, 1 Cor. vi. 8, or disturbed with lawsuits before the heathen judicatures, ver. 1, but only to express my care of you, that by my writing to you in that manner you might discern how diligent I am to do you any good.

13. And by this means I have received much matter of joy, hearing what good effects the censures had wrought upon you; and this joy was very much increased to see how Titus was joyed and inwardly enlivened by you.

14. For whatever good I told him of you, whatever I have boasted of your kindness to me, you have made it all good; and as I never said any false thing to you, so whatsoever I said to Titus about you he hath by experience found to be perfectly true also.

15. And he hath huge kindness toward you, considering what readiness of obedience you expressed to my directions, and what cheerful reception you gave him that was thus sent from me unto you: (see note [c] Phil. ii.)

16. This therefore is matter of all joy to me, that I can thus confidently promise myself of your obedience &c., and never fear to find myself deceived in my confidence.

<sup>20</sup> how great apologizing, ἀπολογία. <sup>21</sup> diligence for, or, toward you might be made manifest before, or, in the presence of God—φανερωθῆναι τὴν σπουδὴν τὴν ὑπὲρ ὑμῶν πρὸς θεοῦ.

<sup>22</sup> For this cause we have been comforted with, διὰ τοῦτο παρακλημέθα ἐπὶ.

<sup>23</sup> have not been put to shame, οὐ κατῆσχύνθη.

<sup>24</sup> when he remembers, ἀναμνησκομένον.

<sup>25</sup> in every thing I have a confidence among you, ἐν παντί θαρρῶ ἐν ὑμῖν.

## CHAP. VIII.

**MOREOVER,** 1. Now I thought good to mention to you the liberal collection for the poor which hath been made (see Acts ii. 47, and iv. 34, and note [d] 1 Pet. iii.) at Philippi and Thessalonica and other churches in Macedonia ; Macedonia ;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. 2. That being under an heavy affliction themselves, they were very cheerful in their liberality; being themselves in the depth of poverty, they expressed a very great bounty to others.

3 For to their power, I bear record, yea, and beyond their power they were willing of themselves; 3. For having no obligation upon them to do so, as being poor, ver. 2, and not being solicited by me, they did voluntarily contribute what they were able, nay, I may truly say, more than they could well spare;

4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. 4. Instead of being entreated by me, earnestly beseeching me to receive their charity and collection, (see note [e] Acts ii,) and convey it from them for the relief of the poor Christians in Judæa.

5 And not only this, but as they had first given themselves up to the service of God, so they offered me their service also, (God so moving them,) that is, not only their bounty but their pains, not only to send or give their goods, but to go themselves, some of their company, to Corinth, 5. And not only this, but as they had first given themselves up to the service of God, so they offered me their service also, (God so moving them,) that is, not only their bounty but their pains, not only to send or give their goods, but to go themselves, some of their company, to Corinth,

6 On a message from me to desire Titus, who had before done somewhat among you concerning this contribution to the poor Christians in Judæa, that he would now perfect it among you, 6. On a message from me to desire Titus, who had before done somewhat among you concerning this contribution to the poor Christians in Judæa, that he would now perfect it among you,

7 And that as ye have been richly furnished with faith in believing yourselves all that hath been revealed to you, with ability of instructing others, with knowledge of mysteries, (see notes [b] [c] 1 Cor. i,) with all care and industry to do whatever you could to bring forth fruits of faith, and with extreme kindness towards me, so ye would exceed in this liberality and contribution toward the poor Christians also.

8 This I say not by way of precept or command, laying any obligation upon you, (see ver. 10,) but only by mentioning how forward others have been, the 8. This I say not by way of precept or command, laying any obligation upon you, (see ver. 10,) but only by mentioning how forward others have been, the

8 I speak not by Macedonians by name, when they were themselves

1 make known unto you the grace of God which hath been bestowed in the— *Γνωρίζομεν— τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς.* 2 charity and contribution, or, liberality of administration toward the saints, *χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους.*

3 And not as we hoped, *Καὶ οὐ καθὼς ἠλπίζαμεν.* 4 That we might entreat, *εἰς τὸ παρακαλεῖσθαι ἡμᾶς.* 5 among you this charity also, *εἰς ὑμᾶς καὶ τὴν χάριν ταύτην.* 6 But, or, And that, *Ἀλλὰ—*

7 word, λόγῳ. 8 ye abound, *περισσεύετε.* 9 I speak not by way of injunction, but by the forwardness of others making trial of the sincerity of your love also, *Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης γῆσιον δοκιμάζων.*



commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the <sup>10</sup> grace of our Lord Jesus Christ, that, <sup>11</sup> though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give my advice: for this is expedient for you, <sup>12</sup> who have begun before, not only to do, but also [a] to be forward a year ago.

11 <sup>13</sup> Now therefore perform the doing of it; that as *there was* a <sup>14</sup> readiness to will, so *there may be* a performance also out of that which ye have.

12 For if <sup>15</sup> there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.

13 <sup>16</sup> For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, <sup>17</sup> that now at this time your abundance *may be* a supply for their want, that their abundance also may be a supply for your want: that there may be equality:

in distress, (ver. 2,) to tell you that this will be a trial of your charity, how sincere it is, by comparing it with others who were not so rich as you; and therefore if yours be as hearty as theirs, it will probably express itself on such an opportunity as this.

9. For to such performances as these ye can want no motives, when ye consider the example of Christ in his dealings toward us; his liberality and bounty in exhausting himself for us, submitting himself to so mean a condition, and even to death itself, that thereby ye and all that will make use of his bounty may be spiritually enriched.

10. And herein, though for the degree of your liberality no precept doth oblige you, Christ's command of relieving the poor leaving to you the liberty to determine the proportion, yet I shall give you my opinion, that as you have formerly expressed some forwardness, not only to do somewhat for that present, but to resolve to do more if you had been or when you should be able, so it will not now be for your credit, or the reputation of your bounty, to fall short of that purpose.

11. And therefore now you may do well to perfect what ye then began, that as then at a distance ye were forward to make the resolution, so you may now perform according to your present ability.

12. For supposing a man cheerfully to do what he is able, that resolution of his, if it be performed, that is, if he do according to his ability, shall be well accepted and rewarded by God, and that which he is not able to do shall never be expected of him.

13, 14. And this collection that I speak of is not so designed, that other men should be released of their burden by having it laid on your shoulders, that they should be made up by your liberality, and you distressed by giving them; but that there may be an equality; you relieving them now in this time of famine in Jewry out of your plenty, and when you want, as they now do, they, when the famine is over, should relieve you again out of their plenty:

10 charity, τὴν χάριν.

began from a year ago, not only to do, but also to resolve, οὕτως οὐ μόνον τὸ ποιεῖν, ἀλλὰ καὶ τὸ θέλειν προετήρξασθε ἀπὸ πέρυσιν.

Νυνὶ δὲ καὶ τὸ ποιεῖν ἐπιτελέσατε.

15 the forwardness precede, ἡ προθυμία πρόκειται.

16 Not that other men might have release, but you pressure, Οὐ γὰρ ἵνα ἄλλοις ἀνεσις, ὑμῖν δὲ θλίψις

abundance to their want, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περισσεύμα ἐἰς τὸ ἐκείνων ὑστέρημα.

11 being rich, πλούσιος ὢν.

12 as many of you as formerly

13 And now consummate the work, or, doing also,

14 forwardness to resolve, προθυμία τοῦ θέλειν.

16 Not that other men might have release, but you pressure, Οὐ γὰρ ἵνα ἄλλοις ἀνεσις, ὑμῖν δὲ θλίψις

17 at this season your



15 As it is written, <sup>18</sup>He that had gathered much had nothing over; and he that had gathered little had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; <sup>19</sup>but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, <sup>20</sup>whose praise is in the gospel throughout all the churches;

19 And not that only, but who was also <sup>21</sup>chosen of the churches to travel with us with this <sup>22</sup>grace, which is administered by us to the glory of the <sup>23</sup>same Lord, and declaration of your ready mind:

<sup>20</sup> <sup>24</sup>Avoiding this, that no man should blame us in this abundance <sup>25</sup>which is administered by us:

<sup>21</sup> <sup>26</sup>Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

<sup>22</sup> And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but

15. That as it was in the gathering of manna, no man had the more or the less for gathering more or less; so it might be among fellow-Christians; they that had for the present less possessions should yet by supply from others have sufficient, and they that had greater possessions, by relieving others, have no more left to them than they had need of.

16. And what I write to you for your advantage by way of care of (and advice to) you, it seems Titus hath had in his mind already, out of the same care of you, God be thanked, who put it into his heart.

17. For he was very willing at the first word, nay, prevented my exhortation, and before he was spoken to, of his own free choice he went to you about it.

18. And with him we sent the evangelist, (probably St. Luke, see note on Rom. xvi. 6,) whose diligence in preaching the gospel through all churches is so much commended,

19. And whom the bishops in synod ordained to go along with me this journey, and was not by myself chosen to it, (see 1 Cor. xvi. 3,) to carry this collection (wherein I had done nothing but as a servant and officer made use of by the Macedonians,) to the honour of God, (whose servants they were that were thus relieved, and whose grace it was that the Macedonians were so liberal,) and to the stirring up your alacrity and forwardness by their example.

20. This I then did; and of this I now give this so particular account, as being very careful that I might not be under suspicion or censure in managing or disposing that great sum of money collected or received by me:

21. Providing for a good reputation before men, as well as for a good conscience before God.

22. And with Titus and Luke I have, by consent of the churches, ver. 19, sent a third, of whose industry and diligence we have often had experience, but in this business found him much more willing to be industrious, upon the special confidence he hath of your goodness and expected liberality.

<sup>18</sup> He that had much, Ὁ τὸ πολλόν. <sup>19</sup> nay, being more diligent he went out to you of his own accord, σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς. <sup>20</sup> who is praised for the gospel, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ.

<sup>21</sup> ordained by the churches our fellow-traveller, χειροτονηθεὶς ἐπὶ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν. <sup>22</sup> charity dispensed, χάριτι διακονοῦμένη. <sup>23</sup> the Lord himself, and your forwardness of mind, or, encouragement, αὐτοῦ τοῦ Κυρίου καὶ προθυμίαν ὑμῶν.

<sup>24</sup> taking care of this, στελλόμενοι τοῦτο. <sup>25</sup> dispensed, τῇ διακονοῦμένῃ. <sup>26</sup> forecasting what will be honest, προνοούμενοι καλῶς.

now much more diligent, upon the great confidence<sup>27</sup> which I have in you.

23 Whether<sup>28</sup> any do enquire of Titus, he is my partner and fellow-helper concerning you: <sup>30</sup> or our brethren be enquired of, they are the<sup>31</sup> messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

23. In brief, the persons that are intrusted in this business are such as may be trusted, Titus, that accompanied me and helped to convert you, the other brethren, Luke, &c., men of eminence and rule in the churches of Christ, (see note on Rom. xvi. 6,) and such as have been used as instruments to advance the gospel.

24. And therefore it will concern you by your behaviour in this matter to demonstrate your own Christian charity, and to let them see that what I have boasted of you hath not been without reason.

## CHAP. IX.

<sup>1</sup> FOR as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia<sup>3</sup> was ready a year ago; and<sup>3</sup> your zeal hath provoked very many.

3 <sup>4</sup> Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be<sup>5</sup> ashamed

1. Now concerning this contribution to the poor Christians of Judæa, I suppose it utterly superfluous for me to use any arguments to exhort you to it.

2. For of your forwardness therein I am so far from doubting, that I have made boast of it to others, that the Christians of all Achaia (of which Corinth was the chief city) have for a twelvemonth made a preparation to send a new supply, beyond that which they then did, (see note [a] ch. viii. 10,) and the emulation to your example, or the opinion of your forwardness, hath stirred up, hath wrought much in Macedonia, made them very liberal.

3. And that what I have thus boasted of your preparation may be found true, and that you may be indeed prepared beforehand, and not surprised at my coming, I have sent these bearers to you to give you warning:

4. Lest if the Macedonians, to whom I have boasted of your forwardness, ver. 2, come along with me to you, and find that you have not your supplies ready, it be matter of great shame to me, as it must be also to you, (see note [a] ch. viii. 10,) that I have had the

<sup>27</sup> he hath toward you, *τῇ εἰς ὑμᾶς.*

<sup>30</sup> whether our brethren, *εἴτε ἀδελφοὶ ἡμῶν.*

the contribution, *Περὶ μὲν γὰρ τῆς διακονίας.*

*σπεύσασθαι ἀπὸ πένης.*

<sup>31</sup> apostles, *ἀπόστολοι.*

<sup>2</sup> hath been prepared from a year ago, *παρεσκευασμένοι ἀπὸ ἐξ ἑνὸς ἔτους.*

<sup>4</sup> But, or, *Νῦν, Δέ.*

<sup>5</sup> put to shame in this confidence of boasting, *κατασχυνθῶμεν—ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως.*

<sup>28</sup> for Titus, *ὅπερ Τίτου.*

<sup>29</sup> labourer, *συνεργός.*

in this same confidence boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, <sup>6</sup> whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God is able to [a] make all <sup>7</sup> grace abound toward you; that ye, always having all sufficiency in all things, may <sup>8</sup> abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

confidence (see note [a] Heb. xi.) and vanity to boast thus of you without cause.

5. This is the reason for which these come now to you by my direction, that they may prepare and get together, and so complete and perfect that collection of yours which I have talked of, that it may be ready as an act of beneficence and liberality in you, before I come, and not as a collection gratingly extorted from you at my coming.

6. And for your encouragement, this ye must know, that the more liberality ye shew herein, the greater the advantages will be to you from God, that rewardeth such charities, and that in proportion to the several degrees of it.

7. Whatsoever then ye have determined to give, let it be given cheerfully, not with any trouble to part with it, not as if it were extorted from you; for if it be not done cheerfully, it will never be accepted, much less rewarded by God.

8. And to this end I shall add one argument more, which will satisfy your only fear, (that such liberality may bring yourselves to straits or want,) by telling you that God is the fountain of all plenty, and only dispenser of it, and is therefore able (and having oft promised it, is sure to make it good) to make you the richer, not the poorer, by your liberality; to make every alms you give like the oil in the cruise, to multiply (see ver. 10.) as you pour it out, and so to give you continually a sufficient portion of wealth, that you still be able out of your abundance to supply others, and have enough for every object of charity that can be offered to you.

9. (According to that which the psalmist saith, Psalm cxii, where there are signal promises of wealth and riches in the house of a good man or righteous, (that is, of the liberal almsgiver,) vv. 3 and 9, and of blessing or abundance to his posterity, ver. 2, and of exaltation and honour unto him, ver. 9, so that all wicked and covetous men shall look on him with envy and gnashing of teeth, ver. 10, which psalm being made up not only of affirmations what God is able to do, but of promises what he will certainly perform, and being here by the apostle applied to this matter of encouraging men to liberal almsgiving, is in effect the assuring of the truth of that Old Testa-

<sup>6</sup> before declared, προκαταγγελλμένην.  
σέυητε εἰς.

<sup>7</sup> charity, χάρις.

<sup>8</sup> have plenty for, περισσεύετε.

ment promise, *of plenty to the almsgiver*, to belong also unto, and stand firm under, the New Testament, and so consequently, that all manner of temporal felicities are the portion of this righteous man now still under the gospel, which consequently is the sum of the apostle's prayer, ver. 10.)

10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the <sup>9</sup>administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for <sup>10</sup>your professed subjection unto the gospel of Christ, and for your <sup>11</sup>liberal distribution unto them, and unto all men;

14 And by their prayer for you, which long after you for the exceeding grace of God <sup>12</sup>in you.

15 Thanks *be* unto God for his unspeakable gift.

10. Now that God that furnisheth the liberal man (which giveth away that which he hath) with so much more, provide all necessities for you, and make you the richer for your liberality, and increase unto you those fruits which are naturally the issue of liberality, a greater plenty for the future, see note [a]:

11. Having enough to be very liberal at all times, which is a most desirable condition, and that which brings in thanksgiving and glory to God.

12. This charitable and serviceable ministering to and supplying of other men's wants, being not only a means to relieve those Christians that are in necessity, (see note [b] Mark xii,) and so a charity to our brethren, but also an invitation and obligation of many men's gratitude unto God, and so an occasion, if not a special act, of piety also;

13. Whilst men that see and observe this charity and distribution of yours to the distressed Christians in Judæa, bless and magnify the name of God; first, that ye are so ready to believe and obey the gospel of Christ, to confess Christ by doing what he commands; and secondly, that by your liberality these poor saints, and all others in their sympathy with them, do receive so much benefit from you;

14. And lastly, they are hereby raised up to pray for you, out of that passionate love and affection toward you, which the sight of the abundant virtues and graces of God in you do work in them.

15. For all this goodness of God to you, and by you to others, his name be ever praised.

## CHAP. X.

NOW I <sup>1</sup>Paul myself <sup>2</sup>beseech you by the meekness and [a] gentleness of Christ, who <sup>3</sup>in presence am base a-

1. Now I, that Paul that am so calumniated by some among you, and said by way of reproach to be mild and contemptible when I am personally present with you, but, when I am absent, severe and confident toward you, I exhort you by the meekness and

<sup>9</sup> distribution of this oblation: see note [h] Luke i. <sup>10</sup> the subjection of your confession, ἐποταγή τῆς ὁμολογίας.

<sup>11</sup> liberality of communicating: see note [d] Acts ii. <sup>12</sup> toward, ἐφ'.

<sup>1</sup> the same Paul, αὐτὸς Παῦλος.

<sup>2</sup> exhort, παρακαλῶ.

<sup>3</sup> when I am in person among you, am lowly, κατὰ πρόσωπον ταπεινὸς ἐν ὑμῖν.

mong you, but being absent <sup>4</sup> am bold toward you :

2 But I beseech you, that I may not be bold when I am present with that confidence, where-with I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh :

4 (For the [b] weapons of our warfare are not carnal, but mighty <sup>5</sup> through God to the pulling down of strong holds;) :

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience <sup>6</sup> is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself <sup>7</sup> think this again, that, as he is Christ's, even so are we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us

gentleness of Christ, which was so remarkable in him, and which I shall not be ashamed to imitate, be I never so vilified for it : and as I exhort you, so

2. I beseech God (or you), that at my coming I may not have occasion to exercise that severity which I think myself obliged to exercise against some who accuse me for a weak behaviour in my apostleship, as either fearing or flattering of men, too mild, on one of those grounds.

3. For though I am an infirm person, obnoxious myself to many afflictions and distresses, for which you are apt to despise me, yet do I not exercise my apostleship in a weak manner, or by weak weapons :

4. (For the instruments of our apostleship, the censures of the church, are not weak or contemptible, but such as have a divine force upon the conscience, for the beating down all the fortifications which are raised in us against the power of the gospel, or subduing the most refractory offenders) :

5. But I use the censures of the church to bring down all the disputings and reasonings of men's understandings against the Christian doctrine, all notions and conceits of vain heretical men, to the acknowledgment and practice of the truth.

6. And truly thus I am resolved, when you have made good your obedience, reduced yourselves to good order, and demonstrated that, to punish those that remain refractory with severity enough. For when the whole church lies in disobedience, those acts of severity are not so fit to be used ; but when the reformation of the greater part is so conspicuous, that it may be prudent to proceed against the refractory, then I shall not fail in my duty, but inflict these censures as shall be fit.

7. Do you judge so slightly, and, as the weakest and most passionate men are wont, only according to outward appearances ? If any man out of confidence that he is a special favourite of Christ's think fit to despise me, let him consider, and by all those arguments, by which he will be able to conclude that he is the disciple or apostle of Christ, he will be able to conclude it of me also.

8. Nay, if I should pretend to some more authority from Christ than hath been given to others, (all for

<sup>4</sup> am confident, *θαρρῶ*.  
<sup>7</sup> conclude, *λογίζεσθαι*.

<sup>5</sup> to God, *τῷ Θεῷ*.

<sup>6</sup> shall have been fulfilled, *πληρωθῆναι*.

for edification, and the advantage, not the hurt or destruction of any,) not for your destruction, I should be able to make it good. I should not be ashamed :

9 That I may not seem <sup>8</sup> as if I would terrify you by letters.

10 For *his* letters, say they, *are* <sup>9</sup> weighty and powerful ; but *his* bodily presence is weak, and *his* speech contemptible.

11 Let such an one <sup>10</sup> think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not <sup>11</sup> [c] make ourselves of the number, or compare ourselves with some that commend themselves : but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 <sup>12</sup> But we will not boast of things without [d] *our* measure, but according to the measure of the <sup>13</sup> rule <sup>14</sup> which God hath distributed to us, a measure to reach even unto you.

14 <sup>14</sup> For we stretch not ourselves beyond *our* measure, as though we reached not unto you : for we <sup>15</sup> are [e] come as far as to you also in *preaching* the gospel of Christ :

9. But that my epistles may not be taken for such bugbears as some affirm them to be,

10. Saying, that his letters are severe and authoritative, but his personal presence weak, and his speech contemptible, (this verse is to be read as in a parenthesis,)

11. Let him that thus calumniates me believe assuredly, that as my absent words are, so shall my present performances be, when I come among you.

12. For I shall not think fit to assume any thing to myself, plead any worth of mine, or seek praise by making comparisons with those that take so much upon them, ver. 7, but only I think fit to mind them that they, by judging of their gifts and virtues by their own fancies, and so flattering themselves, fall into great and pitiful folly by that means.

13. Neither will we take upon us to have authority over those who are not within our province, but only go as far as God hath given us commission to go, as far as God hath determined our province, which is certainly as far as to you.

14. For by extending myself to you, I do not over extend, or go beyond my line, as they which meddle with other men's labours, where they were never before ; for indeed I have in my travels been among you, I have advanced as far as to you in the preaching of the gospel, and that before any other was with you, I planted the faith among you.

<sup>8</sup> as it were to, *ὡς ἂν*.

<sup>9</sup> heavy, *βαρεῖαι*.

<sup>10</sup> conclude : see ver. 7.

<sup>11</sup> exalt, advance ourselves, or compare with any of those that—*ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς τοῖς τῶν*—

<sup>12</sup> Nay, neither will we, *Ἡμεῖς δὲ οὐχί*. <sup>13</sup> line, *κανόνος*. <sup>14</sup> by which God hath divided, *ὃ ἐμέρισεν—δ Θεός*.

<sup>15</sup> For we do not over extend ourselves, as they which come not to you, *Ὁὐ γὰρ ὡς μὴ ἐπεκτείνουμεν εἰς ὑμᾶς ὑπερεκτείνοντες ἑαυτοὺς*. <sup>16</sup> came foremost as far as you in the gospel of Christ.

<sup>15</sup> Not boasting of things without our measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you <sup>17</sup> according to our rule abundantly,

<sup>16</sup> To preach the gospel in the *regions* beyond you, and not to boast in [*f*] another man's line <sup>18</sup> of things made ready to our hand.

<sup>17</sup> But he that glorieth, let him glory in the Lord.

<sup>18</sup> For not he that commendeth himself is approved, but whom the Lord commendeth.

<sup>15</sup> I do not pretend any title to those whom others have brought up in the gospel, but yet entertain myself with an hope, that as your church increaseth in the faith, so my province will become the larger in length or extent, I shall have more proselytes to Christ by your merchandising and traffic with other countries,

<sup>16</sup> And so preach the gospel far beyond Achaia, without invading any other man's possession or province, without entering upon those parts where the gospel had been formerly preached by others.

<sup>17</sup> For it is a most ridiculous thing for any man to rejoice or glory in any thing, but in having done that which is acceptable to God, in discharge of his duty.

<sup>18</sup> For it is not our own good opinion of ourselves which qualifies us for reward or acceptance, but the sincerity of our actions before God, which may render us acceptable in his sight.

## CHAP. XI.

<sup>1</sup> WOULD to God ye could bear with me a little in my folly: and indeed bear with me.

<sup>2</sup> For I am jealous over you with godly jealousy: for I have <sup>2</sup> [*a*] espoused you to one husband, that I may present you as a chaste virgin to Christ.

<sup>3</sup> But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is <sup>3</sup> in Christ.

<sup>1</sup> The fear that I have that you should be seduced tempts me to do that which you will be apt to count boasting, and think me to be a fool for doing so; viz. to praise myself, and magnify the pains that I have taken among you: this piece of folly you may do well to pardon in me;

<sup>2</sup> For it is caused by nothing but by my kindness to you, my zeal to your good, and jealousy that other men may get away your love and esteem from me: which is a jealousy not so much for myself as for God, that he should lose a church beloved by him. For I have been to you as that officer among the Grecians was to their virgins, I have taken upon me the educating and forming of you, the cultivating and fitting of you, the taking care and watching over you, that so I might present you a fit and a pure spouse to Christ.

<sup>3</sup> But there being such deceivers entered into the church, Simon Magus and his followers, using sorcery to beguile and infuse his falsities, I have reason

<sup>17</sup> in respect of our line, κατὰ τὸν κανόνα ἡμῶν. εἰς τὰ ἔθνη.

<sup>1</sup> I would you would pardon me a little piece of folly, Ὅφελον ἡμεῖς χεσθῆ μου μικρὸν τι τῆς ἀφροσύνης. <sup>2</sup> prepared you to present a pure virgin to one man, to Christ.

<sup>3</sup> toward, εἰς.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of them, to do you service.

9 And when I was present with you, and wanted, [b] I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 To the end that I may not see you again with sorrow.

12 Forasmuch as I have loved them, as myself, I have laboured with them, that I might save them.

13 Forasmuch as I have loved them, as myself, I have laboured with them, that I might save them.

14 Forasmuch as I have loved them, as myself, I have laboured with them, that I might save them.

15 Forasmuch as I have loved them, as myself, I have laboured with them, that I might save them.

4 do well to pardon me, *καλῶς ἡρεχέσθε*.

5 that I have no way come short of those which are the most eminent apostles, *μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων*.

6 but in every thing we are made manifest among all men toward you, *ἐν παντὶ φανερωθέντες ἐν ὑμῶν εἰς ὅμᾶς*.

7 asked, importuned no man.



11 Wherefore? because I love you not? God knoweth. matter of boasting through all Achaia, I will receive nothing for my pains or relief in all those regions.

12 But what I do, that I will do, that I may cut off<sup>a</sup> occasion from them which desire occasion; that wherein they glory, they may be found even as we. 11. And do not think it is any want of love that I make this resolution; God knows that is not the reason.

13<sup>b</sup> For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 12. But the only cause of my resolution, which I will keep steadfastly, is this, that they that would find some fault with me, and magnify themselves before me, may not find any ground of doing so, but rather find me before them, and have somewhat to imitate in me in that very particular wherein they think they exceed me.

14 And no marvel; for Satan himself is transformed into an angel of light. 13. For the truth is, these men that come to infuse false doctrines into you behave themselves as cunningly as they can, and do labour to imitate and seem to do those very things that we true apostles do.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. 14. And it is no unusual matter for deceivers and seducers to do so, for Satan himself pretends to do those things that the good angels do, makes as if he meant you all kindness, when he comes to destroy you.

16 I say again, Let no man think me a fool; <sup>10</sup> if otherwise, yet as a fool receive me, that I may boast myself a little. 15. And therefore it is not any thing strange if seducing heretics employed by him do imitate the actions of the apostles of Christ; but according to the hypocrisy of their actions so shall their ends be.

17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. 16. There will be no great reason that this my glorying should make you count me imprudent; or if it do, it is no great matter; I will venture that, rather than suffer sycophants to seduce and corrupt you.

18 Seeing that many glory after the flesh, I will glory also. 17. Yet what I say in this matter I deliver not as a piece of gospel, but as an external, incidental discourse in this matter, of which the false apostles boast, and I have much more reason than they: (see note [a] Heb. xi.)

19 For ye <sup>11</sup> suffer fools gladly, seeing ye yourselves are wise. 18. And seeing others think fit to glory or boast of such extrinsic things as these, I may have leave to do the like.

20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man <sup>12</sup> exalt him- 19. For wise men are not wont to be angry, but are many times pleased to see others play the fools; and so do you in many other things.

20. I am sure you can bear with greater matters; you can give men leave to take you captive to their doctrines, how false soever; to deprive you of all you

<sup>8</sup> advantage, ἀφορμήν. <sup>9</sup> For such false apostles are deceitful workmen, οἱ γὰρ τοιοῦτοι ψευδοπάστορες, ἐργάται δόλποι. <sup>10</sup> or if, εἰ δέ. <sup>11</sup> do with pleasure bear with fools, ἡδύως ἀνέχεσθε τῶν ἀφρόνων.

<sup>12</sup> insult, ἐπαίρειν.

self, if a man smite you on the face. have; to insult over you; to use you as contumeliously as is possible.

21 I speak as concerning reproach, 21. Which I tell you, to put you in mind how reproachfully you have been used by them: as indeed 13 as though we had been weak. Howbeit whereinsoever any I have also been set at nought and vilified by them: for which there hath been little reason. For whatsoever reason any of them hath to think well of himself, (I speak foolishly,) I am bold also, I have sure as much cause as he, (though to say so may go for folly in me, as being a kind of boasting.)

22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. 22, 23. These seducers boast they are Hebrews, and Israelites, and of Abraham's stock, and then that they are apostles of Christ. And sure I am every one of these: and for the last, I cannot but say it, though it

23 Are they ministers of Christ? (I speak as a fool) I am more than an ordinary apostle, one that have taken more pains, suffered more of scourgings and imprisonments and dangers of imminent death than any of the very twelve apostles.

24 Of the Jews five times received I any mitigation, with the greatest severity that the law [c] forty stripes save one. 24. Five times was I scourged of the Jews without any mitigation, with the greatest severity that the law would permit.

25 Thrice was I beaten with rods, 25—27. Thrice was I beaten with wands, probably by the Roman officers, (see note [b]); once by a tumult of a seditious multitude of zealots I was without any judicial process stoned and left for dead, Acts xiv. 19; and still from time to time I have been exercised in all kinds and degrees of distresses.

26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside 18 those

28. And, not to name all, the many daily emergent

18 as we also have, *ὡς ἔστι.*  
*παρεκτός.*

14 tails, *κόμους.*

15 other things that I omit, *τὰν παραλείπων.*

things that are without, <sup>16</sup> that which cometh upon me daily, the care of all the churches.

<sup>29</sup> Who is weak, and I am not weak? who is <sup>17</sup> offended, and I <sup>18</sup> burn not?

<sup>30</sup> If I must needs glory, I will glory of the things which concern mine infirmities.

<sup>31</sup> The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

<sup>32</sup> In Damascus the <sup>19</sup> governor under [e] Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

<sup>33</sup> And through a window in a basket was I let down by the wall, and escaped his hands.

employments that lie upon me, in respect of the solicitude I have for all things that concern any church, especially of my plantation, are a sufficient evidence of what I should say if I did think fit to boast.

<sup>29</sup> If any man be sick or ill-affected in spirit, I am in sympathy with him, in care how to relieve and get him up again; if any be fallen into sin, or fallen back from discipleship, I am constantly inflamed with a holy zeal to get him out of it.

<sup>30</sup> And these my sufferings are the only things which I shall think fit to boast of now I am by my calumniators constrained to do so.

<sup>32</sup>. Acts ix. 24.

## CHAP. XII.

<sup>1</sup> IT is not expedient for me doubtless to glory. <sup>2</sup> I will come to visions and revelations of the Lord.

<sup>2</sup> <sup>a</sup> I knew [a] a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one <sup>4</sup> caught up to the third heaven.

<sup>3</sup> And I knew such a man, (whether in the body, or out

<sup>1</sup> But I shall give over these things; for if I should go on in it, I should then come to mention the visions and revelations which I have had from God.

<sup>2</sup> I know one that was transported in a vision by the Spirit of Christ; that is, I myself about fourteen years past was in an ecstasy, Acts xxii. 18, such an one that I am not able to say whether I were bodily removed and carried to the third heaven, the place of God's glorious residence, or whether only in a vision such representations were made to me remaining upon the earth.

<sup>3</sup> I say, I know not which of these it was, God only knows.

<sup>16</sup> the concurrence of business that comes daily upon me, the solicitude for all—*ἡ ἐπιούσα* *στασις μου ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν.* <sup>17</sup> scandalized, *σκανδαλίζεται.* <sup>18</sup> am not on fire, *οὐ πυρούμαι.* <sup>19</sup> governor of the nation, *ἐθνάρχης.* <sup>1</sup> But it, *Δὲ.* <sup>2</sup> for I shall come, *ἐλθεῖσθαι γάρ.* <sup>3</sup> I know, *οἶδα.* <sup>4</sup> snatched as far as, *ἀρπαγέντα ἔως.*

of the body, I cannot tell: God knoweth.)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above <sup>5</sup> that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the <sup>6</sup> abundance of the revelations, there was given to me [b] a thorn <sup>7</sup> in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My <sup>8</sup> grace is sufficient for thee: the things I desire to do, I shall be able to do through Christ's strength, which is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirm-

4. But whether bodily or in vision, methought I was in the highest heaven, ver. 2, here called paradise in respect of the joys that dwell there, and had such revelations made to me by an angel from God as were wonderful to consider, but which I was forbidden to declare to others.

5. And though I have this abundant matter of glorying, yet shall I not make use of it any further or more plainly, but boast only of my sufferings for Christ.

6. For if I would speak of this, I justly might, for it is most certainly true; but I will say no more of this subject; for I desire not to put men into any other opinion of me than what they have from those more visible evidences, my ordinary constant actions or words.

7. And indeed after I had these high transcendent revelations, that I might not be elevated with them, a sharp affliction was sent me in mercy by God, but inflicted on me by Satan and some instruments of his, who dealt very roughly with me, beat me, imprisoned me, scourged me, (see Chrysost. Epist. 15. tom. 7. p. 101. line 40,) and this was by God designed to keep me humble.

8. And I earnestly prayed to God to be delivered from it.

9. And the only answer I received was this: It is enough for thee that what I do is for thy good; afflictions are the means to do the Christian most good; the greater the pressures are, the more visible is the perfection of the divine assistance; or, the more thy persecutions are, the more is the gospel propagated by thee (Theophylact); nay, afflictions therefore are the things I rejoice in (see note [a] Heb. iii.) more than any thing, even than revelations themselves, as the means by which the power of Christ and his presence may appear more visibly upon me (see note [b] Rom. ix.) than by any other means it could, even in as glorious a manner as that wherein God exhibited himself in the ark.

10. This therefore of diseases, and afflictions, and reproaches, and persecutions for Christ, is a thing

<sup>5</sup> what he sees me, or hears any thing from me, <sup>δ</sup> βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ. <sup>6</sup> height, ὑπερβολῇ. <sup>7</sup> to—σὰρκί. <sup>8</sup> favour, χάρις. <sup>9</sup> inhabit, ἐπισκηνόω.

ities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein you were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any

with which I am perfectly pleased, I have nothing of exception against them; for in time of afflictions the strength of Christ is more eminently visible in me, the heavier the pressures are, the greater supports I have from him; or, the more I suffer for, the more proselytes I gain to it (Theophylact).

11. You see how vain I am in boasting; yet your calumnies have made it necessary for me to do so; for sure I have done and suffered as much as any the most valued apostle, though indeed I have no reason to have any opinion of myself for all this.

12. If patience of whatsoever sufferings for the gospel's sake, if working of miracles of all kinds be able to testify a man to be sent and authorized by Christ, (as beyond all other things that is most proper to do it,) then sure it doth appear that I am an apostle in despite of my calumniators.

13. For there is no church that hath had more pains taken among them, more gifts bestowed for the building them up, more of any thing that is needful, than ye have had from me; the only thing wherein ye differ from others is, that all hath been done without any charge of yours, without my asking or receiving any thing from you; and if this be a wrong, you will easily, I suppose, forgive it me.

14. I have now made a third resolution (see ch. i. 16.) to come shortly among you, and I will do it without putting you to any charge; for I covet not your possessions, but your salvation; and as a parent I desire to do all manner of good to you, and to receive none from you.

15. And I will offer up myself most cheerfully for the good of your souls, exhaust all the small goods I have, and venture even my life for you, and never be discouraged, though as my love and the effects thereof increase toward you, so your's lessen toward me.

16. But it is by some among you suggested against me, that although I never received any pay from you nevertheless, being for the preaching the gospel, yet I have cunningly and underhand gotten a great deal from you.

17. If this have any truth in it, let it appear: have I done this by any of those whom I have sent to you?

10 wherein you have received diminution more than the rest of the churches, *δ ἡττηθῆτε ὑπὲρ τὰς λοιπὰς*— 11 did not importune you: see ch. xi. 9.

of them whom I sent unto you?

18 <sup>12</sup> I desired Titus, and with him I and sent Luke along with him: did Titus or the other sent <sup>13</sup> a brother. Did make any kind of gain of you? did he defraud Titus make <sup>14</sup> a gain of you? walked we not in the same spirit? *walked we not in the same steps?* 18. I persuaded Titus to come to you, (see ch. ix. 5,) and sent Luke along with him: did Titus or the other make any kind of gain of you? did he defraud you of aught? did not he behave himself just after the same manner as I had done before?

19 <sup>15</sup> Again, think ye that we <sup>16</sup> excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying. 19. Do not think, as formerly ye have done, that what I thus say is spoken largely, as to take off the objections which you have against me by some fair specious colours and excuses. No, in the sight of God I speak the very perfect truth, and would not say it for my own sake, were it not, in probability, to tend to your good, to take you off (by my giving this account of myself) from the factious courses which through admiration of other men's persons ye are engaged in.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, <sup>17</sup> envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: 20. For I would fain prevent what I see too probable, that when I come to you we shall neither of us be much pleased at the meeting; not I with you, seeing you seduced and corrupted; nor you with me, when I shall be forced to inflict censures upon you: I mean, lest these sparks of faction and division that are among you break out into flames;

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed. 21. And I be forced to exercise severity among you, to inflict censures on many of those who had formerly offended, and been warned (if not punished) by my former epistle, and have not yet reformed and forsaken those base unnatural sins to which the heathen idol-feasts had betrayed them: (see note [c] 1 Cor. v, and note [b] 2 Cor. ii, and ch. xiii. a.)

### CHAP. XIII.

[a] *THIS* is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and <sup>1</sup> foretell you, as if I were present, the second time; and 2. I gave you a solemn warning in my former epistle, which was of the same force as if I had been personally with you; and behold now I do so again; and though I am still absent, yet this epistle is to

<sup>12</sup> I persuaded, or, besought, Παρεκάλεσα.

<sup>13</sup> the brother, τὸν ἀδ—

<sup>14</sup> any, τι.

<sup>15</sup> Do you again think, Πάλιν δοκεῖτε.

<sup>16</sup> make apologies, ἀπολογούμεθα.

<sup>17</sup> emulations, ᾀμαυνοί.

ἔηλοι. <sup>1</sup> foretell you the second time as if I were present, προλέγω ὡς παρὼν τὸ δεύτερον.

being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: I supply the place of my personal presence; and therefore I do now solemnly write and denounce, both to those that had then sinned and have not wrought any full reformation, and to all others that have since been drawn into such irregular courses, that with all such I will proceed severely at my coming among you.

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty <sup>2</sup> in you. 3. And this I shall do the rather, because you are so high as to call my commission for apostleship into question, and to require me to prove that what I speak or do is from Christ; when by that which hath been done already, by miracles and other evidences, it is most manifest, that Christ hath expressed himself to speak to you by me, and so to own the doctrine I teach, and the authority I pretend to among you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak <sup>3</sup> in him, but we shall live with him by the power of God toward you. 4. For as Christ appeared to be a weak and frail man in being crucified, but was evidenced to be omnipotent God by his resurrection; so I also may appear weak and a mere ordinary man, fit to be despised and contemned by you, (as you look upon me in myself, and in respect of the afflictions which have been and are upon me,) but yet I shall shew that I am an apostle of Christ, armed with commission and power from God, which I have already, both by preaching and miracles, and shall further, by censures upon the contumacious, evidence unto and among you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. 5. Make trial by what you please, whether I am not an apostle of Christ, and have planted Christ among you, taught you the true faith. Have there not been such evidences of my apostleship, ch. xii. 12, <sup>4</sup> Know ye not your own selves, how that such assurances of Christ's giving me authority of [b] Jesus Christ is his presence among you in my ministry, that you <sup>5</sup> in you, <sup>6</sup> except ye yourselves cannot choose but acknowledge it? yes, be reprobates? certainly there are, if you are not the most senseless wretched persons in the world, the most unfit for God to approve or wink at.

6 But I trust that ye shall know that we are not reprobates. 6. But whatever you are yourselves, or whatever ye think of me, you shall find, I doubt not, that I am not disapproved by Christ, but abundantly owned by him.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye 7. Now I pray God to preserve you from every evil way, from all corruption or seduction, not that I may have occasion to approve my apostolical power

<sup>2</sup> among, ἐν. <sup>3</sup> Or, with him: for the King's MS. reads σύν. <sup>4</sup> Do ye not discern yourselves, \*H οὐκ ἐργάζεσθε ἑαυτοὺς. <sup>5</sup> among, ἐν. <sup>6</sup> truly if in some measure ye do not, ye are reprobates, εἰ μήτι ἕρα ἀδόκιμοι ἐστε.

should do that which among you by punishing offenders, but that you is honest, though we may live like Christians, whatsoever opinion you be as reprobates. have of me.

8 For we can do nothing against the truth, but for the truth. 8. For though we have no ability to do any thing, in case we should set ourselves against Christ and his gospel, yet in defence of it we are able to do somewhat by his assistance and blessing ; or, we have no power or authority to punish those who do not offend, or if we do, God cooperates not with us in that act (Theophylact).

9 For we are glad, when we are weak, and ye are strong : and this also we wish, even your <sup>7</sup> perfection. 9. And in this sense the weaker we are, that is, the less severe, the less proofs we give of our apostolical power, the better we are pleased, and the stronger, that is, the more innocent and blameless ye keep yourselves ; having no delight in inflicting censures on offenders, but much rejoiced to see your innocence : and there is nothing that we more desire, than that you be made up into such a form or frame which shall be acceptable in God's sight, or that ye live together in communion, undivided, see note [c], no one of you being broken off by excommunication.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. 10. And that is the reason of my giving you these wholesome warnings before I come, that when I come I may not proceed to excision, (according to the authority given me by Christ,) but deal with you according to that milder way of instruction, not of excommunication, which is to take place among contumacious offenders, such as I desire not to find you at my coming.

11 Finally, brethren, farewell. <sup>a</sup>[c] Be perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace shall be with you. 11. And now I take my leave of you, beseeching God's blessing upon you ; and I pray, be ye careful to keep together in the united profession of the same faith ; and if there fall out any thing cross among you, support it cheerfully ; be all mutually kind and peaceable, without any divisions or schisms among you : and that is the way to have that God, who so much values and so strictly commands love and peace among all, to be for ever among you by his grace.

12 Greet one another with an holy kiss. 12. Greet one another from me with all kindness, see note [c] Rom xvi.

13 All the saints salute you. 13. All the Christians here send you greeting. <sup>a</sup> bounty or liberal effusion of the graces of God's sanctifying Spirit, be with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

7 knitting together : see note [c].

8 be knit together.

9 communication.



THE  
EPISTLE OF PAUL THE APOSTLE  
TO  
THE [a] GALATIANS.

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CHAP. I.

**P**AUL, an apostle, (not <sup>1</sup> of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) 1. Paul, an apostle, (that had not my commission from any mere man, (as some others, the secondary apostles, had,) but from God in heaven, and was not called by any other apostle of Christ, or assisted by any, but first called to the faith by the immediate voice of Jesus Christ speaking to me out of heaven, then by revelation from him, Acts ix. 15, authorized to preach among the Gentiles, and after, Acts xiii. 2, by special direction of the Holy Ghost separated to the apostleship, who also received all my instructions from him by vision to Ananias, and so in effect from God the Father, which by his power raised him from the dead, and gave all power unto him;)

2 And all the [b] brethren which are with me, unto the churches of Galatia: 2. And all those that are constantly with me, (see Phil. iv. 22,) my fellow-labourers in the gospel, send greeting to all the several churches in the cities and regions of Galatia.

3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ, 3. See Rom. i. 7.

4 Who gave himself for our sins, that he might deliver us from this <sup>2</sup> present evil world, according to the will of <sup>3</sup> God and our Father: 4. Whose dying for us was purposely designed to work a reformation and mortification of sin in us, and to take us off from the corrupt practices of the men of this age, both idolatrous Gentiles and corrupt hypocritical Jews, which, with a zeal to circumcision, and the like Mosaical rites, live in all the impurity and impiety in the world; and wherein Christ hath done nothing but what is exactly according to the will and appointment of the eternal God and Father of us all, the God of Israel, whom the Jews acknowledge and profess to worship.

<sup>1</sup> from, ἀπ'.      <sup>2</sup> approaching, or, instant wicked age, ἐνεστώτος αἰῶνος πονηροῦ.      <sup>3</sup> our God and Father, τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν.

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you 'into the grace of Christ unto another gospel :

7 Which is not another ; but there be some that trouble you, and would pervert the gospel of Christ.

8 But <sup>5</sup> though we, or an angel from heaven, <sup>6</sup> preach any other gospel unto you than that which we have preached unto you, let him be <sup>7</sup> accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be <sup>8</sup> accursed.

10 For do I now [c] persuade men, or God ? or do I seek to please men ? for if I yet pleased men, I <sup>9</sup> should not be the servant of Christ.

6. Having so lately preached the gospel of Christ among you, Acts xviii. 23, and thereby either confirmed or first converted you to the faith, I wonder you should so suddenly forsake those infusions you received from me, and remove quite from the truth of the gospel to a new strange doctrine.

7. Which indeed is far from being another gospel, or doctrine of Christ, fit to come in competition with what I preached to you, far from being taught, as is pretended, by other apostles ; only there are some Gentiles that had lived in Judæa, of the sect of the Gnostics, such as were at Philippi, ch. iii. 3, teaching the Gentile converts that they must be circumcised, not out of any principle of piety or true zeal to the Mosaical law, but that they might curry favour with the Jews, and avoid the pressures that lay upon the Christians, whose persecutions were generally caused by them ; and these do quite pervert and change that doctrine that I delivered you from Christ.

8. And if any attempt to do that, though it were I myself, or even an angel from heaven, I proclaim unto you mine opinion and apostolical sentence, that you are to disclaim and renounce all communion with him, to look on him as on an excommunicated person, under the second degree of excommunication, that none is to have any commerce with in sacred matters.

9. And that ye may take more heed to what I say, I repeat it again, Whosoever teaches you any new doctrine, contrary to what I at first preached to you, let him be cast out of the church by you.

10. By this you may guess whose doctrine is most to be heeded ; theirs sure that desire not to get the favour of men, to avert the displeasure of men, but to secure the favour of God, to approve themselves to him : and I hope it is clear, that is my only design, and not theirs, who labour to propitiate the persecuting Jews, as by their new infusions it is manifest your Gnostic teachers do. This if I did, I must profess, I should not faithfully discharge the trust reposed in me by Christ ; or, if I had had a mind to this, I had never turned Christian, losing thereby all my interests among the Jews.

<sup>4</sup> through, *ἐν*.

<sup>5</sup> if even, *καὶ ἕν*.

<sup>6</sup> shall preach : for the King's MS. reads *ἐβάρυε- λίσθηται*.

<sup>7</sup> anathema, *ἀνάθεμα* : see Rom. ix. 3.

<sup>8</sup> anathema : ver. 8.

not have been, *οὐκ ἂν ἦμην*.

<sup>9</sup> would

11 But I certify you, brethren, that the gospel which was preached of me is not <sup>10</sup> after man.

11. And whereas it is objected to me, that being none of Christ's immediate retinue, I have received the gospel from men, and not from Christ, and therefore may be thought to have made some change in it, I now declare to you, that the gospel preached unto you by me hath a more than human authority, and so is not to receive prejudice by the lateness of my vocation.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

12. For as it is not pretended to be any tradition of the Jews, nor taught me by my instructors in the Jewish religion, ver. 13, (which if it were, there were reason that now their verdict should be taken in it,)

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

so it is evident that I had it not from those that were Christians and apostles before me, but by call from heaven, and by immediate revelation from Christ, in opposition to that way that had been taught me among the Jews.

14 And profited in the Jews' religion above <sup>11</sup> many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

13, 14. For ye cannot but have been told what I did, how I employed myself when I was a Jew, that I was the most zealous persecutor of Christianity, and maintainer of the Jewish customs (and traditions, superadded to the law) of any man.

15 But when it pleased God, who [d] separated me from my mother's womb, and called me by his grace,

15, 16. But when God, who had from an infant determined to make use of me, and to set me apart for his service, had in his good time, Acts ix, actually called me, and that when I deserved no such dignity or favour from him, (nay when I was bloodily set on persecuting Christianity,) and soon after that expressed his pleasure by Ananias that I should preach the gospel to the Gentiles, and gave me authority to do so, Acts ix. 15, immediately I set about my work, not thinking it needful for me, who had it from heaven, to receive my mission from any mortal man (see note [e] Matt. xvi),

16 To reveal his Son <sup>12</sup> in me, that I might preach him among the heathen; immediately I <sup>13</sup> conferred not with flesh and blood:

17. Or to go up to Jerusalem to Peter, James, &c. as to those that were instated to that office before me, and consequently might instruct me in the Christian doctrine; but without applying myself to any, after my mission from Christ, I went presently from Damascus into Arabia, and after returned again to Damascus, Acts ix. 19, and there preached Christ in their synagogues, ver. 20.

17 Neither went I up to Jerusalem to them which were apostles before me; but I <sup>14</sup> went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jews, I escaped their hands, Acts ix. 25, and I came

18. Then being in danger of treachery from the Jews, I escaped their hands, Acts ix. 25, and I came

<sup>10</sup> according to, κατὰ.

<sup>11</sup> many of my kindred which were of the same age with me, πολλοὶ συνηλικιωτάς μοι ἐν τῇ γενεῇ μου.

<sup>12</sup> by, ἐν.

<sup>13</sup> applied not myself, οὐ προσανεθέμην.

<sup>14</sup> departed, ἀπῆλθον.

Jerusalem to see to Jerusalem, ver. 26, and was by Barnabas brought to Peter, and abode with him fifteen days, ver. 27, and stayed with him and in Jerusalem fifteen days, ver. 28, and this some three years after my conversion.

19 But other of the apostles saw I none, save James the Lord's brother. 19. But beside him I saw not any apostle of the first rank, that is, of the twelve, no nor any of the other rank, save only James the kinsman of Christ, who was bishop of Jerusalem at that time, and so an apostle of a second rank, (see note [b] Rom. xvi.) though not one of the twelve; see note [a] ch. ii.

20 Now the things which I write unto you, behold, before God, I lie not. 20. Of the truth of all this that I say, I call God to witness; (as in a matter of greatest weight, on the belief of which the profitable discharge of my office, and reception of my labours, very much dependeth.)

21 Afterwards I came into the regions of Syria and Cilicia; 21. After this I went (by admonition from God, Acts xxii. 17, 18,) to Cæsarea which is in Syria, (see note [c] Matt. xvi.) and thence to Tarsus, (my native city in Cilicia, Acts xxii. 3,) Acts ix. 30.

22 And was unknown by face unto the churches of Judæa which were in Christ: 22. And all this while I was not so much as known to the churches of Judæa that had received the faith, that is, to those other beside that of Jerusalem mentioned ver. 18. (All which I have said to shew (what was undertaken, ver. 11,) how far I was from receiving instructions from any other but Christ himself, ver. 16.)

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. 23. All that they knew of me was, that they had heard of my preaching the Christian doctrine, which I had persecuted.

24 And they glorified God in me. 24. And they magnified the name of God for this mercy of his wrought in my conversion.

## CHAP. II.

<sup>1</sup> THEN <sup>2</sup>[a]fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. 1. After this, some fourteen years after my conversion, (mentioned ch. i. 16,) I went a second time to Jerusalem, Barnabas and I together, and Titus also attended me.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but <sup>3</sup>privately [b] to <sup>4</sup>them which were of reputation, lest by any means I should run, or had run, in vain. 2. And by God's appointment, either first signified or after confirmed to me by vision, (such as Paul often had about several matters,) I went up at this time to Jerusalem, and gave the church there an account of my preaching (and the success of that) among the Gentiles. This I thought fit to do, and yet first to do it to those that were the principal men among them, James the bishop of Jerusalem, and Peter and John, ver. 9, who were all apostles of the circumcision, or Jewish converts; and my reason of doing so was,

<sup>1</sup> Afterward. <sup>2</sup> about fourteen years. <sup>3</sup> severally, κατ' ἑκαστῶν. <sup>4</sup> the chief men, τοῖς δοκοῦσι.

lest I should miscarry on one side or other, lose either my present or my past labour; my present among the Jews, my past among the Gentiles; that is, lest by the Jews I should be thought to preach a different doctrine from those who had been called before me, or by the Gentiles (if I should to their prejudice comply with the Jews) I should be thought inconsistent, and be deemed not to count it lawful to converse with them, which would utterly obstruct their way to receiving the faith, and shut it up from them.

3 But <sup>6</sup>neither Titus, who was with me, being a Greek, was [c]ompelled to be circumcised:

3. And by what I then did, they did all so fully consent to my doctrine, (that Gentile Christians were not bound to the Jewish observances,) that, as I would not yield, so they did not force Titus to be circumcised, though he were known to be a Greek, and familiarly conversed with me, and was employed by me.

4 <sup>6</sup>And that because of false brethren <sup>7</sup>unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

4. This I thus did because of the sly Jews, that making as if they were Christians, came to observe what liberty I took in omitting the observances of the law, that by some means or other they might accuse me, and either by the verdict of the council of Jerusalem, or by some other means, (by bringing persecution &c. upon me,) enforce me to the observance of the Jewish ceremonies.

5 To whom we gave <sup>a</sup>place by subjection, no, not for an hour; that the truth of the gospel might continue <sup>b</sup>with you.

5. To these men (though at other times I was content to comply with the weak) I could not think fit to do it never so little while, though but for that space of my staying at Jerusalem, or to yield by any kind of acknowledgment or condescension, that the Gentiles should be obnoxious to that yoke; and this, that we might not betray the gospel of Christ, but preserve it entire to you.

6 [d]But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for <sup>10</sup>they who seemed to be somewhat <sup>11</sup>[e]in conference added nothing to me:

6. As for those prime men, intimated ver. 2. and named ver. 9, (James and Peter and John, I need not give any other character of them, God is not moved in this matter with the personal excellencies of any, but can make use of any the meanest as well as most excellent instruments,) for these, I say, though they were persons of great knowledge and dignity and authority, and that most justly, yet when they understood what I had done, they gave me no advice to alter any thing, nor said any more to me than what I knew before:

<sup>5</sup> not so much as, οὐδ'.

<sup>6</sup> but this by reason of, διὰ δέ.

<sup>7</sup> insinuating themselves,

παραιδεύοντες. <sup>8</sup> not place so much as for an hour by submission, οὐδὲ πρὸς ὥραν τῇ ὑποταγῇ.

<sup>9</sup> toward, πρὸς.

<sup>10</sup> the chief men.

<sup>11</sup> added nothing, οὐδὲν προσέθετον.

7 But contrariwise, [f] when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was committed unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he [g] was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them

7. But on the other side, these three discerning (by the account I gave them of my successes) that I had received from Christ the commission of preaching to the Gentiles, and so an equality of office apostolical to Peter, whose commission was to preach to the Jews especially;

8. (For the same God that had enabled Peter, and given him gifts and miraculous powers to discharge that office of an apostle to the Jews, gave me also the like commission and abilities to be an apostle to the Gentiles:)

9. These three, I say, James the bishop of Jerusalem, and Peter, and John the son of Zebedee, two prime apostles, who were looked on as the pillars of the church, approved and commended all that we did or had done, acknowledged us as their companions, joined with us, and did by consent make an agreement, that they and we should betake ourselves severally, (into what city soever either of us entered,) we to the Gentiles and they to the Jews of the city, and so constitute several congregations in each city of Jews and Gentiles: (see note [b] Rev. xi.)

10. And all that they insisted on to us was, that we should take into our care the wants of the poor Christians in Judæa, who were sadly spoiled and wasted by their unbelieving countrymen, 1 Thess. xi. 14, Heb. x. 34, (see Chrysostom,) and get collections for them among the Gentiles, which I was as forward to do as they to have me.

11. But when, after this, Peter came and preached to the Jews at Antioch, I who was there also at the same time preaching to the Gentiles of that city, resisted him, because they that had taken notice of his former actions, and the change that was observable in him, did look upon him as a dissembler, and laid that to his charge, not knowing the true ground of what he did.

12. For before the time that some believing Jews of Jerusalem, (James's see,) who were generally zealous for the Mosaical performances, Acts xxi. 20, came from thence to Antioch, (in like manner as those Acts xv. 1,) he freely conversed with the Gentile Christians and eat with them; but while they were present, out of fear of displeasing and scandalizing

12 wrought in Peter, ἐνεργήσας Πέτρον. ἀντήρρισε καὶ ἐμολ.

17 face to face, because he had been blamed, κατὰ πρόσωπον.

13 toward, εἰς.

15 are reputed, οἱ δοκοῦντες.

14 wrought also in me,

16 communication, κοινωνίας.

which were of the those Jewish Christians, and occasioning their falling off or forsaking the faith, (see Theophylact and Chrysostom interpreting it by a like phrase, ch. iv. 11, I am afraid of you, lest I have bestowed on you labour in vain,) he abstained from using that liberty, and did not use any conversation with them for a time.

13 And the other 13. And the whole number of the Jewish converts  
Jews dissembled of Antiochia followed his example, and abstained from  
likewise with him; conversing freely with the Gentiles, making as if they  
insomuch that Bar- were such zealots of the Mosaical law as that they  
nabas also was car- would not use this illegal liberty; and this was so  
ried away with their universally done by all, that Barnabas, that came with  
dissimulation. me, began to be wrought on by it, and to make  
scruple to converse familiarly with the Gentiles, as if  
it were not lawful to do so.

14 But when I saw 14. Whereupon, considering the inconvenience that  
that they walked not would come on this, and that it would be a way to  
18 uprightly accord- shut out all the Gentiles from the faith, if by Peter's  
ing to the truth of fear of scandalizing the Jews men were brought to  
the gospel, I said believe that the Gentiles might not freely be accom-  
unto Peter before panied with, (and consequently could not be preached  
them all, If thou, be- to by us,) and so that this was not the way which was  
ing a Jew, livest most conducive to the propagating of Christian reli-  
after the manner of gion, which was like to consist more of Gentiles than  
Gentiles, and not as of Jews, I thus spake publicly to Peter: Thou hast  
do the Jews, why hitherto lived like (and conversed with) the Gentile  
compellest thou the Christians, and not observed the Jewish rules; why  
Gentiles to live as do dost thou now by thy practice bring the Gentiles to  
the Jews? think it necessary for them to observe the Jewish law?

15 We who are 15. Certainly that which these men learn and think  
Jews by 19 nature, to be implied by this practice of thine is far from  
and not sinners of being true doctrine; for we that indeed were, before  
the Gentiles, our Christianity, Jews born, and so far more obliged  
in any reason to observe the Mosaical law than the  
idolatrous ignorant heathens, whom the Jews them-  
selves never thought obliged to the Mosaical per-  
formances, and therefore looked upon them with such  
contempt, as impure, and not fit to be conversed with;

16 Knowing that a 16. We, I say, being taught by Christianity, that  
man is not justified by the observation of the law, (see note [g] Matt. v.)  
by the works of the by performance of the Mosaical rites, justification is  
law, but by the faith not to be expected, but only by the faith of Jesus  
of Jesus Christ, even Christ, without that we, I say, do thus ourselves re-  
we have believed in ceive the Christian religion, and ought in any reason  
Jesus Christ, that to teach it others, so as not to depend on the Mosaical

18 the straight path to the truth, ὁρθοποδοῦσι πρὸς τὴν ἀλήθειαν.

19 birth, φύσει.

fied by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found [h] sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I <sup>20</sup> through the law am dead to the law, that I might live unto God.

20 <sup>21</sup> I am crucified with Christ: <sup>22</sup> nevertheless I live; yet not I, but Christ liveth in me: and <sup>23</sup> the life which I now live in the flesh I live by the faith of the Son of God, who

performances for justification, but on the faith of Christ without them, and that upon this grand principle, that neither Jew nor Gentile can be justified by legal obedience, and therefore must seek to Christ for it, who not now requiring of us these outward rites, but the inward purity signified by them, is consequently to be obeyed in what he requires, and the liberty that he also gives to be vindicated by us against all contrary pretenders, who indeed will be far from changing their minds by our yielding to or complying with them.

17. But then it is objected by those that stand so for the Jewish law, that if, seeking to be justified by faith in Christ, we neglect the Mosaical law, and live like Gentiles, we make by this means, or suppose Christ to be an enemy to the law and a favourer of Gentilism (one that assists that against Judaism, makes provision for it). To which we answer, that whatsoever be said of his favouring those that do not bind themselves to the Judaical law, he is yet sure no favourer of Gentilism, or heathen life.

18. But on the other side rather, when a man hath renounced justification by the Mosaical law, and depended only on Christ for it, if he shall again return to that which he hath renounced, and assert justification by that law, affirm that the observance of Mosaical rites is necessary to justification, what doth he then but apostatize in some measure, depart from his former profession, in returning to Judaism again?

19. We are all taught by the very Old Testament, the law and prophets, that we must seek further than the law, viz. to Christ, and so I have done, and learned by the law itself not to value it too much, but to give over hope of justification or life by those legal performances, that so I may find it in God, through Christ, in the new covenant.

20. Christ by his death hath abolished the Mosaical law, Ephes. ii. 14; that is, hath taken away the discrimination betwixt Jew and Gentile, brought justification into the world for those that observe not the Mosaical law; and I, by being a Christian, have been made partaker of this fruit of Christ's death, and so am also dead to the law, ver. 9. and Rom. vii. 4; and now I am no longer the man I was, that is, a Jew, but

<sup>20</sup> by the law did die, διὰ νόμου ἀπέθανον.

<sup>22</sup> but, or, and I live, not any longer I, ὡς δὲ οὐκ ἔτι ἐγώ.

<sup>21</sup> I have been crucified, συνεσταυρωμαι.

<sup>23</sup> what I now live, ὃ νῦν ζῶ.



loved me, and gave himself for me.

a Christian, and am now bound to no other observations but those which Christ requireth of me, to whom I am obliged by all the bands of love and duty, having given his own life for me to free me from the Mosaical law among other things.

21 I do not frustrate the grace of God : for if righteousness come by the law, then Christ is dead in vain.

21. This freedom therefore I make use of, and do not depend on the law for justification, nor think the Mosaical observances still necessary ; for that were to evacuate the gospel of Christ, (see note [c] Heb. xiii.) for if still the Mosaical performances are necessary and sufficient to our justification, then Christ needed not to have died, it would be matter of no advantage to us that he thus came into the world and laid down his life for us.

## CHAP. III.

O FOOLISH Galatians, \* who hath [a] bewitched you, that ye should not obey the truth, <sup>1</sup> before whose eyes Jesus Christ hath been evidently set forth, [b] crucified among you ?

\* what heretic with his sorceries hath brought you off from Christianity to Judaism again, (see ch. iv. 10,) you, I say, to whom Christ crucified hath been formerly as convincingly declared by our preaching as if he had been set before your eyes nailed to the cross among you ?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith ?

2. I pray let me dispute it a while with you, and demand this one thing, which may reasonably set an end to the whole controversy, The gifts of the Spirit that are in your church, were they there till the gospel was preached to you ? (1 Cor. xii. 28.) was the Mosaical law able to give you any such privileges, to work such miracles among you ? Undoubtedly it was not.

3 Are ye so foolish ? having begun in the Spirit, <sup>2</sup> are ye now made perfect by the flesh ?

3. And then is there any reason, that having by the gospel received the gifts of the Spirit, and so begun to be a Christian church, thriven and prospered well in that plain way, you should now think it necessary to take in the law as a suppletory, to make yourselves up with the external, Mosaical, carnal rites and ceremonies ?

4 Have ye suffered so many things in vain ? <sup>3</sup> if it be yet in vain.

4. You have suffered many persecutions and hardships for Christianity, which, if you would have Judaized, you might have avoided, (your persecutions generally proceeding from that fountain ;) and if this doctrine be true, then what are ye the better for all these sufferings ? Nay, it were well if this were all,

<sup>1</sup> to whom before your eyes Jesus Christ hath been set forth among you, having been crucified, or, (leaving out among you, for the King's MS. omits ἐν ὑμῖν,) to whom Jesus Christ, that was crucified, hath been set forth before your eyes.

<sup>2</sup> do you now end in the flesh ? *νῦν σαρκὶ ἐντελεισθε ;* <sup>3</sup> and I would it were even in vain, *εἰ γὰρ καὶ ἐκέν.*

that you should only lose the benefits of your sufferings ; it is to be feared this change will bring worse effects on you, the loss of that evangelical spirit, if you mend not.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it by the works of the law, or by the hearing of faith?*

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying, [c] In thee shall all nations be blessed.*

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse : for it is writ-

5. God therefore that hath furnished your church with so many extraordinary gifts of the Spirit, and wrought so many miracles among you, did he any such thing under the Mosaical law? is there any thing in that fit to draw you back to it again from the profession of the gospel? ver. 2. Is not faith it that all the great privileges and advantages have still belonged to?

6. As it was believing upon which Abraham was justified.

7. From whence it follows, that those which are justified as Abraham was, are not the Mosaical observers, but believers only, those that receive and obey that doctrine which is taught and required by Christ, the Gentiles as well as Jews.

8. And the words of the promise made to Abraham, which was an evangelical not legal promise, did in effect contain this in them, that all nations of the world, and not only the Jews, should be justified by faith, and so the Gentiles now, and that without legal Mosaical performances, for thus the words of the promise ran, *In thee shall all the nations of the earth be blessed : all the nations ;* and so the heathens, and not only the Jews, who lived according to the law, *shall be blessed in thee*, that is, the form of benediction used among the Gentiles, and not only the Jews, shall be with mention of Abraham's name, viz. that God will bless them as he blessed Abraham, justify them as he did him, make the whole Gentile world partakers of that promise made personally to Abraham, on condition they believe and obey as he did : all looking on Abraham's obedience and justification as the example of all Christians, that all that believe and obey as he did shall be blessed as he was.

9. From all which it is clear, that believers or Christian livers, without Mosaical performances, have their part of that blessing that was promised to Abraham ; and those that sprang from him (from his faith as well as from his loins) are blessed on the same terms as he was.

10. For all that expect to be justified by the law without the faith of Christ, (which, if it be acknowledged, takes away the wall of partition betwixt Jew

ten, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, 4 The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man dissannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is [d] Christ.

and Gentile, and consequently the law, which in the external part of it established that partition and non-communion between them,) or without accepting those reformations and changes of shadow for substance, brought in by Christ, do set up Moses, not only absolutely, but comparatively and exclusively to Christ; and they that do thus are still involved under the curse for every sin they are ever guilty of, and consequently being guilty of some breach or other can never have any thing but curse by this means, and so are far from being justified.

11. And the same is proved by that known testimony, Habak. ii. 4, (see Rom. i. 17, Heb. x. 38.) They to whom life is promised are the believers, or they that are justified after the evangelical manner.

12. Whereas the law makes no account of faith, allows no justification but on condition of legal obedience, performance of all that it requires.

13. In which case, there being no means in the law to justify any, but rather to bring curses on all, because all have sinned, ver. 10, Christ hath been seasonably pleased to interpose, to make satisfaction for sin, to bear that curse which belonged to us, (and that he did by being crucified, which being a Roman punishment was yet near kin to that of hanging on a tree, that is, a gibbet of wood, Deut. xix. 23, which is said there to be an accursed death:)

14. That the favour bestowed on Abraham, of being justified by faith, and not by ceremonial observances, may be communicated to the Gentiles who believe in God as Abraham, and all those precious consequents thereof, the gifts of the Spirit useful to the building up of a church, ver. 5, as well as that single promise of justification.

15. Brethren, it is ordinarily acknowledged among men, that a covenant, though it be but of a man, being once firmly made cannot be voided.

16. And much less can the promises of God miscarry, which were made to Abraham and to his seed; not to seeds in the plural, which might make a difference betwixt Jews and Gentiles, but in the singular, to thy seed, viz., as to Isaac (who was therein a type of Christ) so distinctly to Christ, as he is the head of a family, a spiritual father of children, all believers coming from him as a spiritual progeny, and conse-

4 The just by faith shall live, *Δίκαιος ἐκ πίστεως ζήσεται.*

5 those things, *αὐτά.*

quently to all Christians without discrimination, Jews or Gentiles, circumcised or uncircumcised.

17 And this I say, *that* the covenant, that was confirmed before of God <sup>6</sup> in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

17. To the same purpose again it is observable, that the law, that was delivered by Moses above four hundred and thirty years after the time that that promise was made to Abraham, Gen. xii. 3, cannot in any reason be thought to disannul, or frustrate, or invalidate the covenant made by God to Abraham, and in him to all believers or Christians, his spiritual as well as carnal progeny, so as to leave believers now under obligation to observe the Mosaical law, or to propose justification to them upon no other terms but those; when in the promise to Abraham, so long before, it was made over to them upon these other cheaper and better terms of fidelity and sincerity, and purity of the heart.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

18. For if the blessing that is promised to Abraham's seed, whether carnal or spiritual, that is, to believing Gentiles as well as circumcised Jews, came by the performance of the Mosaical law, then comes it not by the promise made to Abraham: which is directly contrary to the scripture, which affirms it to come, as to Abraham, so to all others, by promise only.

19 <sup>7</sup> Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* <sup>8</sup> ordained by angels in the hand of a mediator.

19. You will ask then, if the promise made to Abraham be the only thing by which, now and ever since, justification hath been to be had, to what purpose the law was given? I answer, It was given to restrain men from sin, and to shew them their guilt, and to make them seek out for a remedy, which is to be found only in the doctrine of the gospel; and in this respect it was useful for the while, till Christ and his members, disciples and believers, should come; and that the law might be the more effectual to that end, to restrain us from sin, it was given in a glorious formidable manner, by angels delivering the ten commandments in thunder, so terribly, that the people durst not approach the mountain, and therefore was Moses called up to be a mediator, standing betwixt God and the people, to shew them the word of the Lord, Deut. v. 5, and by his hand it was delivered to them.

20 Now a mediator *is not a mediator* of one, but God is one.

20. Here again it may be objected, that if in the delivery of the law Moses were a mediator, he must then needs be so between God and the Israelites, and

<sup>6</sup> *to Christ, εἰς Χριστόν*; but the King's MS. omits those words. <sup>7</sup> What then is, τί οὖν. <sup>8</sup> delivered, διαταγείς.

then it must be supposed that as in a covenant, so in that giving of the law there must be a contract between God and the people, and then the subject-matter of this contract will in all probability be justification upon performance of legal obedience; and then God will by pact be obliged to observe this truth still, and justify such, and none else.

21 *Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.*

21. To this I answer, that if this were conclusive, it would then make void those promises made to Abraham, which must be as carefully preserved as the objector seems careful to make good God's pact by the law. And indeed the true way of stating the difficulty must be by preserving both as far as the matter will bear. But there is one thing supposed in this objection which is utterly false, and the cause of all the mistake, viz. that it is possible to perform the law, (for that must be presupposed before we can talk of justification by that contract betwixt God and man,) or that the law furnishes with strength sufficient to do it. If that indeed were true, there would be no reason to expect the performance of the promises made to Abraham, and consequently of justification, but only by the law; but when the law doth no such matter, it is clear that that cannot be a valid contract, but void as soon as made, and so that it supersedes not that other of promise to Abraham, or that which is now by me insisted on in Christ, which is purposely to supply the defects and defaultances of the law.

22 *But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*

22. But it is clear by scripture, that all men of all nations, Jews and others, are guilty of sin, Rom. iii. 19, and so incapable of justification by the law, which requires perfect obedience, or else cannot justify, and so still there is no justification to be had upon other terms but those of grace and promise, upon condition of performing sincere evangelical faithful obedience.

23 *But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.*

23. All that can be said of the law is, that before Christ and the gospel came we were by God put under that economy, kept under and disciplined by it, as in a state of candidates or expectants, until the time should come for the revelation of the gospel.

24 *Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith.*

24. And so the law was only a guardian or instructor of us in time of minority, as it were, an imperfect rule proportioned to an imperfect state, not to justify, but only to keep us in order, and to leave and deliver us up to the gospel only for justification.

25 *But after that*

25. Now therefore the gospel being come, the

faith is come, we are schoolmaster, or guardian in minority, is quite out-dated.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are 'all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

26. For all that are true believers are adopted by God, and consequently justified without legal observances only by faith.

27. According to that known rule, that all, of what sort soever, that have received the faith, and are accordingly baptized into it, are made members of Christ.

28. And there is no discrimination from any outward accidents of country, relation, sex, but circumcised or uncircumcised, ye are all equally accepted in Christ, if sincere believers, or being members of Christ, ver. 27, ye are all accepted by God.

29. And if received and accepted by God as members of Christ, then are you that spiritual seed of Abraham to whom the promises of justification made by him do belong by way of inheritance, without any necessity of legal performances or any other supplementary claim or tenure.

#### CHAP. IV.

NOW I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ;

2 But is under 'tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world :

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might

1, 2. Now as it is of heirs to estates among men, when, though their fathers are dead, they are in their minority, they are governed by guardians, and their estates ordered for receipts and expenses by stewards, till the time come, after which either their father in his will, or else the laws of the land, put them in their own power, and free them from guardians, though all this while they are owners of their whole estates :

3. So was it with us children of Abraham and of God, we were obliged to observe those first rudiments of the worship of God in the Jews' religion, (see note [b] Col. ii.) with which God would have men brought up, and exercised to the more sublime pure way of serving him.

4, 5. But when that time was come, ver. 2, wherein God saw it fit to remove the guardian of the heir, that is, to lay the Mosaical law aside, then God sent his own Son in human flesh, who submitted to and performed the whole law, to redeem us out of that slavery of Mosaical performances, and to receive us into participation of the promises made to Abraham, that is, to justification, without those legal observ-

9 Or, *all Jesus Christ's* : for the King's MS. reads πάντες γὰρ ὑμεῖς ἐστε Χριστοῦ Ἰησοῦ. 1 guardians and stewards, ἐπιτρόπους καὶ οἰκονόμους.

receive the adoption of sons.

ances; and he, at his parting from the world, finally removed all those obligations from the Christians' shoulders, nailed those ordinances to his cross, abolished them by his death, Ephes. ii. 14, &c.

6 And <sup>2</sup>because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

6. And that you are sons appears by this, that God hath sent his Spirit into your hearts, giving you power and authority to call upon God and make your addresses to him, not only as your God, but your Father, the gospel assuring you that ye are no longer in that servile condition, bound to legal obediences, but that God will deal with you according to the promises made to Abraham and his seed, justify you upon the gospel terms of faith, without the deeds of the law.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

7. So that you are no longer enslaved to those Mosaical performances, but are put into the state of sons, and consequently through faith in Christ you are sure of justification, according to the promises made to Abraham.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

8. In time of your heathenism, before your conversion to Christianity, ye served idols, and were far from thinking yourselves obliged to the Mosaical law, knowing and consequently heeding nothing of it:

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

9. But now that you have converted to Christ, or rather are prevented by God, and called to this sonship when you were not a looking after it, but lay immersed in idolatry, what reason is there, or how comes it to pass, that now being Christians, and so obliged to no part of the Jewish law, whose proselytes ye are not, ye should make another change so extremely to the worse for yourselves, in falling to the Mosaical performances, from which Christian religion hath freed those which were before obliged to them, that is, the Jews themselves, (and which, now Christ is come, the substance of those shadows, have nothing in them for which they should be valued,) and resolving to be servants still, in despite of that liberty of sons that Christ hath given you?

10 Ye observe days, and months, and times, and years.

10. Ye observe the Mosaical ceremonies, (see note [a] ch. iii.) sabbaths, and new moons, and solemn feasts, and anniversary feasts, or those that return every seventh and every fiftieth year, sabbatical years, or jubilees, after the same manner that the Jews before Christ thought themselves obliged to observe them.

<sup>2</sup> that, &c.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for <sup>3</sup>I am as ye are: ye have not injured me at all.

13 Ye know how through [a]infirmity of the flesh I preached the gospel unto you <sup>4</sup>at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

15 <sup>5</sup>Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They <sup>6</sup>zealously affect you, but not well; yea, they would exclude <sup>7</sup>you, that ye might <sup>8</sup>affect them.

18 But it is good

11. These practices of yours make me fear that the gospel by me preached will soon be lost among you.

12. I pray follow my example—for I did once place my trust in the law for justification: and I beseech you do not think that it is out of any ill affection that I write this; I have not been at all provoked by you, nor consequently is it imaginable that I should mean you malice, or desire to bring on you persecutions to no purpose (the avoiding of which is the only bait which the Gnostics make use of to seduce you).

13. Nay, why should this fear so trouble you now, more than formerly it did? You know, and cannot but remember, that when I formerly preached unto you, I was persecuted for my doctrine.

14. And you then were not at all moved by that discouragement to despise me or my preaching, but received me with all the respect and belief and cheerfulness imaginable.

15. And then how happy did you think yourselves, that you had such an apostle! What would you not have parted with for our sakes, were it never so dear to you, though now you are so shy, and afraid of a little persecution? or what is now become of all that for which you were so taken notice of, and magnified among men, as the kindest and lovingest of any to your teachers, so kind, that I am able to bear you witness, that nothing was so precious to you but you would have parted with it for my sake? (Theophylact.)

16. Am I then, who was at first so precious to you, now taken for an enemy of yours, for one that means you mischief, and am likely to bring persecution and pressures among you, (of which your new teachers, the Gnostic compliers, undertake to rid you,) for no other crime but only telling you my conscience, and revealing the truth of the gospel unto you? This is a little unhappy.

17. Their great zeal toward you is out of no sincere affection, or desire of your good, but that they may supplant me, and get all your affection to themselves, or that they may shut you out of the fold of Christ, that ye may follow them as your new pastors.

18. But in a good cause ye ought to be constant, and

<sup>3</sup> I was also as ye, καὶ ὡς ὑμεῖς.

<sup>4</sup> formerly, τὸ πρότερον.

<sup>5</sup> What therefore is, or, was your happiness? Τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν;

<sup>6</sup> woo you very earnestly, ζηλοῦσιν ὑμᾶς.

<sup>7</sup> The King's MS. reads ὑμᾶς, you, but other copies have ἡμᾶς, us.

<sup>8</sup> woo them, ζηλοῦτε αὐτούς.



to be zealously affected always in a good thing, and not only when I am present with you. therefore so you ought in your affections to me, and to the doctrine then preached to you, and that now when I am absent, and not only when I am present among you : such a feeble decaying affection as that is good for nothing.

19 My little children, of whom I travail in birth again until Christ be formed in you, 19. My babes, which cost me the same pain now that you would if I were now to convert you anew, till I can hear that the doctrine and practice of the gospel be purely and perfectly received among you (thus great is my kindness to you),

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you. 20. It was no want of care or kindness in me, that I was not with you before this. Many resolutions I have had to come to you, and to speak with (instead of writing to) you, and so to apply these remedies, sharper or milder, as should appear most convenient, being uncertain at this distance which is the best way of dealing with you.

21 Tell me, ye that desire to be under the law, do ye not hear the law? 21. Certainly ye that stand for the necessity of legal performances to justification, may in the very law itself see yourselves confuted.

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free-woman. 22. For of the two children that Abraham had, the one of Hagar, which denotes the law, the other of Sarah, which denotes the gospel, without legal performances,

23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. 23. It is apparent that one, viz. Hagar's child, was born after an ordinary manner; but Sarah's child was not by the ordinary course of nature, but above it, by the power of God, and by virtue of the promise made to Abraham.

24 Which things are [b]an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. 24. And these two mothers are figurative expressions, and allegorically denote the first and second covenant, (see note on the title of these books,) the law and the gospel: Hagar denotes the law given from Sinai, and that brings nothing with it but servitude and strict observances, and yet thereby helps no man to the condition of sons, to justification.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 25. For the name of Hagar signifies the mount where the law was given; and this is answerable to the present state of the Jews, these Hagarens and all that spring from Ismael being by their own laws bound to be circumcised, and observe the Mosaic law like the Jews, and so they, like Hagar their mother, are in a servile condition still.

9 resolved to come to you ere now, ἤθελον παρῆναι πρὸς ὑμᾶς. 10 I am posed concerning you, ἀποροῦμαι ἐν ὑμῖν. 11 are allegorical, or, do express one thing by another. 12 the word or name Hagar, ἡ Ἄγαρ. 13 but is answerable, ἀποστοιχεῖ δέ. 14 she is in bondage, or, serves, δουλεύει.

26 But <sup>15</sup>Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not [*d*] be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

26. But Sarah, which denotes the state of the gospel, that new city which Christ hath brought from heaven with him (see note [*b*] Rev. xxi.), of which all we Christians are free-men or citizens, she is a free-woman, and signifies that we Christians, Gentiles as well as Jews, are free from the Mosaical rites, &c., and that we may be justified without them.

27. According to that prophecy, Isa. liv. 1, *Rejoice* &c. the meaning of which is, that the gospel covenant, which when Christ was here on earth had few children, few that were brought forth by it, after his death, upon the preaching of the gospel by the apostles to the Gentiles, had many more than among the Jews in his lifetime.

28. But, my brethren, as Isaac was born only by strength of God's promise, not by any ordinary means, Abraham and Sarah being beyond age, so are the children of God received to be such, and justified only by the promise of God, (that is, through the strength of that promise to Abraham and covenant in Christ, that all faithful, obedient, persevering believers should be justified,) without any Mosaical performances.

29. But as Ismael then, who was born by the strength of nature, persecuted him that was born by the strength of God's promise only, viz. Isaac, so now it comes to pass; they that depend on the law for justification, persecute them that depend only on God's promise, that are persuaded that through faith, without legal performances, they shall be justified.

30. To these therefore is applicable that which follows in the story, that Ismael is to be cast out, and none but Isaac to inherit: they that depend on the law for justification never attain to it, but they that depend on the sole promise of God, and accordingly expect to be justified upon performance of sincere evangelical obedience, without necessity of legal performances, they only shall be heirs of this mercy.

31. And so all this belongs to us who are Christians, and consequently are not obliged to the Mosaical performances, but justified by the gospel way without them.

### CHAP. V.

STAND fast therefore in the liberty <sup>1</sup>wherewith

1. From all this the conclusion is of exhortation to you and all Christians, that ye retain the freedom from being obliged to the Mosaical law, which Christ

<sup>15</sup> the supernal Jerusalem, ἡ ἄνω Ἱερουσαλήμ.

<sup>1</sup> to which, ᾧ.

Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is [a] become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which [b]worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, who-soever he be.

hath bestowed on all, and not return to your former yoke or weight of observances again, which are a servility perfectly unprofitable, and nothing else.

2. I your known apostle, that have been, and taught the faith among you, pronounce to you positively, that if you depend on circumcision and legal observances for justification, Christ will stand you in no stead.

3. For by laying upon himself a necessity of circumcision, and expecting justification by that, he absolutely obliges himself to perfect obedience, without which the law cannot justify any, ch. iii. 10.

4. All that run this way of the Judaizers must know that Christ is become uneffectual to them: if you expect to be justified by legal performances, ye have disclaimed all title to the gospel: see note [a] Heb. xiii.

5. For we, according to the gospel, and the promise made to Abraham, expect to be justified without legal performances, only by faith or evangelical obedience.

6. For now under the gospel it is not material whether a man be circumcised or no, all that is required to our justification is faith; not all that is called by that name, but such as is made perfect by addition of those duties which we owe to God and our brethren.

7. Ye began well in receiving the gospel, as I preached it to you; who hath caused you not to continue in that course?

8. This new doctrine of the necessity of Judaical observances is not taught you by God, or by him (whether myself or any others) who brought you to the faith.

9. It comes from a few false teachers among you, that have infected you with this sour false doctrine of Judaizing, which will spoil all your Christianity,

vv. 2. 4.

10. And I hope it will not extend far, for I am confident of you in respect of the faith planted among you, that you will not be carried away with these errors; but the teachers of this doctrine, whosoever they are, or of what quality soever, shall suffer and be censured for it.

2 Ye are discharged from Christ.

4 is consummate by charity.

5 called you, καλοῦντος.

6 toward, εἰς.

7 will not mind

8 the condemnation, τὸ κρίμα.

11 <sup>9</sup> And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? <sup>10</sup> then is the offence of the cross ceased.

11. Some of your teachers, it seems, have told you, that I am for the urging of circumcision upon Christians, and that I have done so in some places: but I pray do you guess of the truth of this suggestion, by the persecutions which I suffer, which generally fall upon me among the Jews, for my affirming the Mosaical law to be abolished, and would not fall upon me if I pressed the observation of the Mosaical law in this particular of so great importance. The great exception that the Jews have against my preaching and others believing me, is the abolition of the Mosaical law, and the removing of that one exception would be the appeasing of the wrath of the Jews, who probably would oppose it no longer; but this, you see, is not done, for the Jews are still as great opposers of Christianity, (where it is preached by me,) and of me for preaching it, and of others that so receive it from me, as ever they were.

12 I would they were even [c] cut off which <sup>11</sup> trouble you.

12. Thus unreasonable are their pretensions that would seduce you from your constancy, and are content to say any thing, though never so false and improbable, to that purpose: all that I have to say of them is, I wish they were excommunicated, turned out from among you, that thus endeavour to pervert you.

13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

13. Christ hath freed you believers from the rigour of the law, that is, both from the necessity of Mosaical observances, and of perfect exact obedience under the penalty of the curse: only do not you make an uncharitable or a carnal use of this liberty, either to condemn and scandalize those that dare not use this liberty, Rom. xiv. 1, or to fall into acts of sin, and to think your Christian liberty will excuse you; but by charity behave yourselves toward all your brethren in this matter of legal ceremonies as may be most for their advantages.

14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

14. For this is indeed the sum of that law which ye pretend so much to vindicate, endeavouring the good of all others as much as ye can, or as you would your own, and not permitting your zeal to set you on designs of malice, and defaming of others.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

15. But if you be so uncharitable as to calumniate and defame one another, this will break out in a while, as in other places it doth already, to open feuds, persecuting and mischieving your fellow Christians.

<sup>9</sup> But I, 'Εγὼ δέ.  
Christ, ἔπα—

<sup>10</sup> Is the offence of the cross (the King's MS. adds τοῦ Χριστοῦ) of  
<sup>11</sup> unsettle you, ἀναστατούρες.

16 *This* I say then, Walk in the Spirit, and <sup>12</sup>ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye <sup>13</sup>cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, [d] witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not in-

16. My advice therefore is, that you order your actions according to the gospel rule, and do not those things which are most acceptable to the senses, most agreeable to your carnal or worldly ends.

17. For this is certain, that he that will serve God must do many things contrary to his sensual or secular ends: for there being two desires in you, the one proceeding from the carnal, the other from the rational spiritual faculty or reason instructed by the gospel, and these being so opposite one to the other, that whatsoever one liketh the other disliketh, it follows, that whatsoever you do in compliance with the one, you do in opposition to the other, and so that you do not will or choose with both wills, rational and sensual, whatsoever you will or choose, but one of these still resisteth the other.

18. That then which is your duty, is, to follow the duct of the Spirit; and if so, if you follow the gospel rule in despite of all the temptations of the flesh, whether lusts of the flesh or fear of persecution for the gospel, to the contrary, then you are neither obliged to the Mosaical performances, nor to the perfect exact obedience, without which the law allows no justification.

19. Whereas on the other side, the actions that the flesh is most apt to betray one to, and which you have most need to be admonished of, are such as every man knows to be such, and which yet your present false teachers do industriously infuse into you: such are breaking the bands of wedlock, nay, making marriage absolutely a work of the devil, that that persuasion may bring after it all manner of unlawful lusts (see note [a] 1 Cor. v.), which marriage might prevent,

20. The sensual villainies committed in the idol worships, (see note [i] 1 Cor. v.) to which the Gnostics would bring you back, and so likewise sorceries, and then all the sorts of uncharitableness, hating or maligning of others, &c.

21. And at length envying either the quiet or the innocence of all that will not do as they do, and so falling into all acts of riotous and bloody malice against them, together with drunkenness and night revels, &c.; all which are of a most dangerous and desperate nature, and will certainly deprive and

12 fulfil not, μή τελέσητε.

13 do not, μή ποιήτε.

herit the kingdom of God. exclude all that are guilty of them from the kingdom of God.

22 But the fruit of the Spirit is love, quires of us are, 1. love to our brethren; 2. joy in joy, peace, long-suffering, 14 gentleness, goodness, faith,

22. On the contrary, the duties that the gospel requires of us are, 1. love to our brethren; 2. joy in doing them any good (see note [c] Rom. xiv.); 3. study to preserve peace among all men (see note [d] Phil. iv.); 4. a patient bearing with the provocations and injuries of other men; 5. a kindness in disposition and actions, actual performance of all kindness to others; and 6. fidelity, in opposition to betraying others, or inconstancy to our course;

23 Meekness, 23. Meekness and quietness of spirit, in opposition to 16 temperance: 16 against such there is no law. to unquietness and sedition; and lastly, perfect chastity either in the single or conjugal state: and be you never so strict and zealous observers of the law, that can never engage any of you to neglect these Christian virtues, (as many of you that pretend to be all for the law, that maintain the necessity of the Mosaical performances, are yet found to do, behaving yourselves so carnally in your religion, and opposing all other Christians so bitterly, vv. 19—21, as if you thought that the law did as much countenance your filthiness, and your persecuting others, as it doth countenance or oblige, in your opinion, to those ceremonies.)

24 And they that are Christ's have crucified the flesh with the affections and lusts. 24. And however ye may be deceived in thus judging of the law, yet it is certain that Christianity is directly contrary to all this; the true believers, or Christians, have in their baptisms renounced all the desires of the flesh, and accordingly must perform.

25 If we live in the Spirit, let us also walk in the Spirit. 25. And they that are spiritual, as the Gnostics pretend to be, let them behave themselves in all their actions Christianly and spiritually, in opposition to all these carnal sins, or else know that they have no right to that title.

26 Let us not be desirous of vain glory, provoking one another, envying one another. 26. And not be puffed up with an opinion of themselves, and the vanity of appearing to the Jews to be great zealots, and thereupon inciting the Jews to the persecuting of the orthodox, and vehemently maligning of them.

## CHAP. VI.

BRETHREN, 1 if a man be overtaken in a fault, ye which are the governors in the churches shall do well not to exercise too great severity on him, but either to re-

14 kindness, χρηστότης. 15 continence, ἡγκράτεια. 16 the law is not against such, κατὰ τῶν τοιούτων οὐκ ἔστι νόμος. 17 by the Spirit, πνεύματι. 18 by. 1 though, ἅν καὶ. 2 surprised, προληφθῆ.

are [a] spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. gain him by friendly advice, or else upon sight of his contrition restore him to the peace of the church again, considering how possible it is that thou also thyself mayest fall into the like sin in time of temptation: (see James i. 13.)

2 Bear ye one another's burdens, and so fulfil the law of Christ. 2. Ease one another as much as ye can, as in a building every stone assists the next, helps to bear the weight that lies upon it, and contributes its part to the support of the whole fabric, &c.; and lay not weight on one another by censuring and aggravating of other men's crimes: for so charity requires, which is the sum of the law, ch. v. 14.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself. 3. And, because of the assuming, haughty Gnostics among you, I shall add, that if any man think highly of himself above other men, that man, first, is nothing, his opiniating is an argument of it; and besides, secondly, he brings danger upon his own soul by this error, falls into censuring and contemning of others, and into many dangerous sins by that means, and so cheats himself and persuades no man else, but becomes ridiculous by his vanity.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. 4. But let every man so prove and examine his own actions as to approve them to his own conscience and to God, (see note [f] Rom. ii.) and then he shall take comfort in looking on himself absolutely, (and not only in comparison with others whom he judgeth to be inferior to him,) and discerning how he is a better Christian to-day than he was yesterday.

5 For every man shall bear his own burden. 5. For you shall answer for no man's sins but your own, and therefore need not busy yourselves about other men's actions, but only your own.

6 Let him that is taught in the word communicate unto him that teacheth in all good things. 6. He that receiveth the benefit of spiritual instruction from another, ought to be very liberal and communicative of all that he hath to that person's wants.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 7. And in this, as in all other acts of charity, especially of piety toward those that are employed by God, let a man resolve, that as he deals with God so shall God deal with him; as a man's course of life is, so shall he speed at God's tribunal.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. 8. For as he that makes provision, and lays out all his care and wealth, for the feeding his own carnal desires, shall thereby bring loss and ruin to himself; so he that liveth according to the gospel rule of liberality and charity to others, ver. 6, and lays himself

3 being nothing, μηδὲν ἔν.  
μόνον καὶ οὐκ εἰς τὸν ἑαυτὸν.

4 toward himself only, and not toward another, εἰς ἑαυτὸν  
5 of all his goods, ἐν πάσιν ἀγαθοῖς.

out in works of piety, &c., shall thereby inherit eternal life.

<sup>9</sup> And let us not be weary in well doing: for in due season we shall reap, if we faint not.

9. And in duties of charity, &c., which have promises annexed to them, let us not be discouraged, though we meet not presently with our reward: for as if we fall off we shall lose all our reward, even for that which we have hitherto laboured; so if we hold out constantly we shall be sure to have our reward in that season which God sees fittest for us, whether in this life or another.

<sup>10</sup> As we have therefore <sup>7</sup>opportunity, let us do good unto all men, especially unto them who are <sup>8</sup>of the household of faith.

<sup>11</sup> Ye see <sup>9</sup>[b] how large a letter I have written unto you with mine own hand.

<sup>12</sup> As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

<sup>13</sup> For neither <sup>10</sup>they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

<sup>14</sup> But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

<sup>10</sup>. This is sufficient matter of encouragement to us, to make use of those abilities that God hath or shall give us, and accordingly to express our liberality and beneficence to all men, but especially to those that are of the family of the gospel, and take pains continually in the work of the Lord (in apostleship, &c.), and whose lot is the Lord, who preaching the gospel are to live by it in all reason: see ver. 6.

<sup>12</sup>. They that desire to appear Jews, and comply with them, and not to be persecuted by them, (for the Jews out of zeal to their law did then persecute the Christians,) will needs have you circumcised, that by that means they seeming earnest for Judaism (not Christianity) may escape persecution from the Jews: (see note [b] Rev. ii.)

<sup>13</sup>. This, it is clear, is the ground of their practice, and not any conscientious persuasion of the obligingness of the law; for they do not themselves observe the law in other things, perhaps not in that of circumcision (see note [e] Rev. ii.); but that they may make a fair show that way, by being able to say that they have made you observe the Judaical law, they force you to be circumcised, &c.

<sup>14</sup>. Such compliances and such boastings as these God forbid that I should ever make use of, or of any other, but only that one matter of true boasting and rejoicing in my sufferings for Christ, in my constancy to the Christian religion and discipleship, by which the pleasures and honour and riches of the world are become lifeless and untempting to me, and I in like manner lifeless, mortified to the world; and therefore, as I profess not to be wrought on by those motives with which your Judaizing false teachers are moved, so I would not have you cheated by them.

<sup>6</sup> grow slothful, ἐκκακῶμεν.  
faith, τοὺς οἰκεῖους τῆς πίστεως.

<sup>7</sup> ability: see note [d] Phil. iv.

<sup>9</sup> with what kind of letters.

<sup>8</sup> the domestics of the  
<sup>10</sup> do they themselves

being circumcised keep the law, οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουν.



15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but <sup>a</sup> a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon <sup>b</sup> the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, <sup>c</sup> the grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Unto the Galatians written from Rome.

<sup>a</sup> the renewed regenerate heart: (see note [b] ch. v.)  
<sup>b</sup> all renewed regenerate persons, which, whether circumcised or no, are equally the people of God, and acceptable in his sight.

17. For the time to come, I should be glad if they that are Christians, or would be esteemed so, would not cause trouble or vexation to me, for I am now otherwise employed than to need that trouble, and have greater evidence of my being a servant of Christ than to doubt of the sincerity of the discharge of my office, and my acceptance with him, howsoever I am looked on by you; for I have on me those afflictions which are marks and notes of a servant of Christ, and which testify me to belong to him, and that it is not long before he will seize me as his own peculiar.

<sup>c</sup> the favour and lovingkindness of our Lord Jesus

Christ—

See note on the title to the epistle.

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THE

EPISTLE OF PAUL THE APOSTLE

TO

THE [a] EPHESIANS.

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CHAP. I.

**PAUL**, an apostle of Jesus Christ by the will of God, <sup>a</sup> to the saints which are at Ephesus, and to the faithful in Christ Jesus:

<sup>2</sup> Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

<sup>a</sup> to the society of Christians which are under the chief metropolis of Asia, Ephesus, and which do still adhere faithful and constant to Christ in despite of all the temptations to the contrary.

3 Blessed *be* the God and Father of our Lord Jesus Christ, <sup>b</sup> who hath blessed us with all spiritual <sup>1</sup> blessings in heavenly *places* in Christ: <sup>b</sup> who hath called us to Christianity, and thereby afforded us, as many as have received the faith and live in obedience thereto, all things in great abundance which may tend to our spiritual and eternal good:

4 According as he hath <sup>[a]</sup> chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: will accept of coming from the sincere love of him and of our brethren:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of <sup>2</sup> his will, 5. Having in his eternal purpose of mercy appointed his Son to be preached unto the world, and that as many as received his message, obeyed his commands, should be received by way of adoption into the number of his children, and live lives of obedience, of holiness and purity, unto him; a mercy attended with very rich advantages, all which have accrued to us, not from any merit or desert of ours, being supposed sinners and enemies unto him, but only from his free goodness toward us, which was pleased so to determine it.

6 To the praise of the glory of his grace, <sup>3</sup> wherein he hath made us accepted in the beloved. 6. And this tends eminently to the setting forth the exceeding lustre of his mercy towards us, or of the gospel revealed to such unworthy wretches, (see note

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his <sup>4</sup> grace; <sup>[c]</sup> Heb. xiii.) whom in Christ the Son of his love he hath received graciously as many as perform obedience unto him:

8 <sup>5</sup> Wherein he hath abounded toward us in all wisdom and prudence; 7. Having by that precious ransom paid for us, the blood of that dear Son of his, afforded us captives to sin a way of freedom, viz. a free pardon for all our past sins upon our present repentance and renovation: a work of the abundant favour and bounty of Almighty God,

9 Having made known unto us the mystery of <sup>6</sup> his will, according to <sup>7</sup> his good pleasure which he hath purposed in himself: 8. Wherein also his infinitely wise disposal hath eminently appeared in this (of all others) most probable and powerful means of bringing home sinners to new life and bliss.

10 <sup>8</sup> That in the dispensation of the fulness of times <sup>9</sup> he might <sup>[d]</sup> gather together in one all 9, 10. Having now by the preaching of the gospel to the Gentiles also manifested to us that secret will of his, of which there can be no cause or motive rendered but his own free mercy and purposed reso-

<sup>1</sup> benediction in the things that belong to heaven through Christ, *ἐδόξαζεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ*. <sup>2</sup> his own, *αὐτοῦ*. <sup>3</sup> with which he hath favoured us, *ἐν ᾗ ἐχαρίτωσεν ἡμᾶς*, or, which he hath afforded us: for the King's MS. reads *ἡς ἐχαρίτωσεν*. <sup>4</sup> Or, bounty: for the King's MS. reads *χρηστότης*.

<sup>5</sup> which he hath made to abound, or, abundantly poured out, *ἡς ἐπερέσσειεν*. <sup>6</sup> his own, *αὐτοῦ*. <sup>7</sup> his own. <sup>8</sup> For the dispensation, or, administration, *εἰς οἰκονομίαν*. or, Against, or, According to: for the King's MS. reads *κατὰ τὴν*.

<sup>9</sup> to gather, *ἀνακεφαλαιώσασθαι*.

things in Christ, both which are in heaven, and which are on earth; <sup>10</sup> even in him: lution, which till now hath been kept as a mystery, (no man imagining that God ever intended any such thing,) but which he had long since proposed to himself, and referred in his wise dispensation to be performed and delivered out at this season, in these last and worst times, when the sins of men being advanced to such an height it might rather have been expected that God should proceed to execute vengeance on them. This, I say, which was the just time that God had resolved on for this purpose, to gather together his dispersions, as it were, and to unite all in Christ, to bring into the pale of the church a whole world of believers, the very Gentiles, (see note [c] Col. i.) all discrimination being removed by Christ through his death and resurrection:

11 In whom also we <sup>11</sup> have [c] obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 11. Through the same Christ, I say, by whom we Jews have had the will of God revealed to us, now above all that we ever had before, the gospel being first preached unto us, Acts iii. 26, and those of us which have believed taken possession of, as of a patrimony or portion assigned and set apart to God, to serve him in holiness according to the secret counsel of him who had long since decreed and determined this of his own free mercy to us,

12 That we should be to the praise of his glory, who first trusted in Christ. 12. To this end, that we that were first converted to Christianity might publish and preach and make known the gospel to all others, and set it out as illustriously as might be.

13 In whom <sup>13</sup> ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 13. By whom also it is that ye Gentiles, though after called, yet now also having heard and believed the gospel, by which you are escaped out of your idolatrous sinful course, are in like manner secured and marked out by God for good, by receiving that Spirit which is promised to believers, and which is the mark of all those whom God receives: (see note [k] ch. iv. 30.)

14 Which is the [d] earnest of our inheritance <sup>14</sup> until the [e] redemption of the purchased possession, unto the praise of his glory. 14. Which is given by God as a pledge or first part of payment of that inheritance which he hath destined to us, (grace, pardon, salvation, and all the inheritance that God will instate upon his children,) and this on purpose to purchase to himself a peculiar

10 In the same, in whom we also, 'Εν αὐτῷ, ἐν ᾧ καὶ, for some printed copies have a full point after γῆς, and begin the next verse with 'Εν αὐτῷ.

11 are become his portion, ἐκκληρώθημεν, or, we are called: for the King's MS. reads ἐκλήθημεν.

12 you also having heard the word of truth, the gospel of your salvation, and in whom having believed ye were sealed by the, καὶ ὑμεῖς, ἀκούσαντες—ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ—

13 for the buying out of the possession, εἰς ἀπολύτρωσιν τῆς περιποιήσεως.

people, living gracious and godly lives, which tends so much to the illustrating of his grace and glory.

15 Wherefore I also, <sup>14</sup>[*f*]after I heard of your faith in the Lord Jesus, and love unto all the saints,

15. Considering therefore this mercy of God as to others, so particularly to you, both knowing myself the good success of my preaching the faith among you, and having received advertisement of your great proficiency in it, since the time I was among you, and of that inseparable effect and branch of it, your great charity to all Christians that want your assistance,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation <sup>18</sup>in the knowledge of him :

16, 17. I cannot choose but (as I pray for you continually, so) give thanks for you to God continually also ; further beseeching the same God, who is known now to us by a more glorious title than that of the God of Abraham, even the God of our Lord Jesus Christ, whom he hath owned on earth, and now raised and set at his right hand in heaven, and who is the author, as of raising Christ gloriously from the dead, so of all grace, and bliss, and glory to all that are obedient to the faith, that he will bestow on you all things needful to a Christian church, the gift of understanding the highest natural and spiritual truths, the skill of veiling the highest conceptions, speaking parables, &c., and of understanding and interpreting prophecies, and discerning Christ and his doctrine in them : (see note [*c*] 1 Cor. i.)

18 The eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and <sup>19</sup>what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

18. That by this means of illumination ye may be furnished to all spiritual uses, discerning thoroughly what is the benefit of his calling us to Christianity, and what the glorious blessed condition of those graces of his which are distributed among Christians here (as also of those endless joys which are now instated on all penitent, obedient, faithful servants of his) as an inheritance to the children, infinitely above that Canaan that was bestowed on Abraham's posterity ;

19, 20. And withal the infiniteness of his power that hath been engaged in this work toward us believers in subduing our enemies, sin, and death the punishment of sin, and raising us sinners first to a new and then to an eternal life, which was a work of the same omnipotence with that which he first evidenced in that miraculous raising of Christ from the grave, and exalting him to the highest degree of glory, next to himself in heaven, (an emblem and essay of the methods which he hath now used toward

<sup>14</sup> having heard, ἀκούσας.

<sup>15</sup> to the acknowledgment of him, ἐν ἐπεργάσει αὐτοῦ.

<sup>16</sup> τίς ὁ πλοῦτος, what the riches, is left out in the King's MS.

us, by the preaching of the gospel to raise us from the grave of sin to a new Christian life, and from thence to a glorious eternity.)

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him<sup>17</sup> that filleth all in all.

21. Far, infinitely far above all those rulers and potentates (that have but fading power) by whom he was here put to death, yea above the highest degree of angelical powers that inhabit heaven to all eternity;

22. And by so doing gave him victory and superiority over all his enemies, and constituted him the prince of his church, who should till the day of doom have in his hands the sole disposing of that (every one that is placed in any power therein moving regularly and subordinately to him);

23. The church, I say, which is the body of Christ, and so is required to make him perfect in this relative perfection, (as the body is required and necessary to the perfection of the head,) though absolutely considered, he is most exactly perfect of himself: (see note [d] Rom. xi.)

## CHAP. II.

AND you *hath he quickened*, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love where-with he loved us,

1. And you heathens, lying like so many carcasses, desperately gone in all kind of sins, (see note [c] Luke xv,) hath God quickened and raised to new life, ver. 5, (all between being to be read as in a parenthesis);

2. You, I say, that for so many years together lived formerly, and securely went on in the epide-mical sins of the nations, the customs of the Gen-tile world, following the direction of your idol false gods, (who prescribed all villainy in their worships,) that is, of Satan, that hath such power here below, and doth still exercise his power among all that have not received the gospel of Christ,

3. Among whom we of the Gentile church of Rome, from whence I write, formerly lived, and yielded ourselves to those sensual sins and idol-worships which our lusts and our fancies were pleased with, and so went on in those heathen customs, which did universally overspread them, and were born, and lived, and continued in a damning condition, (see note [f] 1 Cor. xi.) as all other heathens did.

4. But God, who is infinitely merciful, beyond what we can ask or think, without any thing in us to invite him to it, merely out of that kindness of his

<sup>17</sup> which is altogether complete, or filled, or, perfected in all things, τοῦ τὰ πάντα ἐν αὐτῷ πληρουμένου. 1 imaginations, διανοιών. 2 birth, φύσει.

which he bare to us, as we were in that sad desolate condition of sin and misery,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

5. Hath by that power by which he raised Christ from the grave, raised us out of this heathen state of all kind of impieties, a state so far from meriting any such dealing, that it deserved nothing but utter desertion (and therefore it is as wonderful an act of goodness and mercy in God that we are thus rescued, and escaped out of that condition by the preaching of the gospel to us, (see note [c] Heb. xiii,) as it was for Lot, when he was by the angel led out of Sodom, and commanded to escape for his life, &c.)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus :

6. And as he hath quickened us out of this spiritual death, so in Christ our head he hath also in assured hope raised us up from the dead, and set us with him in heaven: for he sitting there, which is our head, we are at present not unfitly said to sit there also, and shall infallibly come thither in due time,

7 That <sup>4</sup>in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

7. By which means he hath given an eminent testimony to all ages that shall follow this of the apostles, how exceedingly gracious he is to those that live under Christianity, (which is called *the age to come*, see note [a] Matt. xi,) by those undeserved mercies shewn unto us, by giving us Christ and his gospel to be revealed to us.

8 For by grace are ye <sup>5</sup>saved through faith; and <sup>6</sup>that not of yourselves: *it is* the gift of God :

8. For you are delivered out of that heathen state by the mere undeserved mercy of God, who might justly have left you in it without ever calling you (who had so sinned against nature) out of it; and the preaching of the gospel, which hath been the means of rescuing you thus, is a mere free, undeserved gift of God, the matter of the gospel being no way to be known but by divine revelation, and God having sent Christ, and Christ his apostles, to make that known unto you, without which you had never heard, as without hearing you could never have believed such supernatural truths, (see Rom. x. 17, and note [c] Heb. xiii,) and all this an act of God's free will and merciful pleasure :

9 Not of works, lest any man should boast.

9. Not from any merits of yours to move God to it, that so all may be imputed to him, nothing at all unto yourselves.

10 For we are his workmanship, cre-

10. For we are formed anew by God, and as it were out of a state of nothing (the heathen idolatry

<sup>3</sup> delivered, *σῶσάμενοι*.  
delivered, *σῶσάμενοι*.

<sup>4</sup> on the ensuing ages, *ἐν τοῖς αἰῶσι τοῖς ἐπέρχουσιν*.

<sup>6</sup> this is not from you, *τοῦτο οὐκ ἐξ ὑμῶν*.

<sup>5</sup> de-

ated in Christ Jesus unto good works, <sup>7</sup>which God hath before ordained that we should walk in them.

in which we were) raised by the preaching of the gospel to a being and a life, and so are as so many new creatures of his creating, on purpose that we should bring forth fruit, live christianly, and that we might do so, he hath accommodated us with all things which may be any way useful to that end.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

11. And this consideration and remembrance may be useful to you; viz. that by birth or natural generation ye were originally Gentiles, called the uncircumcised by the Jews, who had that circumcision in their flesh wrought by the hands of men;

12 That at that time ye were without Christ, <sup>8</sup>being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and <sup>9</sup>without God in the world:

12. That being then without Christ, ye lived in a very distant manner from the Israelites, both in respect of customs and laws, but especially of the worship of God, were justly detested, and not permitted to live among them; and for the promises made to Abraham, ye were utterly strangers from them; and so in the first respect you had no God, nothing but idols to worship, and in the latter, no kind of hope of good to entertain yourselves with.

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

13. But now, instead of that great distance formerly kept, an affinity and league hath been made between you (see Acts xx. 39) Gentiles and Jews, and Christ's blood hath been the solemn rite by which that league (after the manner of the eastern nations, which use that ceremony of blood in making leagues) hath been struck.

14 For he is our peace, who hath made both one, and hath broken down the [a]middle wall of partition between us;

14. For he is our peacemaker, and hath joined those two distant people into one, having, as it were, broke down or removed that little sept or wall in the temple that separated the court of the Jews from that of the Gentiles, and so hath laid all common, brought them both into his church to live without any discrimination of ceremonies, &c.

15 Having abolished <sup>10</sup>in his flesh the enmity, *even* the law of commandments contained in ordinances; <sup>11</sup>for to make in himself of twain one new man, so making peace;

15. Having by his sufferings brought the Gentiles that believe to that condition, that the people of God ought not to look upon them as enemies and persecute them, as now the Judaizers do, for neglecting the ceremonies of the Mosaical law, and by the doctrine of the gospel taken away the obligingness of the Mosaical precepts, which made the conversing with the Gentiles, eating their meats, &c. unlawful also,

7 to which God hath before prepared us, οἷς προητοίμασεν.

8 far removed from the

citizenship of Israel, ἀπηλλοτριωμένοι τῆς πολιτείας—

9 atheists, ἄθεοι.

10 the enmity

by his own flesh, the law of commandments by doctrines, τὴν ἐχθρὰν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι.

11 that he might form the two by himself (or, together, for the King's MS. reads ἐν αὐτῷ, not ἐαυτῷ,) into one new man, ἵνα τοὺς δύο κρίσῃ—εἰς ἓνα καὶνόν.

that so he might form them both together into one new man, making an agreement or peace between them,

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity<sup>12</sup> thereby :

17 And<sup>13</sup> came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the [6] saints, and<sup>14</sup> of the household of God ;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ<sup>15</sup> himself being the chief corner stone ;

21 In whom all the building<sup>16</sup> fitly framed together groweth unto an holy temple<sup>17</sup> in the Lord :

22<sup>18</sup> In whom ye also are builded together for an habitation of God through the Spirit.

16. And having united them one to another, might also reconcile them to God, having by his sufferings taken away all quarrel or falling out, whether betwixt God and them, or (especially here) betwixt Jew and Gentile, having died for both indifferently, and thereby sealed his covenant of mercies to both.

17. And accordingly it is that he hath by his apostles (see note [e] 1 Pet. iii.) preached the gospel, and in it all kind of good news to you Gentiles, as well as to the Jews.

18. For by the covenant made in him, we have both admission afforded us, and confidence to approach to God as to our Father, having the Spirit of Christ to intercede for us, both Jews and Gentiles.

19, 20. And so now ye are no longer foreigners, as the Gentiles were wont to be called by the Jews, but taken to be fellow-citizens with the Jews, and members of God's family, that is, received into the church, into the number of believers, added to that building of which Christ was the corner stone, and the apostles and prophets joined to him, as the foundation built thereon.

21. On whom all Christians being built, and Jews and Gentiles, how distant soever formerly, united now and knit together, are thereby enabled to continue in that unity, and make up one Christian church, to adore and worship God together.

22. Being also by Christ thus united, that he may come and reside among you, by communication of all those benign influences which flow down to your church from the Spirit of Christ.

### CHAP. III.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

1. Hereupon I Paul, as an apostle, so at this time a prisoner also of Jesus Christ, who am persecuted for this one thing, because I preach to the Gentiles, and according to the doctrine of Christ vindicate the liberty of the Gentile converts, and the no-necessity of circumcision to them ; see note [c] Gal. ii.;

2 (If ye have heard of the dispensation of the grace of God

2. Which you cannot choose but know, if you understand (see note [f] ch. i.) any thing of my apo-

12 upon it, ἐν αὐτῷ.  
15 being the corner stone of it, ὡς τὸς ἀκρογωνιαίον αὐτοῦ.  
will increase, συναρμολογουμένη αὐξήσει.

13 he hath come and, ἐλθὼν εὐηγγ.  
17 for, ἐν.

14 domestics of God, οἰκεῖοι.  
16 being compacted together,  
18 by, or, through, ἐν.



which is given me to you-ward : stleship, my commission to preach and constitute churches among you Gentiles ;

3 How that by revelation he made known unto me the mystery ; (as I wrote afore in few words, 3, 4. To wit, that Christ shewed to me by revelation, or vision, that great secret of sending the gospel to the Gentiles, (of which I have said a little already in this epistle, ch. i. 9, &c. by which you may discern (if you read and consider) somewhat of that secret or

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) mystery which I speak of.)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit ; 5. Which mystery in the former ages was so far from being revealed to men, that it was generally thought unlawful to converse or have any thing to do with the Gentiles, till now the contrary hath been revealed (as to Peter, Acts x, so) particularly to me, ver. 3, and generally to the apostles and others (that received visions to that purpose, and extraordinary gifts for the benefit and use of the church, the gifts of tongues, &c. on purpose that they might preach to all nations,)

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel : 6. viz. That the Gentiles were to be taken in with the Jews into the same inheritance, and have part in all the pardon and grace, acceptation and reward, which is now made over to believers in Christ ; that they were to be members of Christ, and so receive influences from the head (as well as the Jews) ; that they were to partake of all the promises made in Christ, and that the preaching of the gospel to them was to be a means of all this ;

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 7. In which work I have been made use of as an instrument, God out of his free grace to me, that was a persecutor, being thus pleased to employ me, and by the gift of tongues and miracles, &c. fitting me for the discharge of it.

8 Unto me, who am less than the least of all saints, is this [a] grace given, that I should preach among the Gentiles the unsearchable riches of Christ ; 8. I, I say, who am the unworthiest person, and most unfit for such an office, have yet had this dignity, this favour, this commission vouchsafed to me, to make known to the Gentiles this bounty of Christ's toward them, in receiving them freely into covenant, without those impositions of circumcision, &c. which were required of the Jews : a thing which could not by any clue or search have been found in the Jewish law, if Christ had not commanded, and I and other apostles received revelation to do it ;

9 And to make all men see what is the fellowship of the mystery, which from the beginning of 9. And to let all men see what this mystery is which hath so long lain hid in God, (who, as he created all things at first by Jesus Christ, so hath now wrought this great work of new creation, of regene-

1 have afore written, προέγραψα. 2 communication, κοινωνία.

3 hath been hid from

the ages, ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων.

world hath been hid in God, who created all things by Jesus Christ :

10 <sup>4</sup> To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

11 According to the <sup>5</sup> eternal purpose which he purposed in Christ Jesus our Lord :

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I <sup>6</sup> desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of <sup>7</sup> his glory, to be strength-

rating the Gentiles, calling them out of their heathen idolatries by Christ also,) but is now communicated to the world ; see note [d] Acts ii.

10. That by what is now done in the church, the very angels may now come to know that which before they knew not, the great variety of God's wise dispensing of things, as in his dealing formerly with the Jews, so now in calling the Gentiles to the light of the truth, and knowledge, and practice of all Christian virtue,

11. According to that which he had beforehand decreed in Christ, of the several ages of the world, to dispose things after that manner, that in the last age these worst of men, the heathen idolaters, should have Christ revealed to them ;

12. Through whose mediation the Gentiles, all that believe, have now boldness given them and liberty to approach (see note [a] John vii.) and address themselves to God, with confidence of reception and acceptance.

13. And therefore I that am persecuted for this reason peculiarly, because I preach to the Gentiles, (which the Jews think to be unlawful, and it is not strange they should, when it was a mystery not formerly revealed to the very angels, ver. 10,) do desire and pray first for myself, (as after he prays for them, ver. 16,) that I be not amated at any thing that befalls me in this cause ; or I do beseech you and pray for you that you be not discouraged, or stopt, or amated (see note [a] Luke xviii.) in your course, upon consideration of the sufferings that have fallen on me for your sakes, (that is, because I converse with and preach to you, or assert this dealing of God toward the Gentiles,) which should be rather matter of glorying or rejoicing to you.

14. For this cause I humbly beseech God daily for the sake of his dear Son Christ Jesus our Lord,

15. (Through whom it is that the whole world of men, Gentiles as well as Jews (see note [c] Col. i.) are now acknowledged and owned by God as children, called after his name *Christians*, received into his family upon their receiving of the faith,)

16. That according to the abundance of that power by which he hath called you to the faith, and wrought in you obedience to it, he will also by his Spirit give

<sup>4</sup> that now, *ἵνα νῦν*. <sup>5</sup> fore-disposing of the ages, *πρόθεσιν τῶν αἰώνων*. <sup>6</sup> entreat you not to be disheartened, *αἰροῦμαι μὴ ἐκκακῶ*, or, I desire, or, pray not to be, or, that I be not troubled : so the Syriac, that my spirit be not troubled.

<sup>7</sup> his own, *αὐτοῦ*.

ened <sup>8</sup> with might by his Spirit in the inner man ;

17 That Christ may dwell in your hearts by faith ; <sup>9</sup> that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height ;

19 And to [δ] know <sup>10</sup> the love of Christ, which passeth knowledge, that ye might be [ε] filled <sup>11</sup> with all the fulness of God.

20 Now unto him that is able to do <sup>12</sup> exceeding abundantly above all that we ask or think, according to the power <sup>13</sup> that worketh in us,

21 Unto him *be* glory [δ] in the church <sup>14</sup> by Christ Jesus throughout all ages, world without end. Amen.

you to grow in all inward strength and abilities of the soul, to perform all holy duties,

17. That ye may continue constant in the faith of Christ, and by your zeal and sincerity of love toward him be so fastened to him, (as a tree that hath taken deep root, or as a building firmly founded,) that no temptation or persecution be able to shake you, ver. 13.

18, 19. That ye may be perfectly skilled (as all holy men should be) in the knowledge of immense wisdom, and other attributes of God, (John xi. 8, 9,) or (as the ancients are willing to understand these dimensions) understand and search into the immensity of Christ's love to us, best expressed by the several dimensions of the cross to which he was fastened, being extended upward and downward, and on both sides ; I mean, that unspeakable and unfathomable love of Christ, the knowledge of which is a science of great concernment unto us, far beyond all that mysterious knowledge that the Gnostics boast of, or to consider the infinite mercy of God in revealing Christ unto us, that this may inflame your hearts with the love of God, who thus loved us, and so fill you with that virtue which is most divine, <sup>1</sup> John iv. 16, and which will fortify you against all the persecutions which are now apt to discourage you, ver. 13.

20. Now to that all-wise and all-merciful God, that can do most abundantly above what we can imagine, and will do liberally above what we can pray for to him, an evidence of which we have in that mighty work which is now wrought among you, in the preaching of the gospel, and affording such miracles to be done among the Gentiles,

21. To him be all honour ascribed through Jesus Christ, by what is now done in the church, even by the means of the faith and doctrine of Christ, which is now preached to the Gentile world : and may this for ever tend to the glory of God, and not only at this present time, but among all posterities through all parts of the world. Amen.

<sup>8</sup> in power by his own Spirit, *δυνάμει διὰ τοῦ πνεύματος αὐτοῦ*. <sup>9</sup> being rooted and founded in love, that ye may be able, *ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι ἵνα ἐξισχύσγητε*. <sup>10</sup> Or, the superlative love of the knowledge of Christ : for the King's MS. reads *ὑπερβάλλουσας ἀγάπην τῆς γνώσεως*.

<sup>11</sup> to, *εἰς*. <sup>12</sup> superabundantly, *ὑπὲρ ἐκ περισσοῦ*. <sup>13</sup> which is wrought among us, *ἐνεργουμένη ἐν ἡμῖν*, or, among you : for the King's MS. reads *ὅμῳν*. <sup>14</sup> Or, and, or, even by Christ : for the King's MS. reads *καὶ ἐν*.

## CHAP. IV.

**1 THEREFORE,** 1. I therefore the apostle that am at this time a the prisoner <sup>1</sup> of the prisoner for the cause of Christ, ch. iii. 1, (from the Lord,) <sup>2</sup> beseech you that ye walk worthy of the vocation wherewith ye are called, see note [c] Gal. ii,) do exhort you to behave yourselves like persons that have been vouchsafed by God that great mercy of revealing Christ to you in your Gentile state.

**2** With all lowliness and meekness, with longsuffering, forbearing one another in love; 2. And that must be by the exercise of that Christian charity, and those many effects of it, (1 Cor. xiii. 4, 5,) a lowly opinion of yourselves, a mild behaviour toward others, a patient bearing (opposed to revenging) of injuries, much more of weaknesses and ignorances,

**3** Endeavouring to keep the unity of the Spirit in the bond of peace. 3. Labouring your utmost to preserve that unity in the church, which is kept in the body by being animated by the same spirit, and by being joined one member friendly and peaceably to another by sinews &c.; that is, unity of charity, as the spirit; and of outward communion, as the sinews, to knit you all together into a peaceable church, loving and living peaceably one with another.

**4** <sup>3</sup> There is one body, and one Spirit, even as ye are called in one hope of your calling; 4. That as ye are one society, one body of Christians, so ye may have one soul, as it were, one spirit of love to animate that body, according to that one aim, (in which you all conspire, and to the obtaining of which Christianity gives you all the same pretension and hope,) viz. eternal life.

**5** One Lord, one faith, one baptism, 5. And according as ye have but one Master whose commands ye are bound to obey, one body of creed to be believed by all, and the same form of initiation, the same vow of baptism appointed to be administered to all.

**6** One God and Father of all, who is above all, and through all, and <sup>4</sup> in you all. 6. And as having all of you the same God which created and now owneth you for his children, who overseeth all actions, pierceth through all secrets, and powerfully worketh in you by his gifts and graces.

**7** But unto every one of us is given grace according to the measure of the gift of Christ. 7. But these gifts and capacities and qualifications for the serving of Christ in the church are not in the same manner and measure given to all, but severally and in diverse degrees, such as Christ in his several distribution of gifts is pleased to dispense.

**8** Wherefore he 8. According to that of the psalmist, ps. lxxviii. 18,

<sup>1</sup> in, ἐν. <sup>2</sup> exhort, παρακαλῶ.  
King's MS. leaves out ὑμῖν.

<sup>3</sup> One body, \*Ἐν σώμα.

<sup>4</sup> Or, in all: the

saith, 'When he ascended up on high, he led captivity captive, and [a] gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first <sup>6</sup> into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might <sup>7</sup> fill all things.)

11 And he gave some, apostles; and some, prophets; and some, [b] evangelists; and some, pastors and teachers;

12 For the <sup>8</sup>perfecting of the saints, for the work <sup>9</sup> of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the <sup>10</sup> knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more

that at his ascension he carried Satan, sin, and death captive; and scattered many several gifts and extraordinary graces by sending the Holy Ghost upon his disciples, as Elias did upon Elisha at his ascent.

9. (And what doth this his ascent to heaven signify, but that he first descended from heaven to these lower parts of the world called *the earth*, or to the Virgin's womb, to be conceived there in human flesh, which is by the psalmist also styled, *being fashioned beneath in the earth*, psalm cxxxix. 15, (see Paulus Fagius on Targum, Gen. xxxvii. 36,) or else to the grave, called *the lower parts of the earth*, psalm lxiii. 9.

10. And as his descent was on purpose to do us good, to bestow and scatter his graces among us, so his ascending again, though it were for a time the leaving of us, yet it was designed to the sending down the Holy Ghost upon the apostles, by that means to supply all our wants, to do what was necessary to be done to the planting and governing of his church.)

11. And to that end he hath constituted some to be founders and governors of all churches, (see note on John xx. 21, and note [b] 1 Cor. xii,) others to teach and confirm them when they are founded, (see note [e] Acts xv, and note [c] 1 Cor. xii,) others, followers of the apostles, sent to preach the gospel where the apostles could not go, (see note on John xx. 21,) others to reside as bishops, and govern particular churches, and instruct them also,

12. For the holding together the body of the church to frequent public assemblies, (see note [c] 2 Cor. xiii,) and either for the maintaining the poor by the contribution of the rich, (see note [a] Luke viii,) or for the supplying all the spiritual wants of the church, and for the building of the church, and further instructing those that are in it, and bringing

others into it;

13. Till Jews and Gentiles all coming to the church, and joining in the same faith and profession of Christ, attain to full age, as it were, and stature, unto such as uses to have full knowledge belonging to it, viz. the perfect knowledge of Christ's will revealed to them:

14. Which may secure us from that which we now see is the fate of many, viz. to be (as children are

<sup>6</sup> Or, Having ascended to the height, and led captive, he gave—for the King's MS. reads αἰχμαλωτεύσας—ἔδωκεν. <sup>7</sup> unto, els. <sup>8</sup> fulfil, πληρώσθ. <sup>9</sup> compacting, or, knitting together, καταρτισμόν. <sup>10</sup> of ministration, διακονίας. <sup>11</sup> acknowledgment, ἐκγνώσις.

children, tossed to and fro, and carried about with every wind of doctrine, by the <sup>11</sup> [c] sleight of men, and cunning craftiness, whereby they [d] lie in wait to deceive;

15 But <sup>12</sup> speaking the truth in love, may <sup>13</sup> grow up into him in all things, which is the head, even Christ:

16 [e] From whom the whole body <sup>14</sup> fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as <sup>15</sup> other Gentiles walk, in the vanity of <sup>16</sup> their mind,

18 Having the understanding darkened, being alienated from the life of God <sup>17</sup> through the ignorance that is in them, because of the <sup>18</sup> blindness of their heart:

19 Who being <sup>19</sup> [f] past feeling

wont) carried from one doctrine to another, (as a wave of the sea is carried about with every wind that comes, sometimes this, sometimes another way,) through the cheats and sorceries used by the Gnostics, and the cunning and industry of such false teachers, who are most dexterous in contriving of deceits, (see note [f] Jude,) and laying them so that they may get most proselytes to them;

15. But that preserving unity of faith and charity we may improve (as members in unity with the head) and grow in all Christian knowledge whatsoever;

16. Christ being that head, from whose influence (as from the influence of the principal member the body of any living creature is ordinarily compacted, and by the supplies that the veins and arteries, binding fast the joints, afford to every part, proportionably to the power or efficacy of the one, and the wants of the other, doth daily increase and grow till it come to perfect maturity, and all this through the mutual amity that is preserved in the body, so) the whole body of the church being held together in frequent assemblies, ver. 12, by every man's doing his best in the capacity he is in towards the service of the church, (or by means of the rich men's contributing to the maintenance of the poor, accordingly as one wants and the other is able to supply,) grows into a complete spiritual body fit for the service of Christ; and all this by the means of mutual love and charity.

17. This command therefore I give you with all earnestness in the name of Christ, whose apostle I am, that being converted from heathenism to Christianity ye do not any longer live after the manner of the heathens, in the vileness of those practices used in their idol-worships: (see note [h] Rom. viii.)

18. That long course of sin having blinded their understandings, so that they see not that which by the light of nature they are enabled to see, and by that gross ignorance and obduration of heart run into all impiety, are far removed from that life which God and nature requires of them.

19. And in a kind of senselessness and benumbedness yield themselves up to all softness and im-

11 subtilty of men, through their craftiness for the managing of deceit, *τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης.* 12 keeping the truth, *ἀληθεύοντες.*

18 increase in him, *αὐξήσωμεν εἰς αὐτόν.* 14 compacted and cemented together by every

joint of supply, according to its power in proportion of every part, works. 15 the rest of

the Gentiles, *τὰ λοιπὰ ἔθνη.* 16 their own, *αὐτῶν.* 17 because of the ignorance,

*διὰ τὴν ἄγνοιαν.* 18 hardness, *πᾶρωσιν.* 19 benumbed.

have given themselves over unto lasciviousness, to work all <sup>20</sup> [g]uncleanness with greediness.

<sup>20</sup> But ye have not so learned Christ;

<sup>21</sup> If so be that ye have heard him, and have been taught <sup>21</sup> by him, as the truth is in Jesus :

<sup>22</sup> That ye put off concerning the former conversation the old man, which is corrupt according to the <sup>22</sup> deceitful lusts;

<sup>23</sup> And be renewed in the spirit of your mind;

<sup>24</sup> And that ye put on the new man, which after God is created in righteousness and <sup>23</sup> true holiness.

<sup>25</sup> Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

<sup>26</sup> Be ye angry, and sin not: [h] let not the sun go down upon your wrath :

<sup>27</sup> Neither give place to the <sup>24</sup> devil.

<sup>28</sup> Let him that

purity, to the committing of all inordinate unnatural sins of the flesh.

<sup>20</sup>. The contrary to all which ye have been taught by the Christian religion, and therefore ought not to permit yourselves to be seduced by false teachers, the Gnostics, under pretence of Christian liberty to such unchristian licentiousness.

<sup>21</sup>. This certainly is your duty, and so you will believe, if you have known (see note [f] ch. i.) and been thoroughly instructed in the truth of Christian doctrine ;

<sup>22</sup>. To wit, that you should change your former course of life, and put off all your idolatrous uncleannesses that before you lived in, defiled and corrupted by unnatural lusts, (see note [b] 2 Peter i.) which now your false teachers, the Gnostics, desire to bring in again ;

<sup>23, 24</sup>. And being inwardly and cordially changed to new desires and pursuits, conform all your actions also to this new rule of Christian purity and sincere unfeigned holiness.

<sup>25</sup>. To this purpose these so many sins will be fit to be avoided at this time ; first, that of lying, which is a sin destructive to society ; and for the restraining of this, ye must consider that not only all Christians but all men are members of the same body, viz. of mankind ; and sure one member never speaks false or deceives another member, nor consequently must we lie to any man in the world, though he be not a Christian, much less when it is to the injuring of our fellow-Christians.

<sup>26</sup>. Another sin to be guarded by you is wrath ; and if you be surprised suddenly with any commotion of mind for any thing done injuriously to you or others, yet let it not break out into bitter or contumelious behaviour, or if it do, make all haste to subdue that rage, and to reconcile thyself to him that hath been thus injured by thee.

<sup>27</sup>. And to this end take care that you give not ear to calumniators ; or do not suffer the devil to gain in upon you, and bring you to those black detestable sins of malice, mischievous machinations, &c. by your continuing indulgently in this sin of wrath, ver. 26.

<sup>28</sup>. A third sin is stealing, and despoiling of

<sup>20</sup> inordinate desire : see note [i] Rom. i.

<sup>21</sup> in, ἐν.

<sup>22</sup> lusts of deceit, ἐπιθυμίας τῆς ἀπάτης.

<sup>23</sup> holiness of the truth, ἀσφάλειαν τῆς ἀληθείας.

note [a] Matt. iv.

<sup>24</sup> calumniator : see

stole steal no more : others, which some, under pretence of Christianity but rather let him labour, [i] working with his hands the thing which is good, that he may have to give to him that needeth. and their right to the creature, have freely ventured upon. They that have been thus guilty let them reform, and resolve that by their own labour and earnings they ought to get that which may suffice for their own necessities, and enable them to supply the wants of others.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. 29. A fourth sin is that of filthiness, from which ye ought to be so far removed, that not so much as your tongue should admit any impure word ; and therefore be sure that no unclean discourse (so far from useful, that it is poisonous and infectious, as putrid, rotten meats) be indulged to among you, but instead of it, that which is wholesome, profitable, instructive in those things that are necessary for a Christian to know, that it may bring advantage to them that hear you, and increase of piety : (see note [c] ch. v.)

30 And grieve not the holy Spirit of God, whereby ye are [k] sealed unto the day of redemption. 30. And repel not by your noisome conversation the holy Spirit of God, by which you are marked, and sealed, and set by as wares that are by Christ purchased to be used in his service, a church of pure Christians : (see note [d] ch. i.)

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice : 31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice :

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

## CHAP. V.

BE ye therefore 1. Be ye therefore as diligent to render yourselves 1 followers of God, the pictures and resemblances of God, which hath as dear children ; thus vouchsafed to be your Father, as any children are by nature in the lineaments of the face, or by institution in the qualities of the mind, like to their natural parents.

2 And walk in love, as Christ also hath loved us, and hath given himself for us an [a] offering and a sacrifice to God for a sweetsmelling savour. 2. And continue constant to death in the profession of the Christian faith, (see note [b] Rev. ii,) thereby imitating the love of Christ to us, who, that he might confirm and seal the truth of his preaching, for which he was sent by God, offered up his own life, was willingly content to die ; which death of his, as it was for our sakes, so was it most acceptable to God, and so cannot be better compared than to a meat-offering or drink-offering, which being offered

25 instruction of use, *οικοδομὴν τῆς χρείας*.

1 imitators, *μιμηταί*.



for our sins unto God, (and of the former a part burned upon the altar, and the rest for the use of the priest, Lev. ii. 3, but the latter wholly consumed on the altar,) is said to be of a sweet savour unto the Lord, and Gen. viii. 20. to satisfy for us, and work our peace.

3 But fornication, and all uncleanness, or <sup>2</sup>covetousness, let it not be once named among you, as becometh saints;

4 <sup>3</sup>Neither filthiness, nor [*b*] foolish talking, nor jesting, which are not convenient: but rather [*c*] giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

10 <sup>6</sup>Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather <sup>6</sup>reprove them.

3. And for the Gnostic noisome foul practices, unlawful, unnatural, riotous lusts, let them never get the least admission among you, but be utterly detested by you, according to that obligation that lies on you as Christians, in opposition to the heathens:

4. And so all unclean gestures and obscene talking, or unsavoury jests to cause laughter, which are all unbeseeming a Christian; but purity, chasteness, graciousness of language, opposite to the filthiness before, or else blessing and praising of God, a far fitter subject for our rejoicing.

5. For by the Christian doctrine ye are assured, that he that is 'guilty of any unlawful, especially unnatural, inordinate lust, (see note [*t*] Rom. i,) those sins which were used in the mysteries of the heathens, is an absolute Gentile person, hath no portion in the church of God under Christ, nor inheritance in heaven: (see note on 1 Cor. v. 1.)

6. Let no man flatter you that these are tolerable for a Christian, for they are the very sins for which God hath so plagued the heathens, as he did Sodom, &c.

7. Do not ye then join in their sins, that ye may not in their punishments.

8. For though ye were formerly heathens, yet now ye are become Christians, and that lays an obligation on you, and all such as you, to live like Christians,

9. (For that Spirit that God hath sent among us in the preaching of the gospel, being the Spirit of God, must bring forth all kindness, justice, fidelity, and such like, (Gal. v. 22.)

10. Searching and approving, and accordingly practising whatsoever you shall find acceptable to God: (see note [*f*] Rom. ii.)

11. And go not ye to their heathen mysteries; comply not with their close, dark, abominable practices; but oppose, and help to bring them to light, that they

<sup>2</sup> inordinate desire: see note [*h*] Rom. i. <sup>3</sup> And filthiness, and foolish speaking, or jesting, which are things unseemly; but rather graciousness.

MS. reads φαρτός is see vv. 8. 11.

<sup>5</sup> examining, δοκιμάζοντες.

<sup>4</sup> Or, light: for the King's <sup>6</sup> discover them, ἐλεγχετε.

may leave them, (the secrecy being the only thing that secures and continues them in them.)

12 For it is a shame even to speak of those things which are done of them in secret.

12. For those secret practices are such that they dare not appear in the light, and therefore are by the devil, who prescribes them as parts of his worship, appointed to be used in close recesses, which are called their mysteries, as the highest, but indeed the vilest part of their religion : (see note [c] Rev. xvii.)

13 But all things that are reprov'd are made manifest by the light : for whatsoever doth make manifest is light.

13. But Christianity is a means to discover and display these abominable cheats and villainies, as light is the direct means to discover what darkness hath hid, and to make them renounce and forsake it when they see it is seen and abhorred by men.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

14. According to that saying of Isaiah, ch. lx. 1, *Arise, be enlightened, for thy light is come, and the glory of the Lord is risen upon thee* ; that is, this Christian estate is a lightsome condition, and engages every man that expects to have his part in it to get out of all these horrible dark secrecies, which are put to shame and discomfited by the light.

15 See then [d] that ye walk circumspectly, not as fools, but as wise,

15. See therefore and consider how ye may walk most exactly and inoffensively ; to which end ye will need great circumspection, as being placed in the midst of such temptations and dangers, by one or other ready to be ensnared on every side. If your circumspection be not intense enough, ye will be ensnared as fools in their lusts and compliances, which bring such carnal temptations along with them ; and if ye be over earnest in admonishing them, and vehement unseasonably, ye will exasperate and incur the danger, Matt. vii. 6, of being rent by the swine.

16 [e] Redeeming the time, because the days are evil.

16. And therefore, as you must be sure to preserve the innocence of the dove, so ye have need of prudence and wariness, and wisdom of behaviour, because the world is at this time full of corruption and of contumacy, and persecuting of all good and orthodox Christians.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

17. And therefore see that ye be not corrupted by their insinuations, but let the knowledge of your Christian duty so fortify you, that ye be not befooled or ensnared by them.

18 And be not drunk with wine, wherein is [f] ex-

18. And do not ye, like those heathens in their manner of inordinate lust is consequent, (and then

7 being discovered by the light are made manifest *ελεγχόμενα ὑπὸ τοῦ φωτὸς, φανεροῦνται*. 8 shine upon thee, *ἐπιφάσκει σοι*. 9 how ye walk exactly, *ὡς ἀκριβῶς περιπατεῖτε*. 10 dissoluteness.

cess; but be filled with the Spirit; think ye are inspired, and able to prophesy by that means,) but let your hearts be filled with zeal and devotion: (see note [e] Luke ix.)

19 Speaking to yourselves in [g] psalms and hymns and spiritual songs, <sup>11</sup> singing and making melody in your heart to the Lord; 19. And let all your mirth and jollity be expressed in the several kinds of hymns, &c. that are used among Christians, after a pious manner, singing, and inwardly in your hearts rendering praises to God, and not finding out such gross carnal ways of expressing your joys as the heathens use;

20 Giving thanks always for all things unto God <sup>12</sup> and the Father in the name of our Lord Jesus Christ; 20. Upon all occasions acknowledging the great and fatherly mercies of God to you, through our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of <sup>13</sup> God. 21. Yielding obedience to those to whom it is due, in subordination to God, obeying their lawful commands upon God's command to honour them, but yet not doing any thing in obedience to them which is forbidden by that superior law of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord. 22. All wives must be subject to their husbands by virtue of the Christian law, which in this and other things doth no way disannul, but rather confirm God's first institution.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 23. And the same obligation that lies on the church to obey Christ, viz. because he is the head of it, lies on the wife to obey the husband, who is the head of the wife, 1 Cor. xi. 13, by the law of creation, which is in force among all nations; and as Christ did for his church, so it is the office of the husband, as of the head, to take care for, and secure and defend the body which belongs to it, that is, to do all that he can for the good of the wife.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 24. And this subjection of the wife to the husband is not restrained to some sorts of things, but extended unlimitedly to all, where there is not a prohibition of some superior law, (see ver. 21,) as the church is to be regulated by Christ, and those whom he hath placed over it, in all things.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 25. And, by the same rule of analogy with Christ, the husbands are obliged to express that care of their wives, that love to their good, as Christ had to the good of his church, which is his wife, (for whom he laid down his life,)

26 That he might sanctify <sup>14</sup> and cleanse it with the washing of water by the word, 26. That he might purify it from all sin, and to that end appointed baptism, therein obliging us to forsake the devil, &c., and covenanting to give us

<sup>11</sup> chanting (or, with thanksgiving chanting, for the King's MS. reads *ἐν χάριτι ᾄδοντες*, as Col. iii. 16.) and singing, *καὶ ψάλλοντες*. <sup>12</sup> even, *καὶ*. <sup>13</sup> Or, Christ: for the King's MS. reads *Χριστοῦ*. <sup>14</sup> it, having cleansed it, *αὐτὴν, καθάρισας*.

grace to do so, and to that adding his word, the whole doctrine, commands, promises of the gospel, as a powerful means to oblige and enable us to do so, or baptizing us in the name of the Father, and the Son, and the Holy Ghost. (Theophylact.)

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought <sup>15</sup>men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are [<sup>A</sup>] members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall <sup>16</sup>be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

27. And all this, that as a wife he may set it out in beauty and comeliness, as a garment come new out of the fuller's hand, purged from spots, stretched from wrinkles, the former newly contracted, the latter by long time of custom and habit; the former more easy, the latter hard to be removed; and so not having any of the base pollutions before mentioned, ver. 5, but that it may be perfectly clean without ever a blemish in it.

28. And this love of the husband to the wife must be as to a part of himself; (for so Eve was taken out of Adam;)

29. And not to love a man's self, and every part of that, is unnatural; and therefore every sensible man will love his wife as part of himself, and endeavour her good, as Christ doth the church's, with all the zeal imaginable.

30. (For he is the head of the church, and we are members of him.)

31. And this is the reason of that precept in the first creation, that a man shall at marriage put off all other nearest relations, so far as to prefer this newly contracted relation before them all, of two to make up one common person, Gen. ii. 24.

32. This place of Genesis is spoken literally of marriage, but it hath also a divine, secret, mystical sense in it, to denote first the forming of the church, after the manner of Eve out of Adam's side. Adam was alone, God casts him into a dead sleep, then takes a bone out of his side, and makes a woman meet for him, and she is the mother of all living. So Christ being the second Adam, and alone also, he is cast into a dead sleep on the cross, and then out of his side the church is formed; and she becomes his spouse, and so the mother of all living, in the spiritual sense: (see Prosper de Prædication. lib. 1. cap. 1.) Secondly, the conjunction consequent to this marriage between Christ and his church, who are literally one flesh, by Christ's assuming our nature upon him, and mystically one body, by the strict union which

<sup>15</sup> husbands, *ἀνδρες*.

<sup>16</sup> cleave, *προσκολληθήσεται*.

he hath made, both by infusing his graces, as the head to the members, and obliging us to continue in him, as members in union with, and subjection to, the head. And so the Jews themselves say of the taking Eve out of Adam's side, that it was to signify the marriage of the most highest, God blessed for ever, who left his father in heaven (saith Chrysostom) to cleave to this wife, this spouse of his, the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she <sup>17</sup> reverence her husband.

33. The short is, that by the law of our creation confirmed, and not disannulled, by Christ, and exemplified to us in his dealings with his spouse the church; every Christian husband is bound to account of his wife as of a great part of himself, and accordingly to love and care for her, and she back again, as to the head, behave herself reverently toward the husband.

## CHAP. VI.

CHILDREN, obey your parents in the Lord: for this is <sup>1</sup> right.

1. And so likewise all children and subjects must be obedient to their parents and princes now under the gospel: for this is commanded by the law in the Old Testament, which Christ came not to evacuate, but to confirm.

2 Honour thy father and mother; which is the first commandment with promise;

2. For so are the words of the fifth commandment of the Decalogue, Honour thy father and mother, not only thy natural, but civil parents, and all other placed over thee by God, or the laws under which God hath placed thee. And this is the first commandment of the second table, and that with a promise annexed to it,

3 That it may be well with thee, and <sup>2</sup> thou mayest live long on the earth.

3. viz. of prosperity and long life in the land of Canaan, as it concerned the Jews, and to all others of prosperous peaceable living upon earth, (toward which obedience to superiors is ordinarily an eminent means of security, see Matt. v. 5.) and of eternal bliss in heaven by the promise of Christ.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the <sup>3</sup> nurture and admonition of the Lord.

4. And parents likewise are to behave themselves lovingly and gently toward their children, and not to tempt them, by tyrannical usage of their power, to disobedience, but use all care to bring them up in the knowledge of their duty to Christ.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trem-

5. And do not think that Christianity hath set all servants at liberty, or given them any privilege of disobeying those whose servants they are, according to the course of this world, be they heathens, &c.

<sup>17</sup> fear, φοβήσαι. <sup>1</sup> just, δίκαιον. <sup>2</sup> thou shalt have a long time on the land, ἔσθι μακροχρόνιος ἐπὶ τῆς γῆς,

<sup>3</sup> discipline and nurture, παιδεία καὶ νοθεύσις.

bling, in singleness of  
your heart, as unto  
Christ;

But let all such know themselves to be obliged to perform obedience unto their masters, with all diligence and sincerity (see note [c] Phil. ii.) as unto Christ, who sees their hearts, and lays this command on them.

6 Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God <sup>4</sup> from the heart;

6. And this not only to avoid the displeasures of their masters, (which will extend no further than to those things which they can see whether they be done or omitted, and consequently punish in them,) but upon sense of obligation to the law of Christ, who can see the secrets of the hearts, and so must be served accordingly;

7 With good will doing service, as to the Lord, and not to men:

7. viz. with uprightness and cheerfulness, a voluntary obedience, which may approve itself to Christ, and not a forced one, which arises from fear of man, and so extends no further than the master can see and punish:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

8. Knowing that as all other performances of duty, so his faithful service to his master shall be rewarded in him by God.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that <sup>5</sup> your Master also is in heaven; neither is there respect of persons with him.

9. And the masters must use their servants, as fathers were appointed to use their children, ver. 4, not wrathfully and imperiously, but calmly and gently, either as knowing that they themselves have a master to obey, who commands them to do thus, or knowing that you and they are but fellow-servants in respect of Christ, and indeed that if masters do not their duty, they shall be as punishable before God as any others of the most inferior degree, God favouring or sparing none upon so slight considerations as these, of their being greater men in this world than others.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

10. Finally, brethren, consider the all-sufficiency and omnipotence of his might, who is able to sustain you against all opposition of men or devils, and confirm yourselves in the faith, and cheer up yourselves with that consideration.

11 Put on the <sup>6</sup> whole armour of God, that ye may be able to stand against the <sup>7</sup> wiles of the devil.

11. And make use of all the defensatives and weapons that Christ hath afforded you, to the repelling of all the temptations and stratagems of the devil, that ye may be able to hold out against all his assaults, both of force and cunning.

12 For we wrestle not against flesh and

12. For the combat for which we are to be fortified, is not against any ordinary human enemies, but

<sup>4</sup> Or, from the soul with good will doing them service: for the King's MS. points it thus: *ὡς δούλοι Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ Θεοῦ, ἐκ ψυχῆς μετ' εὐνοίας δουλεύοντες.* <sup>5</sup> Or, the Lord both of them and you: for the King's MS. reads *ὅτι καὶ αὐτῶν καὶ ὑμῶν.* <sup>6</sup> complete armour, *πανοπλίαν.* <sup>7</sup> contrivances, *μεθοδείας.*

blood, but against the several ranks of devils, the chieftains and principalities, against powers, against the rulers of the darkness of this world, against spiritual of pride, heresy, and malice, &c.

<sup>10</sup> in [a] high places. 13. The variety and greatness of the danger being thus considered, makes it reasonable for you to arm yourselves in every part, with all that the Christian

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. faith hath provided you with, that in time of temptation ye may be able to hold out against the contrary allurements of those heretics, and in conclusion to be so far victorious, as not to have been ensnared on any side.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 14, 15. Let your military preparations against these assaults be these: first, truth, the doctrine of the gospel in opposition to heathen errors and heretical insinuations, and let that be your military girdle (see note [b] Luke xii.) that keeps on all the other armour, and fits you to make use of it, and withal will restrain you from all libertinism and licentiousness, as a girdle restrains and keeps in the body; secondly, righteousness, sincere faithful obedience to Christ, to guard the whole man from assaults of sin, as the breastplate guards him, Isa. lix. 17; thirdly, the practice of Christian charity and peaceableness, to supply the place of shoes, that ye may go on expeditely in the Christian course, and not fall or miscarry by the way, through the traps that heretics and schismatics lay to wound and gall you, and hinder your progress;

15 And your feet [b] shod <sup>11</sup> with the preparation of the gospel of peace; 16. Fourthly, faith, or the believing both the promises of Christ to all reformed penitents, and the threats to all impenitent sensual persons; which will keep temptations from entering, and be able to allay the pleasures of those sensual baits proposed to you, either by Satan or any other tempter, which, like poisoned darts, (which are wont to inflame the parts that are wounded with them, and therefore are called fiery darts, as the serpents with poisonous stings are called fiery serpents,) will wound you to death, if the consideration of your duty, the promises and terrors of Christ, received by your faith, do not help to quench them;

16 <sup>12</sup> Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of <sup>13</sup> the wicked. 17. Fifthly, the hope of salvation, which may serve as an helmet, Isa. lix. 17, to bear off any blow (at

17 And take the helmet of salvation, as an helmet, Isa. lix. 17, to bear off any blow (at

8 the worldly rulers—of this age, κοσμοκράτορας—τοῦ αἰῶνος. 9 spiritual parts, or, spirits: for the Syriac appears to have read πνεύματα. 10 in heavenly places. 11 in the readiness. 12 unto all, ἐν παντί. 13 the wicked one, τοῦ πονηροῦ.

and the sword of the Spirit, which is the word of God :

18 Praying <sup>14</sup>always with all prayer and supplication in the Spirit, and <sup>15</sup>watching thereunto with all perseverance and supplication for <sup>16</sup>all saints ;

19 And for me, that utterance may be given unto me, that I may open my mouth <sup>17</sup>boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in <sup>18</sup>bonds : that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, <sup>19</sup>and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things :

22 Whom I have sent unto you for the same purpose, \* that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace be to the brethren, and <sup>20</sup>love with faith, from God the Father and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in <sup>21</sup>sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

14 at every season, *ἐν παντί καιρῷ.*

15 to this very purpose watching, *ἐκ τὸ τοῦτο ἀγρυπνῶν.*

16 Or, concerning all holy things, *περὶ πάντων ἁγίων.*

17 with authority : see note [a] John vii.

18 a chain, *ἀλύσει.*

19 what I do, *τί πράσσω.*

20 Or, compassion : for the King's MS. reads *ἐλεος.*

21 incorruption, *ἀφθαρσίᾳ.*



THE  
EPISTLE OF PAUL THE APOSTLE  
TO  
THE [a] PHILIPPIANS.

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CHAP. I.

**PAUL** and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus which are at [b] Philippi, in Macedonia, of which Philippi is a metropolis, and with the [c] bishops and [d] deacons: therein especially to the several bishops of the several cities, and the deacons that attend upon and assist

2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

1. I Paul the apostle that preached the gospel to the several cities of Macedonia, but first to Philippi, Acts xvi. 12, and Timothy that accompanied me in that work, Acts xvi. 1, to all the Christians that are at [b] Philippi, in Macedonia, of which Philippi is a metropolis, and with the [c] bishops and [d] deacons: therein especially to the several bishops of the several cities, and the deacons that attend upon and assist

2. Send greeting in the Lord.

3 I thank my God upon every remembrance of you,

3. I cannot but render thanks to God, (the author of all the good which is wrought in any,) as often as I think of you;

4 Always in every prayer of mine for you all making request with joy,

4. And accordingly whensoever I pray for you, I cannot do it without rejoicing;

5 For your fellowship in the gospel from the first day until now;

5. To consider your great liberality toward the propagating the gospel, (see note [e] Acts ii.) which hath been observable in you since your first receiving the faith until this present time.

6 Being confident of this very thing, that he which hath begun a good work in you will perfect it until the day of Jesus Christ:

6. And I make no doubt but that God, who hath wrought this and all other Christian graces in you thus far, will proceed to consummate it, (upon your persevering to make use of his grace,) and to reward it at the great day of doom.

<sup>1</sup> communication toward, *κοινωνία εἰς*.

<sup>2</sup> among you, *ἐν ὑμῖν*.

<sup>3</sup> perfect, *ἐπιτελέσει*.

7 Even as it is meet for me to <sup>4</sup>think this of you all, because I have you in my heart; <sup>5</sup>inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of [e] my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in <sup>6</sup>knowledge and in all judgment;

10 That ye may approve things that are excellent; that ye may be <sup>7</sup>sincere and without offence till the day of Christ.

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things <sup>8</sup>which *happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the <sup>9</sup>[f] palace, and <sup>10</sup>in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

7. This affection to you it is but justice for me to have, as considering that you both in sufferings, and in the defence (see ver. 7,) and maintenance of the gospel, have joined and participated with me, done and suffered the same things that I have done.

8. And before God I solemnly protest to have it in the highest and most passionate degree of Christian love imaginable:

9. And I daily pray that your Christian charity (which already expresses itself in liberality toward the gospel, and suffering for it, vv. 5. 7,) may yet further increase more and more, so that ye may acknowledge and discern whatever ye ought to do, have a quick sense of your duty in every particular:

10. That ye may continue constant unto the truth, examine first, and then approve, and like, and practise all Christian virtues in the highest degrees, (see note [f] Rom. ii.) and not be led into evil under the show of good, but remain unblemished and spotless unto the day of judgment, and so bring Christianity into a reputation among men,

11. Bringing forth all manner of Christian fruits, those works of piety and charity, which are commended by Christ above what was by the law of nature or Moses required, which may tend to the honour and praise of God.

12. As for myself, and the things that concern me, my sufferings and imprisonment at Rome, you may please to take notice, that they have tended to the advancement rather than hinderance of the gospel.

13. For by my sufferings it is that the gospel hath come to be taken notice of, and so to be propagated both to all the officers of the emperor in the courts, (the Romans that act under him,) and also to all others.

14. And withal many that have received Christianity, through the confidence and courage that the example of my sufferings and patience hath infused into them, have with much more zeal and constancy than formerly made confession of the faith.

4 to have this care for, φρονεῖν ὑπέρ.

συγκοινωνοῦς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.

γνώσει καὶ πᾶσι αἰσθήσει.

<sup>9</sup> hall, or, place of judicature.

5 as those that—are all my copartners of grace,

<sup>6</sup> acknowledgment and all sense, ἐν ἐπι-

7 pure, εὐλικρινεῖς.

<sup>8</sup> that concerned me, τὰ κατ' ἐμέ.

<sup>10</sup> to all others, τοῖς λοιποῖς πᾶσι.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

15. Some indeed envying the dignity which God hath bestowed on me, by giving such success to my preaching, now that they see me under restraint, preach the gospel of Christ by way of emulation, hoping and endeavouring to get that glory to themselves; and some do it out of good liking of what I have done, and out of a pious intent, desiring sincerely to maintain what I have preached.

16 The one preach Christ of contention, not sincerely, supposing to <sup>11</sup>add affliction to my bonds:

16. The former sort of these do it out of unkindness to me, not out of design seriously to advance the service of Christ, but esteeming of me by their own affections, they suppose they shall gall and grieve me thereby, and so add to my present sufferings:

17 But the other of love, knowing that I am set for the defence of the gospel.

17. But others out of a sincere kindness toward me and the gospel, as knowing that what is befallen me is in defence of the gospel, or for my defending it, and consequently but duty in me who have not intruded myself, but am by Christ from heaven called and sent with commission for discharge of this office.

18 What then? notwithstanding, every way, whether <sup>12</sup>in [g] pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

18. And so by one means or other, some to vex me, others out of respect to the words preached by me, do further propagate it: and though this is by the former sort done maliciously, and the good that comes from it be only accidental, not intended, but only occasioned by them, yet it is matter of rejoicing to me that the gospel of Christ is preached and published by this means.

19 For I know that this shall turn <sup>13</sup>to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

19. For I am confident, by the help of your prayers, and by the assistance of the Spirit of Christ attainable thereby, that what hath thus befallen me, shall be a means of advancing the salvation of many;

20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

20. As I verily persuade myself, and hope that God will so assist me, that I shall express no pusillanimity in any thing, but continue as constant as ever, and as bold (note [a] John vii.) to confess Christ and preach the gospel, and so, whether by life or death, advance the kingdom of Christ, by preaching it, if I live, by signing the truth with my blood, if I die.

21 For to me <sup>14</sup>to live is Christ, and to die is gain.

21. For as for myself, thus it stands with me: if I live, my life shall be spent in Christ's service; and if I die, my death tends to mine own unspeakable advantage and joy, and to the service of Christ also, whose glory may be advanced by my dying his martyr: (see ver. 20.)

<sup>11</sup> Or, stir up: for the King's MS. reads *ἐγέλπειν*.  
salvation, *εἰς σωτηρίαν*.  
*θαυεῖν κ' ὅπως*.

<sup>12</sup> by occasion, or, by.

<sup>13</sup> to living is Christ, and dying gain, *τὸ ζῆν Χριστός, καὶ τὸ ἀπο-*

22 <sup>15</sup> But if I live in the flesh, this <sup>is</sup> the fruit of my labour : yet what I shall choose I wot not.

23. For I am in a strait betwixt two, having a desire <sup>17</sup> to [s] depart, and to be with Christ ; <sup>18</sup> which is far better :

24 <sup>19</sup> Nevertheless to abide in the flesh <sup>is</sup> more needful for you.

25 And <sup>20</sup> [k] having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith ;

26 That your rejoicing may be more abundant in Jesus Christ <sup>21</sup> for me by my coming to you again.

27 Only <sup>22</sup> let your conversation be as it becometh the gospel of Christ : that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel ;

28 And in nothing terrified by your adversaries : which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only

22. On the other side, my living in the flesh is matter of some advantage also : life is in itself, and for the advantages of serving God and increasing our crown, a desirable thing, and so the scales being in a manner even, I know not what to choose.

23. But I am in a great difficulty, equally inclined on both sides ; on one side having before me the benefit of death, as of a return into my country, which is the vision and society of Christ, and that which is the vision and society of Christ, and that very much more desirable both in respect of the glory that will redound to Christ by my martyrdom, and the benefit that will redound to me ;

24. And on the other side, considering the advantage which may accrue to you, which is far greater by my life, and that which you can very ill spare.

25. And on this latter consideration of the want you have of me, and the benefit you may reap from my life, I am sure that this is the thing I desire and hope, that I shall be some time permitted to live as a means of growth and proficiency to you, and of giving you comfort in your Christianity ;

26. That you may rejoice the more through the goodness of Christ, by reason of me, that is, of my coming yet again to be present among you.

27. Only let your course of life be such as becomes the citizens of this divine city, the members of the church of Christ, whose faith ye have received, that whether present or absent, I may hear such things of you that I may take comfort in, viz. that you have the same affections and common designs, all jointly contending, the best you can, to propagate the faith of Christ, to gain men to embrace the gospel.

28. And whatsoever opposition ye meet with, let it not discourage or affright you, but look on it only as a sign or testimony that they are wretched obdurate people, but that you are the true penitent believers, rescued out of the snares of sin, and that this testimony is given by God himself of you,

29. Who hath vouchsafed you this favour, to suffer for, as well as to believe in, Christ, which is a

15 But if it be living in the flesh, *Εἰ δὲ τὸ ζῆν ἐν σαρκί.*

and. 17 to go home, or, return.

πολλῶ γὰρ μᾶλλον κρείσσον.

21 through me, *ἐν ἐμοί.*

16 to me worth my labour,

18 for this is much rather to be preferred, or, better,

19 but, *δὲ.*

20 this, I know, I hope, that.

22 behave yourselves worthy of, *ἀξίως—πολιτεύεσθε.*

to believe on him, proof of your sincerity and constancy, and an instance but also to suffer of God's goodness and favour to you. for his sake ;

30 Having the same conflict which ye saw in me, and now hear to be in me. 30. Suffering in the same manner as ye see and hear of me that I suffer.

## CHAP. II.

IF there be there-fore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 1, 2. I therefore conjure you, by all those benefits which are afforded us in Christ, by the great joy and pleasure there is in loving one another, by that liberal effusion of graces from the Spirit of God, (see note [d] Acts ii.) and by your affection and compassion toward men in calamity, and particularly toward me, at this time a prisoner for Christ, that to all the other matter of rejoicing that I have concerning you, you will add this also, (and so make my joy complete,) that you live in unity, loving one another mutually, having as it were the same soul, and so affections and designs, all studying and taking care for this same thing.

3 Let nothing be done through strife or vainglory ; but in lowliness of mind let each esteem other better than themselves. 3. That ye do nothing out of opposition and contention one against another, nothing ambitiously or ostentatiously, but on the contrary do all things with that quietness and humbleness, as if ye had every one a better opinion of the other's wisdom and piety than his own.

4 Look not every man on his own things, but every man also on the things of others. 4. And to this end let not men look so intently on those gifts and abilities which they discern in themselves, but let them withal, and much rather, consider the gifts and abilities of other men more eminent than they. And this will be an expedient toward the performing of that which is required, ver. 3.

5 Let this mind be in you, which was also in Christ Jesus: 5. According to the example of Christ,

6 Who, being in the [a] form of God, thought it not robbery to be equal with God: 6. Who being truly God, thought it no encroachment to be in equality with his Father.

7 But [b] made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 7. And yet being thus, (the eternal word of God,) he set himself at nought, lessened and humbled himself from the condition of being Lord of all, to that of a subject and ordinary man :

8 And being found in fashion as a man, he humbled himself, and became obedient a man, he yet humbled himself lower, to death, even

1 communication of Spirit, *κοινωνία πνεύματος*.

3 For let this, *τοῦτο γὰρ*.

4 emptied himself.

2 mind the same thing, *αὐτὸ φρονεῖν*.

unto death, even the death of the cross. the vilest and most cruel death, that in use among the Romans for their slaves, crucifixion.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 9. And for this great act of humility, and the divine work of eternal redemption of our souls wrought by him in this state of humiliation, God hath advanced his human nature to the highest degree of glory, and made this God-man the supreme prince of his church, given him all power in heaven and earth, and to signify that, hath appropriated to him the title of Jesus, the Saviour, by way of excellence, that, though other men may have been thus styled from other salvations or deliverances, for which they have been employed by God, as Joshua long before, and after Joshua the judges were called saviours, for rescuing the people of Israel from dangers, and delivering them from enemies, yet the eternal salvation, Heb. v. 9, eternal redemption, Heb. ix. 12, being wrought only by him, the name which signifies this should belong to him, and to him only.

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 10. A title, or name, which includes in it such a singular dignity above all other titles, (as concerning man's eternal, and not only some temporal, deliverance and salvation,) that it, together with the signification of it, is worthy of the most eminent and superlative respect, the lowliest reverence that can be paid by all rational creatures, angels, men and devils, Luke iv. 36.

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. 11. And his doctrine and faith and sovereignty be received and embraced by all nations of the world, to the honour of God the Father, who hath thus sent him, and thus ordered his humility and exaltation.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with [c] fear and trembling. 12. And therefore, my dear brethren, as ye have hitherto done all that I have commanded you, so I still beseech you, that now in time of my absence ye will be much more diligent than when I was present with you ye were, to perfect the good work which ye have begun, viz. a pious Christian course, (see note [a] Rom. x.) making your performances agreeable to your resolutions, and never giving over till ye are landed safe at eternal bliss, and to that end using all possible diligence and solicitude, and care that ye be not wanting to yourselves;

13 For it is God which [a] worketh in you both to will resolution and to every good performance you are

5 Or, by his power in you : for the King's MS. reads *δυνάμει ἐν ὑμῖν*.

and <sup>6</sup> to do of his good pleasure. enabled by God, who doth what he doth of his free undeserved mercy to you, by his preventing and as-

<sup>14</sup> Do all things without murmuring and disputings: it from him, and consequently may justly be expected

<sup>15</sup> That ye may be blameless and before him.

<sup>7</sup> harmless, the sons of God, <sup>8</sup> without rebuke, in the midst of a crooked and perverse <sup>9</sup> nation, among whom <sup>10</sup> ye shine as lights in the world;

<sup>14</sup> And let your obedience be cheerful, without any querulousness or reluctances, without questioning or disputing of commands.

<sup>15</sup> That ye may be unreprouvable before men and God,

<sup>16</sup> <sup>11</sup> Holding forth the word of life; <sup>12</sup> that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

<sup>17</sup> Yea, and if I be <sup>13</sup> [e] offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

<sup>18</sup> <sup>14</sup> For the same cause also do ye joy, and rejoice with me.

<sup>19</sup> But <sup>15</sup> I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

<sup>20</sup> For I have <sup>16</sup> no [f] man likeminded, who will <sup>17</sup> naturally care for your state.

<sup>21</sup> For all seek their <sup>18</sup> own, not the things which are Jesus Christ's.

<sup>22</sup> But ye know the proof of him, that, as a son with the father, he hath

<sup>16</sup> Persevering in the acknowledgment and practice of the Christian doctrine, which will be matter of great comfort to me, and rejoicing, in the great day of retributions, that my apostleship hath been so successful among you.

<sup>17</sup> And if, as in the law the wine was poured out on the sacrifice, so it fall out that my blood, like wine, be poured out for the offering you up a sacrifice to God, that is, in bringing you in to the faith, this will be matter of infinite joy unto me.

<sup>20</sup> For I have no man that I can fully trust to tend your business entirely, unless it be Timothy.

<sup>21</sup> For divers of those which were assistant to me in preaching the gospel have left me, and betaken themselves to their several affairs: see note [a] Jesus Christ's.

1 Tim. iii.

<sup>22</sup> But for Timothy you know what experience I have had of him, how in the preaching the gospel he assisted me, taking all the pains of a servant, and

<sup>6</sup> to work, ἐνεργεῖν.

<sup>7</sup> sincere, ἀκράτοι.

<sup>8</sup> unblemished, ἀμώμητα.

<sup>9</sup> generation, γενεά.

<sup>10</sup> Or, shine ye: for so Theophylact interprets φαίνεσθε, in the imperative.

<sup>11</sup> holding fast, ἐκέχρωτες.

<sup>12</sup> for a glorying to me unto, εἰς καύχημα ἐμοὶ εἰς.

<sup>13</sup> poured out on.

<sup>14</sup> In like manner, Τὸ δ' αὐτό.

<sup>15</sup> I hope, Ἐλπίζω.

<sup>16</sup> no perfect friend.

<sup>17</sup> sincerely, γνησίως.

<sup>18</sup> own interests, not those of— τὰ ἑαυτῶν οὐ τὰ τοῦ—

served with me in paying me all the obedience and willingness and love of a son to a father.

23 Him therefore I hope to send <sup>19</sup>presently, so soon as I shall see how it will go with me. 23. Him therefore I mean to despatch to you, as soon as I discern what is now likely to befall me, how I shall presently be disposed of here.

24 But I <sup>20</sup>trust in the Lord that I also myself shall come shortly. 24. And through God's mercy I verily hope and persuade myself that I shall soon be set at liberty, so come to you personally within a while.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your <sup>21</sup>messenger, and he that ministered to my wants. 25. In the mean time I thought it necessary to return to you Epaphroditus, one that hath been my partner of labour and danger also, and is your bishop, set over your church, (see note [b] Rom. xvi.) and he which by you hath been enabled to relieve me in my necessities.

26 For he longed <sup>22</sup>after you all, and was full of heaviness, because that ye had heard that he had been sick. 26. For he had an earnest desire to return to you, and was exceedingly disquieted to think what sorrow the report of his sickness brought to you.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, <sup>\*</sup>lest I should have sorrow upon sorrow. <sup>\*</sup>not permitting me to be overburdened with the addition of one grief unto another, his death to my imprisonment.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. 28. In which respect I was the more careful to send him, that ye may see how well he is recovered, and be cheered up concerning him, and that the knowledge of that may remove a sorrow from me, who have had an accession to my sorrow from his danger, by thinking what sadness the news of it would cost you.

29 Receive him therefore in the Lord with all gladness; and <sup>23</sup>hold such in reputation:

30 Because for the work of Christ he was nigh unto death, <sup>24</sup>[g] not regarding his life, to supply your lack of service toward me. 30. For it was in the cause of Christ, in the preaching of the gospel, that he was in danger of death, setting no value on his life, that he might bring me relief, and so do that which you, by reason of your absence and far distance, were not able to do; see note [b] Mark xii.

<sup>19</sup> as soon as I see the things concerning myself presently, *ὅς ἂν ἰδῶ τὰ περὶ ἐμῆ, ἐξ αὐτῆς.* 20 have confidence, *πέποιθα.* 21 apostle, *ἀπόστολον.* 22 Or, to see you all: for the King's MS. reads *ὅμᾱς ἐθεῖν.* 23 account such men precious, *τοὺς τοιοῦτους ἐντίμους ἔχει.*

24 venturing his life that he might supply your defect of ministering to me, *παράβ.—ἵνα ἀναπληρώσῃ τὸ ὅμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.*



## CHAP. III.

FINALLY, my brethren, rejoice in the Lord. To write <sup>1</sup> the same things to you, <sup>2</sup> to me indeed is not [a] grievous, but for you it is safe. <sup>3</sup> To conclude, my brethren, I salute you in the Lord : somewhat I have to write to you, which flows not from any cowardice in me, though I have tasted of the sharpness of it, but from my great care to pre-serve you from the great dangers into which I have fallen myself.

<sup>2</sup> Beware of dogs, beware of evil workers, beware of the [b] concision.

<sup>2</sup> There are a sort of men I would have you take especial heed of, very malicious persons, that bark at and bite every orthodox professor, and that live themselves in all villainy—I mean the heretical Gnostics, ver. 18. Others also there are to beware of, as with whom the Gnostics combine, viz. the Jewish believers ; which still observe the Mosaical law, and require all to Judaize, and persecute them that do not. These take upon them to be the circumcision, but are only the concision, those that tear the church in pieces, condemn and separate from their brethren, Rom. xiv.

<sup>3</sup> For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

<sup>4</sup> Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more :

<sup>5</sup> Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews ; as touching the law, a Pharisee ;

<sup>6</sup> Concerning zeal, persecuting the church ; touching the righteousness which is <sup>4</sup> in the law, blameless.

<sup>7</sup> But what things were gain to me, those I counted loss for Christ.

<sup>3</sup> For sure we are the true children of Abraham, and the circumcision indeed, who live piously, and confess Christ crucified, and depend upon God's mercy only through that promise sealed to us in Christ's blood, and so place no confidence in circumcision, nor any such outward performance.

<sup>4</sup> Though, if you speak of confidence upon privileges and advantages of a Jew, no man hath more reason for it, more right unto it, than I :

<sup>5</sup> Having been circumcised at eight days old, as the law prescribes the native Jews, and so no proselyte ; my parents and antecessors Israelites, of an eminent tribe, the tribe of Benjamin, so dearly beloved by Jacob ; both my parents of Abraham's, not of a proselyte's, race ; and in respect of my zeal to the Mosaical law, of the strictest sect among the Jews ;

<sup>6</sup> And so zealous for the law, that I persecuted the Christians with great rage and fury, as thinking them enemies to the law ; and for all legal observances, I never neglected any, as long as I lived in that course.

<sup>7</sup> But whatever advantages I enjoyed as a Jew, I may part with well for Christ ; and if they would keep me in the least manner from embracing the Christian doctrine, they would be very far from being advantages to me, but losses rather.

<sup>1</sup> these very things, τὰ αὐτὰ. <sup>2</sup> is not cowardly in me. <sup>3</sup> my circumcision was on the eighth day, περιτομή—

<sup>4</sup> by, ἐν.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

8. Yea and whatsoever I should place any confidence in, I should be a great loser by it, in comparison to the huge advantages of being a Christian, for which I am content to be stripped of all, and count them nothing worth, despite them all, that I may have the favour of Christ, the highest of all privileges,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith :

9. And be ingrafted into him, become a member of the Christian church, not pretending to justify mine own righteousness, which is of the law, but by that other evangelical course that is set down in the gospel, that from God's pardoning of sins to all penitent believers.

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ;

10. The condition of which, or terms whereon we are justified, are these : to acknowledge Christ, and the virtue which his resurrection hath toward raising me out of sin ; and the participation of his sufferings (see note [e] Acts ii.) in my conforming myself to his death, dying to sin, as he died to the world.

11 If by any means I might attain unto the resurrection of the dead.

11. That so dying with him, or after his example, I may consequently obtain to rise with him to everlasting life.

12 Not as though I had already <sup>6</sup>[c] attained, either were already <sup>7</sup>[d] perfect : but I <sup>8</sup>[e] follow after, if that I may apprehend that for which also I <sup>9</sup>[f] am apprehended of Christ Jesus.

12. Not as if I had already gotten my crown or reward, but I am, as the racer, in my pursuit, on the way, running as hard as I can, in some hope that I may at length possibly catch or receive that prize ; to which very end it is that Christ himself hath contended for me as for a prize of his ; suffered infinite agonies on the cross, that he may purchase unto himself a peculiar pious people ; make me and others such,

13 Brethren, I count not myself to have <sup>10</sup>apprehended : but *this* one thing I do, <sup>11</sup>[g] forgetting those things which are behind, and reaching forth unto those things which are before,

13. Beloved Christians, I do not think that I have my crown, or am so sure of it that I cannot miss it ; but this one thing I do, without marking or considering how much of my race I have overcome and got are behind, and through, I stretch as hard as I can to get to the end of that which is still behind unfinished, and so,

14 <sup>12</sup>I press to—

14. Having in my eye the goal, and the way

<sup>5</sup> communication, κοινωνίαν. <sup>6</sup> received. <sup>7</sup> consummate. <sup>8</sup> pursue. <sup>9</sup> so be I may lay hold, inasmuch as I have also been laid hold on— <sup>10</sup> laid hold on, obtained. <sup>11</sup> not looking after the things behind, and stretching myself out to. <sup>12</sup> by the goal I hasten to the prize.

ward [k] the mark marked out for me to run to it, I make as much speed for the prize of the high <sup>13</sup> calling of as I can possibly, that so I may get the crown which is by God in heaven proposed to me in Christ Jesus. God in Christ Jesus.

15 Let us therefore, as many as be perfect, <sup>14</sup> be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. 15. As many therefore of us as are sincere in our Christian course, the orthodox, faithful, pure Christians, let us take care of this: and if any body differs in understanding any particular thing, there is no reason that such a difference should breed any division among you, disturb or break the peace which is most precious to be preserved; for though at present ye are not, yet hereafter ye may, no doubt, be instructed in all that is necessary to you.

16 <sup>16</sup> Nevertheless, whereto we have already [i] attained, let us walk by [k] the same rule, let us mind the same thing. 16. But, or, in the mean time, though we are advanced some before others, yet let not that hinder our unity or peace; let us observe our way, that we run not over the lines, and to that end, that we run not one one way, another another, but that all take the same course, chalked out before us: see note [b] ch. iv.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an example. 17. All of you together follow my steps, and consider and emulate those that do so, that follow our pattern, our example, that ye may do likewise.

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 18. For many there are nowadays abroad in the church, of a most unhappy, unchristian temper, that will not suffer any thing for Christ, or venture that that may bring any affliction or suffering upon them, (see note [b] Apoc. ii,) and therefore comply with the Jews, to avoid persecutions from them,

19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) 19. But shall in fine gain little by it, but be destroyed with the Jews in their approaching ruin, 2 Pet. ii. 1; the Gnostics, I mean, who mind nothing but their sensual appetites, boast of all those things which they ought to be ashamed of, their base lusts, &c. and so can never look up toward heaven.

20 For <sup>18</sup> our [i] conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 20. To which yet all Christians belong, and have the right of citizens, though they dwell on this earth, as in a province out of the city: and as those provinces are ruled and defended by some governor sent them out of the city, so do we expect Christ from thence as our prince and Saviour (who by his care will in the mean time defend us from all enemies):

21 Who shall change this our vilified, persecuted, calamitous state, incident to this our mortal life, and

<sup>13</sup> supernal, τῆς ἀνω.  
we have gotten the start.

<sup>14</sup> mind this, τοῦτο φρονῶμεν.

<sup>16</sup> In the mean while, as far as

<sup>15</sup> we are citizens of heaven, or, heaven is the city of which we are free. <sup>17</sup> transform, μετασχηματίζει.

<sup>18</sup> virtue, or, energy of his being able, τῇ ἐνέργειᾳ τοῦ δύνασθαι.

he is able even to subdue all things unto himself. make it conformable to his present glorious state ; a work indeed of his omnipotency, of his having all power given unto him in heaven and earth.

## CHAP. IV.

**THEREFORE,** 1. Wherefore, my beloved brethren, so passionately affected by me, whose good is matter of all joy and felicity to me, according to these former directions of peace, ch. iii. 15, continue steadfast in the faith, I beseech you.

2. And particularly I beseech Euodias and Syntyches to preserve peace, and not to be contentious and unquiet.

3. Yea, I earnestly beseech thee, Epaphroditus, bishop of Philippi, (bearer of this epistle,) and so my fellow-labourer in the gospel, which hast shewed thyself to be sincerely what thou oughtest to be, take

care of and relieve those women which I laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the gospel to the Gentiles, those pious good men, faithful servants of Christ.

4. Rejoice in the Lord alway : *and* whatever afflictions befall you in your service of Christ, they are matter of continual rejoicing to you, and not any way of grief.

5. Let your <sup>4</sup>moderation be known unto all men. The Lord *is* at hand. 5. And therefore let your patient enduring of them (see note [a] 2 Cor. x.) be discernible to all ; and to this you may receive encouragement, by considering that ye are not likely to expect long : the famous coming of Christ in judgment visibly to punish his crucifiers, and to shorten the power of the persecutors, and rescue all faithful, patient sufferers out of their hands all the world over, in Greece as well as Judæa, is now near approaching : (see Heb. x. 37.)

6. Be careful for nothing ; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 6. And for this your rescue, it will not at all be useful that ye be solicitous or anxious how to deliver yourselves ; do but recommend your estate to God in prayer ardently and importunately, rendering him your acknowledgments for all the mercies received from him, (even for your present afflictions, with Job, see ver. 4,) and that is all that belongs to you.

<sup>1</sup> Syntyches, *Συντρίχην*. 2 Or, *Yea, I beseech* : for the King's MS. reads *Nai*. 3 com-  
bated, or, contended, *συνέβλησαν*. 4 gentleness, *τὸ ἐπιεικὲς*.

7 And the [b]peace of God, which passeth all understanding, shall keep your hearts and <sup>8</sup> minds through Christ Jesus.

7. And this Christian unity and peaceable-mindedness bequeathed to all by Christ, (and so recommended to you, ch. iii. 1, &c., and ch. iii. 15, &c., and here ver. 3,) which is to be preferred before all deep (especially pretended) knowledge, shall be an excellent armature to keep you from all heretical practices and doctrines.

8 Finally, brethren, whatsoever things are true, whatsoever things are <sup>6</sup> honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

8. And to conclude, I conjure you, as you have any care of what is virtuous or commendable, that ye so far remember and consider what I have now said to you, that ye adhere to the truth of doctrine, and in your practice do nothing but what is agreeable to gravity and sobriety, to exact justice, and purity or chastity, and further superadd that care of abounding in all Christian virtue, that whatsoever is most desirable and amiable in the eyes of men, whatsoever most venerably thought and spoken of, that ye will propose to yourselves as the pitch to be aspired unto by you.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

9. What both by my doctrine and practice hath been instilled into you, see ye be careful to perform; meaning by my doctrine, 1. what I taught in the first preaching the gospel to you; 2. what I have further revealed in the confirming you; and 3. what in familiar discourses I have let fall to you. And if thus ye do, that God which is such a lover of peace and amity will abide with you, and direct and prosper you in all things.

10 But I rejoiced in the Lord greatly, that now at the last <sup>7</sup> your care of me hath [c] flourished again; wherein ye were also careful, but ye <sup>8</sup> [d] lacked opportunity.

10. It was matter of great Christian joy to me, and thanksgiving to God, that now after some decay ye have revived your liberality toward me, wherein I suppose formerly ye failed not, but only wanted ability of shewing it.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

11. Which I say, not in respect of any eminent want that I was in at the coming of Epaphroditus, (see note [b] Mark xii,) for Christianity hath taught me (and I thank God I am able to do it) to be very well satisfied with my condition, whatever it is.

12 I know both how to be abased, and I know how to abound: <sup>9</sup> every where and in all things I am <sup>10</sup> in-

12. Nay, I can contentedly bear a yet lower condition than that which hitherto I have been in; and yet the abundance which now I have by your liberality I can make use of to the glory of God. It is a special part of that learning with which Christianity

<sup>5</sup> thoughts, νοήματα.

<sup>6</sup> venerable. σεμνὰ.

<sup>7</sup> you have revived your care of me, or,

made your care of me to flourish again.

<sup>8</sup> wanted ability.

<sup>9</sup> at all time, ἐν παντί.

<sup>10</sup> Or, initiated, μεμύημαι.

structed both to be full and to be hungry, both to abound and to suffer need. hath imbued me, to be unconcerned in these outward things of plenty and want, and that, too, whatsoever the circumstances are, at what time soever, and in what sort of adversity soever I am exercised.

13 I can do all things through Christ which strengtheneth me. 13. It is the great mercy of Christ which hath thus enabled me; but thanks be to him, I am able to do all this (see note [i] 1 Cor. xiii.) without much difficulty.

14 Notwithstanding ye have well done, that ye did communicate with my affliction. 14. Yet doth not this at all lessen your kindness or charity in sending me that supply by Epaphroditus when I was in some straits.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church <sup>11</sup> communicated with me as concerning giving and receiving, but ye only. 15. And indeed this was no new thing in you, for at my first preaching the gospel among you, when, after I had made an end, I was departing out of your region, you continued so mindful of me as to send me contributions, and having received of me spiritual things, communicated to me your carnal things, which no other church but you had then done.

16 For <sup>12</sup> even in Thessalonica ye sent once and again unto my necessity. 16. For, first, while I was at Thessalonica, another eminent Christian city of Macedonia, and since I came thence, more than once, you made a collection, and sent it to me.

17 Not <sup>13</sup> because I desire a gift: but I desire fruit that may abound to your account. 17. And that I thus commend you, ver. 14, it is not by that means to draw any more from you, that I may have the more, but to give you occasion of exercising your liberality, the more acts of which there are, the richer shall your reward be which it will bring you in from God.

18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, [e] an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. 18. What you sent by Epaphroditus I received, and here sign my acquittance for it, (see note [d] Mark xiv,) and thereby I have all abundance and plenty, having received your alms and charity, which under the gospel is the prime kind of offering which God accepts and receives, and which supplies the place both of incense and of sacrifice.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus. 19. And you will have no reason to repent of your liberality; for God, that looks on it as given to him, is both able and willing to supply this and all other your wants, (through Christ Jesus, by whom he dispenses all his gifts to you,) to make you the richer by having been so charitable, and to pour out all his other graces on you.

20 <sup>14</sup> Now unto God 20. Now to him who, as he is our God, so is he

<sup>11</sup> communicated in respect, *ἐκοινωνήσεν εἰς λόγον*.  
once, *καὶ ἐν Θεσσαλονίκῃ καὶ ἁπαλ.*  
to our God and Father, *τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν*.

<sup>13</sup> that, *ὅτι*.

<sup>12</sup> both at Thessalonica, and  
<sup>14</sup> require, *ἐπιζητῶ*. <sup>15</sup> Now

and our Father *be* our Father also, be all glory ascribed for ever and glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you. 21. My love I present to every Christian among you. All the believers that are constantly with me, Titus, Linus, Clemens, &c. salute you.

22 All the saints salute you, chiefly they that are of Cæsar's household. 22. Nay, all the Christians in Rome, but especially they that belong to the emperor's family, the servants of his court, salute you.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

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THE  
EPISTLE OF PAUL THE APOSTLE  
TO  
THE [*a*] COLOSSIANS.

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CHAP. I.

**P**AUL, an apostle of Jesus Christ by the will of God, and Timotheus our brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks <sup>1</sup> to God and the Father of our Lord 3. We constantly render God thanks for you, that by his grace ye have embraced the gospel of his Son

<sup>1</sup> to the God and Father, τῷ Θεῷ καὶ πατρί.

Jesus Christ, praying always for you, remember you in our prayers ;

4<sup>2</sup> Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, 4. To which we are the more incited by hearing the news, as of your faith, so of your charity also and liberality extended to the Christians every where ;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel ; 5. That being an effect of your Christian hope, which being fastened on a rich treasure in heaven, the reward of all your good works, makes you very liberal of your earthy treasure, and that is fully agreeable to the doctrine of the gospel of Christ, Matt. vi. 20.

6 Which is come unto you, as 'it is in all the world ; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth : 6. Which gospel, as it hath been preached, and brings forth this fruit among you, and hath done so from the time of the first preaching of it, (see note [d] Heb. xiii,) so all the world over, where it is preached and received into honest hearts, it brings forth the same fruit, and by doing so attracts multitudes to the profession.

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ ; 7. This indeed was according to that doctrine preached to you by Epaphras, whom we sent to publish the gospel unto you, and he hath faithfully discharged his duty toward you ;

8 And hath given me an account of your ready receiving the faith, and the effect of that, your Christian charity.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding ; 9. And hath given me an account of your ready receiving the faith, and the effect of that, your Christian charity.

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and 10. That your behaviour may be such as is agreeable to the divine promises and precepts of the gospel, perfectly such as God will accept of, upon all occasions bringing forth the fruit of Christian living, and by that means daily increasing in divine knowledge, which as it is itself the practice of all virtue,

<sup>2</sup> hearing, or, having heard, ἀκούσαντες. εὐαγγελίου.

<sup>4</sup> also through all the world, or, through all the world it bears fruit and increases even— for the King's MS. reads ἐν παντί τῷ κόσμῳ ἔστι καρποφορούμενον καὶ αὐξανόμενον καθότι—

θεοῦ ἐν τῇ ἀληθείᾳ.

<sup>5</sup> acknowledged the grace of God in the truth, ἐπέγνωτε τὴν χάριν τοῦ

<sup>6</sup> acknowledgment, ἐπίγνωσιν.

<sup>7</sup> prudence, συνέσει.



increasing <sup>8</sup> in the knowledge of God; so doth it by daily action grow into a habit every day more perfect and complete.

11 Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; 11. To which it is consequent, that through the grace and divine power of God ye shall be enabled to continue to the end, and bear whatever afflictions and persecutions ye meet with in your Christian course, not only patiently, but cheerfully.

12 Giving thanks unto the Father, which hath <sup>9</sup> made us meet to be partakers of the inheritance of the saints in light: 12. And even acknowledging it with thanksgiving as a special mercy and favour of God's, that hath enabled us to bear persecutions and afflictions, and so to have our part in that inheritance which is allowed Christians under the gospel, that is, to be persecuted here, and rewarded eternally:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of <sup>10</sup> his dear Son: 13. That God, I say, who hath rescued you from a state of ignorance and heathenism, and made you heirs of everlasting glory, to which he will bring you in the same method and manner as he hath brought his own dearest Son (who was first crucified, then glorified):

14 In whom we have redemption through his blood, even the forgiveness of sins: 14. Through whom we have pardon of sin, purchased by his death, and so are redeemed out of the power of Satan, and made capable of a resurrection unto life:

15 Who is the image of the invisible God, the [a] first-born of <sup>11</sup> every creature: 15. In whom God, who is invisible, is to be seen, and his will clearly declared by the gospel, (so that he that seeth him seeth the Father, John xiv. 9,) and who being first raised out of the grave, and assumed to heaven as the first begotten from the dead, ver. 18, hath all power given unto him by right of inheritance, as dominion is the birthright of the firstborn.

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* [b] thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 16. And this very agreeably, he being that eternal Word by whom, saith the psalmist, were the heavens made; and all the creatures in the world, both those which are to be seen, being corporeal, and those which, being spiritual, as angels, souls of men, cannot be seen, all these, I say, what degree soever they are of, they were all by him created, and therefore are in reason to serve him, as the Lord of all.

17 And he is before all things, and by him all things consist. 17. And he hath an eternal being, before any thing which now is created was; and as all was created by him, ver. 16, so do all owe their continuance and preservation to him.

18 And he is the head of the body, the church: who is Creator, as he hath redeemed us, and purchased us to

<sup>8</sup> to the acknowledgment of God, *εἰς ἐκγνώσκω*—*σῶντες ἡμᾶς εἰς τὴν μερίδα*.

whole creation, *πάντας κτίσεις*.

<sup>9</sup> fitted us for the portion, *ἡμεῖς*—*τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ*.

<sup>11</sup> the

the beginning, the firstborn from the dead; that in all things he might have the preeminence.

19 For <sup>12</sup>it pleased the Father that in him should all fullness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto <sup>13</sup>himself; by him, I say, [c] whether they be things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

22 In the [d] body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight:

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a <sup>14</sup>minister;

24 Who now rejoice in my sufferings for you, and <sup>15</sup>fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

be a congregation called by his name, a church of Christians, and as by rising from the dead he hath conquered death, and given us victory over it, that we may after him rise also; and so by all titles he hath right of dominion over all.

19. For in the man Christ Jesus it was thought fit that the whole divine nature should reside and inhabit, ch. ii. 9.

20. And that having, by his sufferings and satisfaction for our sins, made peace between God and the world, he should reconcile all mankind unto God, not only the Jews, among whom he was born, and who had formerly been his people, and had the promises of Christ made to them, but the very Gentiles also.

21. And you that were strangers from the worship of the true God, and had engaged yourselves in idolatry, and all the wicked practices that attend that, he hath now brought back to his service, used means, by preaching of the gospel, to reform you, to make you lay down your hostilities against God, the wickednesses of your lives;

22. And to that end laid down his very life for you, by that means to present you to his Father, as those which, though sinners, are yet reconciled unto him, and are now acceptable in his sight, free from all charge of sin from the accuser of the brethren;

23. Upon this condition only; that having given up your names to him, (received the faith,) ye continue firm and constant to the end, and whatever persecutions assault you, hold out by virtue of that hope which the gospel hath furnished you with, that gospel, I mean, which is now made known and preached to all the heathen world, (see note [d] Rom. viii,) and of which I am by Christ constituted an apostle and publisher of it.

24. And though it cost me dear, bring many persecutions upon me, yet is not this matter of any thing but joy unto me, as knowing that what I suffer is but some small proportion and remnant of those sufferings which Christ began on the cross for the church, his body, and doth now again, though he be in heaven, endure in the persecuting of me an apostle of his,

<sup>12</sup> It seemed good that in him, *ἐν αὐτῷ εὐδόκησε*. <sup>13</sup> him, *αὐτόν*. <sup>14</sup> Or, a preacher and apostle and minister: for the King's MS. reads *κήρυξ καὶ ἀπόστολος καὶ δίδωνος*. <sup>15</sup> by way of correspondence fill up the remainders, *ἀναπληρῶ τὰ ὑστερήματα*.

25 Whereof I am made a minister, according to the dispensation of God which is given to me <sup>16</sup>for you, to <sup>17</sup>[e]fulfil the word of God;

26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ <sup>18</sup>in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which <sup>19</sup>worketh in me mightily.

25. And a minister of his church, appointed immediately by God to bear his word, to preach the gospel to the Gentiles, and particularly to you, (to whom, by Epaphras, I have done so, ver. 7,) and to leave no place (whither I can come by myself or others) without preaching the gospel to them.

26. That gospel, I mean, or revelation of the will of God, which was not revealed so clearly in former ages, but kept under shadows and dark prefigurations, but now is freely preached to all that receive the faith of Christ:

27. God being willing to exhibit to such (and no longer to keep close) this illustrious mercy of his to the Gentiles, so long concealed, viz. Christ preached, the gospel revealed to these, and in it hope of pardon and of bliss afforded them upon reformation of their former lives, and receiving and practising the commands of Christ.

28. Whose doctrine we now publish to the world, his precepts of divine purity and his glorious promises, first preaching the fundamental heads of the truth of Christ, and then superstructing all further knowledge of Christian duties, and this to Gentiles as well as Jews, that by this means we may bring in servants to God, as many as possibly we can, to serve him in all that holiness of life that Christ Jesus himself exemplified and prescribed.

29. Of which number I am one who endure some travail and toil, and withal some persecutions and afflictions, (see note [b] 1 Thess. ii,) according to the measure of that grace which he hath effectually bestowed upon me to the end.

## CHAP. II.

FOR I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

1. For I am willing ye should be advertised how earnestly I contend for you in desire to come to visit you, and in prayer and zeal and solicitude for you, and for those of Laodicea, whose conversion wrought by Epaphras, who was sent by me, I look upon with much comfort, though I never saw any of them, (as not being able to go to either of those cities either in my first or second passage through Phrygia, (of which Laodicea is the metropolis, and Colossæ another city,) Acts xvi. 6, and xviii. 23.)

<sup>16</sup> toward you, *eis ὑμᾶς*.

*worketh in me in power, ἐνεργουμένην—ἐν δυνάμει.*

<sup>17</sup> to perform.

<sup>18</sup> among you, *ἐν ὑμῖν*.

<sup>19</sup> is

2 That their hearts might be comforted, being knit together in love, <sup>1</sup> and unto all riches of the <sup>2</sup>full assurance of understanding, to the acknowledgment of the mystery of God, <sup>3</sup> and of the Father, and of Christ;

2. That they may receive the joy and true comfort which the doctrine of Christ truly taught and practised will yield every one, that being first united together in the Christian charity, they may be filled with all graces in all abundance, and come to know the bottom of this great secret or mystery of God, viz. of the gospel, or Christianity, that is, of the course which hath more obscurely been taken by God the Father under the Old Testament, and more clearly now by God in Christ under the New, to bring sinners to salvation;

3 <sup>4</sup> In whom are hid all the treasures of wisdom and knowledge.

3. In which course is wrapped up all the depth of divine wisdom imaginable.

4 And this I say, lest any man should beguile you with <sup>5</sup>enticing words.

4. And this care of mine and solicitude for you I mention, that it may make you cautious that no cunning impostor seduce you, by saying things that look like truth, but are not.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

5. For though I am not personally present among you, yet by the advertisements I received from Epaphras I understand how all things go with you, and so am in heart or spirit present with you, (as when Elisha's heart is said to have gone with his servant when he knew what he did, 2 Kings v. 26,) and rejoice much to see the regularity of ecclesiastical affairs among you, and your constancy in the truth, in despite of all that have tried to lead you out of the way.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

6. And therefore all that I have to add is only this, that as you have received commands from Christ for the regulating of your lives, so ye be careful to do accordingly;

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

7. As having not only received the faith at first, but having been further instructed and improved in it, as when walls are superstructed on a foundation, yea, and confirmed in it, and therefore go on according to these beginnings and abound in all Christian practices, and let that be your way of returning thanks to God for his great mercies of revealing the gospel to you.

8 Beware lest any man <sup>6</sup>[a] spoil you through philosophy and vain deceit, after the tradition of men, after the <sup>7</sup>[b] rudi-

8. And take care that nobody plunder you, rob you, cheat you of all that you have, your principles of Christian knowledge, by that vain, empty, frothy, pretended knowledge and wisdom which the Gnostics talk of, 1 Tim. i. 4, and vi. 20, taken out of the hea-

<sup>1</sup> even, καί.

Christ, καὶ πατὴρ—  
carry you captive.

<sup>2</sup> fulness, πληροφίας: see note [a] Luke i.

<sup>4</sup> in which, ἐν ᾧ.

<sup>7</sup> elements.

<sup>5</sup> probabilities, πιθανολογία.

<sup>3</sup> both the Father and

<sup>6</sup> despoil, or,

ments of the world, and not after Christ. thenish Pythagorean philosophy, together with the observances of the Mosaical law, and very distant and contrary to Christian divinity.

9 For in him dwelleth all the fulness of the Godhead [c] bodily. 9. For the whole will of God is by Christ really made known to us, as his divinity really dwells in him; and therefore there is little need of the additions of the Gnostics, which they borrow out of the heathen and Jewish theology to supply the defects of the evangelical doctrine.

10 And ye are complete in him, which is the head of all principality and power: 10. And by him you have knowledge sufficient to satisfy and complete you without such supplies as these from the doctrines and divinity of the Gnostics, about their *Æones*, (see note [d] 1 Tim. i.) looked on by them as divine, immortal powers, of which, whatsoever they are, (if they be not idol-things,) be they angels of a superior or second degree, Christ is the head, and they which have Christ need not trouble themselves with these accessions.

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 11. And as you need not take in these fragments of heathen theology into the Christian, so is there as little need of the Judaical observations, circumcision, &c., which are urged by the Gnostics also, Christ having in his gospel helped you to the true, gainful circumcision, not that outward, the cutting off the foreskin with a knife, but the inward, spiritual, the putting off, throwing away all those carnal sins which the Gnostics again do so abound in; and this is the true Christian circumcision.

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 12. And to all this you are engaged (and have undertaken it) in your baptism: whereof one part, referring to the burial of Christ, denotes not only your dying to your sins, forsaking the impurities of your heathen lives, but also the abrogation of, and liberty from, the Mosaical performances, Ephes. ii. 15, and your laying all down in the grave, to be buried with Christ, never to live or have power in or over you again; and another part, (that of coming out of the water,) referring to the resurrection of Christ, denotes your vow and engagement to rise to all evangelical performances, and to all purity of life, by the virtue of your faith in that God whose power and sufficiency to make good all his promises to you is demonstrated by his raising up Jesus from the dead.

13 And you, being dead in your sins and 13. And you being heathens and uncircumcised (and so without requiring those legal performances of

the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses ;

you) hath he received into covenant, taken you out of your heathen, dark, dead condition, and having pardoned you all your past idolatries and provocations, he hath called you into the free estate of the gospel, requiring none of those legal yokes of you which the Judaizing Gnostics lay upon you :

14 <sup>9</sup>Blotting out the [d] handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross ;

14. Having by that proclamation of pardon to all penitent believers, Gentiles as well as Jews, (which is a doctrine of Christ's now peculiarly revealed in the gospel,) blotted out that bill which the Jews were bound by, having as it were signed it with our own hands against ourselves, (by professing to expect justification by the law,) a bill indeed contrary to our peace, destructive to us, and having taken it away, cancelled it, and that (as bonds are wont to be cancelled) by striking a nail through it, viz. nailing it to his cross, that is, cancelling it by his death, undergoing a vile death for us, and obtaining pardon of sins for us by that means.

15 <sup>10</sup>And having spoiled principalities and powers, he made a shew of them <sup>11</sup>openly, triumphing over them <sup>12</sup>in it.

15. By which means also of his death he hath divested the evil spirits of their power, thrown them out of their temples, silenced their oracles, &c., and hath made it publicly discernible to all men, carried them as it were in triumph, as those that he had taken captive victoriously, (see note [u] John vii,) brought them from their idolatrous practices to the true Christian religion.

16 Let no man therefore judge you in meat, or in drink, or <sup>13</sup>[e] in respect of an holyday, or of the new moon, or of the sabbath days :

16, 17. Let no man therefore impose on you their doctrines of Mosaical abstinencies, &c. and condemn or sentence Christians (see note [i]) for eating or drinking things prohibited by the Jewish law, nor observing those things which are set down in their section of feasts, or new moons, or sabbaths, which were all but types of Christianity, and therefore now in the presence of Christianity itself are not obligatory.

17 Which are a shadow of things to come ; but the body is of Christ.

18 Let no man <sup>14</sup>[f] beguile you of your reward in a [g] voluntary humility and worshipping of angels, <sup>15</sup>[h] intruding into those things which he hath not seen, <sup>16</sup>vainly puffed up by his fleshly mind,

18. Let no man please himself and condemn you in point of worshipping angels, as mediators to God, as if there were some special humility in so doing, undertaking to search into those things which he knows nothing of, having no other ground for his doctrine but his own carnal phantasy ;

19 And not holding

19. Which they that are guilty of do disclaim

<sup>9</sup> Having by his doctrines blotted out the handwriting against us. <sup>10</sup> despoiled, or, divested, ἀρεκεδυσάμενος.

<sup>11</sup> with authority, ἐκ ἀρχῆς. <sup>12</sup> by it, αὐτῇ. <sup>13</sup> by the particular of feast, or new moon, or sabbaths.

<sup>14</sup> condemn you, pleasing himself in humility. <sup>15</sup> searching. <sup>16</sup> without cause puffed up by the imagination of his own flesh, ἐκ τῆς φαντασίης αὐτοῦ.

the Head, from which all the body by joints and bands <sup>17</sup> having nourishment ministered, and knit together, increaseth with the increase of God.

Christ, who is indeed the head of his church, the only intercessor to the Father, from whose influences (as in the natural body, the animal spirits are from the head conveyed to all the body by the nerves, and thereby all the joints cemented together for the supplying all the wants of every part, so) the church by the unity maintained and continued with Christ the head, and by amity, liberality, and charity of one towards another, shall thrive and prosper and increase to that proportion which God requires: (see note [e] Ephes. iv.)

20 Wherefore if ye be dead with Christ from the <sup>18</sup>rudiments of the world, why, as though living in the world, are ye subject to ordinances,

20. If therefore ye have received the Christian faith, and, as ye ought to do, made that use of the death of Christ, as to have forsaken all other doctrines and practices to receive his, and so to look upon the rites of the Jews and the philosophy of the Gentiles as abolished and outdated; why do you now subject yourselves to such abstinencies, as either out of the heathen or Jewish practices are brought in among you,

21 (Touch not; taste not; <sup>19</sup> handle not;

22 Which all are <sup>20</sup>to perish with the using;) after the commandments and doctrines of men?

21, 22. (Such are those of abstaining from marriages and some sorts of meats as utterly unlawful, which though they might lawfully be abstained from, as in different things, yet when they are taught and believed to be detestable things, and utterly unlawful, by that abuse they tend to the bringing of all unnatural and horrible villainies among you,) as precepts and doctrines of men, contrary to that liberty which Christ hath purchased for us, and those doctrines of inward purity which he hath taught us?

23 Which things have indeed a shew of wisdom in [i] will worship, and humility, and <sup>21</sup>neglecting of the body; not in any honour to the satisfying of the flesh.

23. Which observances are indeed (as it was before intimated vv. 4. and 8.) set off by some specious fair shows; as, that they are voluntary services or free-will offerings to God; that there is great humility in them, (as in that of worshipping angels, ver. 18;) that they are a great austerity and punishing of the body; that they are quite contrary to the placing any honour in the satisfying the desires of the flesh, though it be by conjugal enjoyments: (but for all this, are but specious, and not real services, have nothing of true worship in them.)

17 being supplied, ἐπιχορηγούμενον.

not near: see note [i].

21 austerity to, ἀπειρία.

18 elements: see note [d].

20 to corruption by the abuse of them, εἰς φθορὰν τῇ ἀποχρήσει.

19 come

## CHAP. III.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, <sup>1</sup> inordinate affection, evil concupiscence, and <sup>2</sup> covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived <sup>3</sup> in them.

8 But now ye also put off all these; anger, wrath, malice, <sup>4</sup> blasphemy, filthy communication out of your mouth.

1. If therefore ye believe the resurrection of Christ, and the advantages which come to you by it, (among which is that Christian liberty from those abolished Judaical observations, ch. ii. 21,) and if ye be, after the example of Christ, truly risen also, become Christians indeed, there are then other cares much more material for you to be concerned in, the study and practice of a divine celestial life, such (for kind, though not degree) as Christ now lives, being by his resurrection placed next in glory to his Father in heaven.

2. Let this celestial purity be the copy for you to transcribe, and not these terrestrial grosser observances.

3. For ye by your baptism have vowed to put off your former life; and the life which now remains for you to live is that which Christ lives in heaven; a life of purity here, and of glory hereafter.

4. And if you live that first pure Christian life, after your divine pattern, then this ye may be sure of, that when Christ comes to judge the world, all that shall be found so like unto him shall by him be received into the glory which he himself enjoys.

5. This may therefore engage you to subdue and bring down all those vicious affections that are in your members, and that savour and desire nothing but earthly things: I mean, adultery, fornication, and all sorts of unnatural filthiness, such as is so ordinary among idol-worshippers, the foulest parts of it admitted into their religions: (see note [†] Rom. i, and note [‡] 1 Cor. v.)

6. Those sins which have always brought God's judgments down upon the heathens.

7. Of which sins ye formerly were guilty, when ye conversed among the heathens, and followed their idol-worships.

8. But now that you are Christians ye are obliged to put off all, not only these forenamed, but of the other sort of affections, all sudden inflammation of anger, all rising of it to any height, all continuance of it upon you, till it be improved into malice; and for the tongue, let not that be guilty of any unsavoury, unclean, or reproachful discourse.

<sup>1</sup> passion, *πάθος*.  
speaking, *βλασφημία*.

<sup>2</sup> inordinate lusting, *πλεονεξία*.

<sup>3</sup> among, *ἐν*.

<sup>4</sup> evil



9 Lie not <sup>5</sup> one to another, seeing that ye have put off the old man with his deeds;

9. Never suggest or say any false thing to the injury of another, (see note [b] Acts v.) for this is a principal part of that heathen course which ye have renounced;

10 And have put on the new man, which is renewed <sup>6</sup> [a] in knowledge after the image of him that created him:

10. Quite contrary to that state of renovation which ye have undertaken, and which consists in the practice of all Christian virtues after the image of God, who is all truth.

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

11. With whom, as there is no partiality or difference put between men, but all of all sorts, even the worst sorts, are accepted by Christ, so ought it be with us toward all men, of what quality soever, we must shew all manner of fidelity, without any falseness or injustice (ver. 9.) toward them.

12 Put on therefore, as the elect of God, holy and beloved, bowels of 7 mercies, kindness, humbleness of mind, meekness, longsuffering;

12. See therefore that ye practise (as becomes those who are prized and valued by God, that have the gifts of his Spirit poured out for the converting and sanctifying of you, and thereby are obliged to all that is most excellent) the highest degrees of Christian kindness and liberality, that ye think very meanly of yourselves, be very mild, hard to be provoked with injuries, never thinking of revenge,

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

13. Shewing that readiness to be reconciled to them that have wronged you, that ye have found, and which it extremely concerns you to find, in Christ toward you.

14 And above all these things put on charity, which is the [b] bond of perfectness.

14. And over all put on that excellent Christian grace of charity, that love of others, founded in Christ's love to you, and to all others, even his enemies, which will keep you united one to another in an indissoluble bond, much more perfectly than any other obligation can do, or, which is the obligation to all mercifulness, whether in giving or forgiving.

15 And let the [c] peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

15. And let Christian peace and union (see note [b] Phil. iv.) be the moderator and guide in all your actions, and do all that may tend to that end, it being the prime thing to which your Christianity obliges you, and your being fellow-members of Christ with all others; to which ye may also take in that obligation of gratitude to God, who hath been thus merciful to you, and solemnly expects this return from you, to be to others as he hath been to you.

16 Let the word of Christ dwell in you richly in all wisdom;

16. Let the doctrine of the gospel continue and abide in you, and bring forth abundant fruit in all

<sup>5</sup> against, *eis*.  
<sup>8</sup> be umpire.

<sup>6</sup> unto knowledge.

<sup>7</sup> compassions, bounty, *οικτιρῶν, χρηστότητα*.

teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your parents in all things: for this is wellpleasing unto the Lord.

21 Fathers, <sup>9</sup>[d] provoke not your children to anger, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as <sup>10</sup>to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

actions of spiritual wisdom, that is, piety. Of this sort is the advising and admonishing of others in all things wherein ye can be helpful unto them; and such is singing in a pious Christian manner, (see note [c] Ephes. v.) that is, blessing and praising God (see note [c] Matt. xiv.) heartily and affectionately, in all the several ways usual to that purpose, (see Ephes. v. 19.)

17. And whatsoever ye do or speak, let it be with acknowledgment of the great mercies of Christ to you, that hath enabled you to do whatever it is; and for this mercy reached out in him, let God the Father have the honour and thanks.

18. Let the wives pay fitting subjection to their husbands, and count it their Christian duty to do so.

19. And upon the same account let the husbands be kind to their wives, and not provoke them by unkind behaviour.

20. So again, children are by their Christianity so far from being set free from their obedience to their parents in any matter, that they are by that very relation obliged to it.

21. The parents, on the other side, are taught their duty toward their children, not to rate or brawl with them, nor to reprove them causelessly, lest that be a discouragement to them.

22. Servants, of what sort soever, must pay obedience to those which, according to the laws of men, have the rule over them, and not pretend any liberty from Christ to do otherwise; and their obedience must be performed sincerely for conscience sake to God, and not only in those things whereto the master's eye can reach.

23. And in all your services do heartily and willingly what is required of you, without complaining or murmuring, knowing that your obedience to your masters is a duty to God;

24. From whom consequently you shall receive your reward, that portion which belongs to you; for Christ is a master that will not suffer any service performed on his command to be unrewarded.

25. As, on the other side, he that doth any thing amiss against the law of Christ, whether servant toward master, or master toward servant, shall not escape punishment by being a Christian, God shall

<sup>9</sup> give not ill words to your children.  
King's MS. reads τῷ Κυρίῳ δουλεύοντες.

<sup>10</sup> Or, serving the Lord and not men: for the

deal with him according to the rules of justice, whatsoever he is, and neither favour the servant's pretensions against the master, nor the master's against the servants.

## CHAP. IV.

**MASTERS,** <sup>1</sup>give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

1. You that are masters, deal justly and indifferently with your servants; require no more than they are able to perform; give them what is fit for them; reward the more diligent with more kindness; and the same dealing that you desire to receive from God do you shew to them.

<sup>2</sup> Continue in prayer, and watch <sup>2</sup>in the same with thanksgiving;.

2. Have your daily, constant, frequent hours of prayer, and use all diligence to have your hearts intent upon that performance, and with petitions for supply of your wants join your thankful acknowledgments for what ye have received.

<sup>3</sup> Withal praying also for us, that God would open unto us a door of utterance, to <sup>3</sup>speak the mystery of Christ, for which I am also in bonds:.

3. And let this be one constant request in your prayers, that God will give me plentiful opportunities and liberty publicly to preach the gospel, which, contrary to the expectation of the world, is now sent to the Gentiles, (for the preaching to whom I am in bonds at this time;)

<sup>4</sup> That I may make it manifest, as I ought to speak.

4. And that I may do it in such a manner as is my duty to do.

<sup>5</sup> Walk in wisdom toward them that are without, redeeming the time.

5. Behave yourselves with all Christian circumspection in respect of the heathens among whom ye live; that ye neither be corrupted by their sensual baits, nor give them any matter of scandal or aversion to the faith; but considering the danger of your present condition, apply yourselves to it as circumspectly and as prudently as ye can: (see note [e] Ephes. v.)

<sup>6</sup> Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

6. Let your discourse be always gracious, pure and Christian, (see note [c] Ephes. v.) or cheerful and merry; but then, as it is such on one side, so must it be also savoury, discreet and seasonable; seasoned with prudence that may make it wholesome to the hearers, accommodating it dexterously and skilfully to every man's condition and capacity and wants.

<sup>7</sup> <sup>4</sup> All my state shall Tychicus declare unto you, *who* is a beloved brother, and a faithful minister and fellow-servant in the Lord:.

7. All things wherein I am concerned shall be declared to you by Tychicus, one that is employed by me as an assistant, and intrusted (for his approved fidelity) in preaching the gospel to those I cannot come to:

<sup>1</sup> afford right and equality, τὸ δίκαιον καὶ τὴν ἰσότητά παρέχεσθε.  
<sup>3</sup> Or, *speak with boldness*: for the King's MS. reads ἐν παρρησίᾳ.  
 me, τὰ κατ' ἐμὲ πάντα.

<sup>2</sup> on it, ἐν αὐτῇ.  
<sup>4</sup> All that concerns

8 Whom I have sent unto you for the same purpose, that <sup>a</sup>he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is <sup>a</sup>one of you. They shall make known unto you all things which are done here.

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, <sup>a</sup>(touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is <sup>a</sup>one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath <sup>a</sup>a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which <sup>b</sup>is in his house.

8. Whom I have therefore sent to you, that he might make you a relation of all that concerns me, and comfort you by doing so.

<sup>a</sup> (who<sup>h</sup> hath been recommended to you, (probably by letters from Barnabas,) to which also I desire to add mine, and request you to treat him with all respect when he comes unto you;)

11. Which Mark, and Jesus, called by the Romans Justus, are Jews, and are the only men that have here of late at Rome assisted me in any work of the gospel, and from whom I have received great comfort and advantage.

12. Epaphras, that preached the gospel among you, ch. i. 7, and is now elsewhere performing service to Christ, wishes you all happiness; and daily prays earnestly to Christ for you, that ye may continue undefiled from the seduction of heretics, and grow to a full maturity of Christian knowledge and practice.

13. And I can testify for him, that he is extremely kind, and industrious for your good; and not for yours only, but for those two other cities of Phrygia, in the converting of which he was made use of, Laodicea and Hierapolis.

<sup>b</sup> meets together in his house.

<sup>5</sup> Or, ye may know the things that belong to us: for the King's MS. reads *ἵνα γνῶτε τὰ περὶ ἡμῶν*, and that ye may— <sup>6</sup> of, or, from you, *ἐξ ὑμῶν*.

<sup>8</sup> Or, much labour: for the King's MS. reads *πόνον*.

<sup>7</sup> of, or, from you, *ὁ ἐξ ὑμῶν*.

16 And when this epistle <sup>9</sup> is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read <sup>10</sup> the epistle [a] from Laodicea.

17 And say to [b] Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 <sup>11</sup> The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

¶ Written from Rome to the Colossians by Ty-chicus and Onesimus.

16. When this epistle hath been read in your assembly, let a copy of it be sent to Laodicea, that it may be read there; and in like manner take order that you receive from the Laodiceans, and read that epistle which comes to them.

17. And bid Archippus (who now probably was placed and resided bishop at Colosse) be careful to discharge that trust duly which from Christ is committed to him.

18. This foregoing epistle being written by a scribe, or amanuensis, I now conclude it with mine own hand, and thereby salute you, and commend my love unto you. And particularly I would have you remember that I am persecuted, and now imprisoned, for preaching to the Gentiles the gospel of Christ; and do ye prepare yourselves, that ye may be armed for the like, and be kind to me, who am so kind to you Gentiles as to suffer for you.

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THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO

[a] THE THESSALONIANS.

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CHAP. I.

PAUL, and Silvanus, and Timothy, 1. Paul the apostle of Jesus Christ, and those two, as companions and partners of my labours in Macedonia, to that assembly of Christians that reside in

<sup>9</sup> hath been read, ἀναγνώσθῃ. Paul by my own hand, ὁ ἀσπισμὸς τῇ ἐμῇ χειρὶ Παύλου.

<sup>10</sup> Or, that of Laodicea.

<sup>11</sup> The salutation of

God the Father and in the Lord Jesus Christ : Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. and appertain to Thessalonica, that metropolis of Macedonia, which, by the grace of God and gospel of Jesus Christ, preached by me, have been called and converted to the faith ; we most kindly salute you, and wish all divine mercy and prosperity to you.

2 We give thanks to God always for you all, making mention of you in our prayers ;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father ;

4 Knowing, brethren beloved, your election of God.

5 <sup>1</sup>For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much <sup>2</sup>assurance ; as ye know what manner of men we <sup>3</sup>were among you for your sake.

6 And ye became <sup>4</sup>followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost :

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward <sup>5</sup>is spread abroad ; so that we need not to speak any thing.

3. Blessing God for that obedience which your faith, that industry which your love, that endurance and constancy which your hope in Christ hath wrought in you, such as is required of you, and will be acceptable in the sight of God :

4. Knowing, my beloved brethren, the special favour of God in decreeing to bestow the gospel on you, to reveal Christ to you, being Gentiles, above that which you had reason to expect or hope.

5. In consequence to which it was that I was appointed by God in a vision, Acts xvi. 9, to come and preach unto you ; and accordingly I did, Acts xvii. 1, and that with miracles and extraordinary gifts, (see note [a] 1 Cor. ii,) and matter of abundant conviction, as you know how we behaved ourselves toward you, that we might work, and gain you to Christ.

6. And ye very cheerfully and readily received us, being content to suffer, as the apostles and Christ had done before you ; embracing the gospel, though accompanied with persecution, with most Christian joy.

7. And this in so eminent a manner, that your example had a happy influence, raised an emulation in all the Christians of the other cities of Macedonia, and also of Greece ; as Corinth and Athens.

8. For from the plantation and good success of the gospel among you it was, that many others in those places were inclined to receive the faith, and so your conversion being so eminently taken notice of, I need say no more in praise or congratulation of it.

<sup>1</sup> That, Ὅτι.

<sup>4</sup> Or, *imitators*, μιμηταί.

<sup>2</sup> fulness, πληροφῶρίᾳ : see Col. ii. 2.

<sup>5</sup> hath gone forth, ἐξελήλυθεν.

<sup>3</sup> became, ἐγενήθημεν.

9 For they themselves <sup>6</sup>shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

9. Every man's mouth being full of it, how readily we were entertained by you, and how really and effectually ye converted from heathenism to Christianity,

10. In full belief in Christ, and assurance of hope that Christ, that was by God's infinite power raised from the dead, will protect and deliver his faithful servants from that vengeance which will finally and eternally involve all others: an essay of which vengeance and deliverance he will ere long shew on the persecutors, and the believers which are now persecuted by them.

## CHAP. II.

FOR yourselves, brethren, know our entrance in unto you, that it was not <sup>1</sup>[a] in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much <sup>2</sup>[b] contention.

3 For our <sup>2</sup>exhortation was not of <sup>3</sup>[c] deceit, nor of uncleanness, nor in guile:

4 But as we <sup>4</sup>were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time <sup>4</sup>[d] used we flattering words, as ye know, <sup>5</sup>nor a <sup>5</sup>[e] cloke of covetousness; God is witness:

6 Nor of men sought we glory, neither of you, nor yet of o-

1. For ye, brethren, without my affirming it, know sufficiently that our coming and preaching was far from being deceitful, or to any treacherous aim of advantage or gain upon you.

2. But having had discouragements sufficient at Philippi, most reproachfully handled there, we yet took courage to proceed, (see note [a] John vii,) and came to your city, and preached the gospel there, though we were very much opposed there also.

3. For my preaching the gospel unto you was not to seduce any, nor to corrupt any, (as the Gnostics do their converts,) nor out of any wily worldly end or design to raise seditions, &c. as many of their false Christs had done:

4. But as God was pleased to choose me to be an apostle, to think me meet for so great a trust, so have I endeavoured to approve myself to God in the discharge of it, not mentioning those things to you which you were likely to be most pleased with, (for I knew that the gospel, which cost me so many persecutions, would cost you so too, and that, requiring all purity, it hath nothing in it grateful to flesh and blood,) but those which are most likely to approve us all to God, which approveth nothing but purity and sincerity.

5. For I believe no man ever accused me of flattering you with pleasing doctrines, (as the Gnostics do,) or of indulging to you any kind of inordinate lust or filthiness, v. 3. (see note [i] Rom. i.) This you know, and

God is witness that I was far from being guilty of it. 6. Neither did we desire to appear before you or

<sup>6</sup> proclaim, ἀπαγγέλλουσιν. <sup>1</sup> vain. approved by God, θεοδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ.

<sup>5</sup> nor accused of inordinate desire.

<sup>2</sup> pleading, παρακλήσις.

<sup>3</sup> have been <sup>4</sup> were we spoken of for flattering.

thers, when we might have <sup>6</sup> been [f] burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth <sup>7</sup> her children :

8 So <sup>8</sup> being [g] affectionately desirous of you, we <sup>9</sup> were

willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our <sup>10</sup> labour and travail : for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe :

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, <sup>11</sup> because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in

others as persons of any great authority, which yet we had, and might have exercised as apostles of Christ.

7. But I have still dealt with you in all mildness and tenderness imaginable, the same which is discernible in a nurse to a child, of which, by feeding and making much of him, she becomes extremely fond :

8. In like manner I confess myself to have a huge tenderness and fondness of love toward you, so that now having done you that greatest good, preached the gospel to you, and nourished you up in the faith, I have nothing too dear for you, not my life itself, (which is frequently called *the soul* in these books, see note [f] ch. v.) if it may stand you in any stead.

9. An evidence of which I then gave you, and ye cannot but remember it, how that beside the sufferings which I bare, (see note [b],) I always laboured in my trade extremely hard, that so I might preach the gospel to you, and yet not put you to charges.

10. You, I say, know and can witness, and I doubt not of God's testimony, how I and the rest of us, Silvanus and Timothy, have behaved ourselves toward you that have received the faith, in the performance of all duties toward God and man, so as we cannot be blamed or charged by any :

11. Dealing with you as a father doth with his own children, every one of you single, as if every one of you were my child, calling upon you to do your duty, and cheering you up to persevere against all discouragements ;

12. And conjuring you by all the obligations imaginable, that your conversation should be some way proportionable to what God hath done for you in calling you to the honour and privilege of being Christians here, and, if you continue constant in the faith, glorified saints in heaven.

13. And herein we have matter of continual joy and thanksgiving to God on your behalf, that when we thus preached the gospel to you ye received it readily, not as any doctrine of ours, but as the gospel of Christ sent by God from heaven ; and which being thus embraced and believed by you hath also attained that end, that perfection, that accomplishment among you, which every where be-

<sup>6</sup> used severity.  
willing, εὐδοκοῦμεν.

<sup>7</sup> her own, αὐτῆς.

<sup>10</sup> toil and labour, κόπον καὶ μόχθον.

<sup>8</sup> being in love, ἀφιερῶμενοι ὁμῶν.

<sup>11</sup> that, ὅτι.

<sup>9</sup> are



truth, the word of God, which <sup>12</sup>[*h*]effectually worketh also in you that believe. longs to it, viz. to bring on them that embrace it the honour of being persecuted for it, and glorifying God by that means, and withal to give them strength to enable them to bear it christianly.

14 For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own [*i*] countrymen, even as they have of the Jews: 14. For as it fell out with the churches of Christ in Judæa, all that believed and held fast to Christ have still been persecuted by the unbelieving Jews; so hath it fallen out to you, your own countrymen, the unbelieving Jews among you, have in like manner persecuted you, as the Jewish unbelievers have persecuted the Christian Jews.

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: 15. And this which I say of the Jews in Judæa was practised by them on Christ himself, and before him on the prophets sent unto them, Mat. xxiii. 37, and now is accordingly fallen on us; it being reasonable that they which have cast off obedience to God should persecute all men that come to tell them of their duty.

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath <sup>13</sup>is come upon them to the uttermost. 16. And this generally is the ground of their quarrel to us, that, in spite of their prohibition, we preach to the Gentiles, use means that they might repent of their idolatries, &c. by which, and the former things, the Jews do so fill up the measure of their sins, that the wrath of God, to the utter destruction of them, is now come out upon them, already denounced, and within a very little while

17 But we, brethren, being taken from you <sup>14</sup>for a short time <sup>15</sup>in presence, not in heart, endeavoured the more abundantly to see your face with great desire. already denounced, and within a very little while most certain to overtake them.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. 17. And being detained from coming to you personally ever since I was first with you and driven suddenly from you, Acts xvii. 5, 10, we are nevertheless very kind to you, and heartily desire and wish for an opportunity of visiting you.

19 For what is our hope, or joy, or [*k*]crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? 18. And accordingly I Paul had once or twice a full resolution to visit you, but by some difficulty or other from time to time interposed by the instruments of Satan, the obstructors and persecutors of the gospel, I was kept from coming unto you.

20 For ye are our glory and joy. 19. For what greater matter of hope of a reward from God at the day of doom, and consequently of present rejoicing, can I have? what greater ornament of which I could boast, than the good success of the gospel which I have preached among you?

20. For you are a prime congregation of Christians, (as Philippi another, Phil. iv. 1,) wholly converted by me, and observable for very great proficiency in

<sup>12</sup> is accomplished among you.

*ἐπ' αὐτοὺς εἰς τέλος.*

*προσάψ.*

<sup>13</sup> hath come hastily upon them to the end, *ἔφθασε*

<sup>14</sup> for some time, for a space, *πρὸς καιρὸν ὄρας.*

<sup>15</sup> in person,

the faith and endurance of persecutions for it, and therefore I cannot but rejoice and even boast of you.

### CHAP. III.

**WHEREFORE** when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, \* to establish you, and to comfort you concerning your faith :

3 That no man should be moved by these afflictions : for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation ; even as it came to pass, and ye know.

5 For this cause, <sup>1</sup> when I could no longer forbear, I sent to know your faith, lest by some means the tempter have [a]tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you :

7 Therefore, brethren, we were comforted over you in all <sup>2</sup>our affliction and

1. And therefore, being no longer able to bear the want and desire of seeing or hearing of you, I resolved to deprive myself of Timothy's company, and to stay alone at Athens, a city in Greece.

\* to settle you in the doctrine of the gospel, which we had planted among you, and to comfort you against all the tribulations which were befallen you for the profession of the faith of Christ ;

3. To keep you from being discouraged or falling off by reason of these afflictions, by putting you in mind of what I am sure you know already, that this is to be looked for by all true believers, the gospel being the covenant of the cross, and so nothing in it strange, that God should determine to permit and not to restrain the malice of wicked men, but leave Christians to be exercised by them.

4. For of this at our first preaching the gospel to you we advertised you, that afflictions are the Christian's portion ; and it hath accordingly come to pass, and so you have the experimental knowledge of it.

5. And therefore the occasion of our late sending of Timothy was to see whether you continued constant, or whether the devil and the world, bringing persecutions upon you for the faith, had wrought upon you by those temptations, and so all our labour in planting the faith were cast away and lost upon you.

6. And now he at his return telling us that joyful news of your constancy in the faith, and of your love to God, casting out all fear of persecution ; and that your kindness to me continues ; and that you are as desirous to see me as I to visit you :

7. This was matter of extreme joy to us in the midst of our afflictions, or in the midst of yours, that though the gospel had brought persecution and dis-

<sup>1</sup> not forbearing any longer, *μηκέτι στέργων.*

<sup>2</sup> Or, *your* : for the King's MS. reads *ὑμῶν.*

distress by your faith :  
 8 For now we [6] live, if ye stand fast in the Lord.

press upon you, yet you continue faithful and constant in despite of all.

8. For whatsoever befall us, we have matter of exceeding joy, John xiv. 19, such as if a man should return to life again : (see psalm xxii. 26.)

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God ;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith ?

<sup>b</sup> once more be able to visit you, and complete or fill up those things which are necessary to your faith (see Mark xii. 6.) and perseverance in it.

11 Now God himself and our Father, and our Lord Jesus Christ, <sup>c</sup> direct our way unto you.

<sup>c</sup> give us a speedy journey unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you :

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his <sup>4</sup> saints.

13. Which is the sure means of obtaining that grace from God which may preserve you pure and holy, so as may be acceptable before him, who is both our God and our Father, at that great day now approaching to the destruction of the obdurate unbelievers, and rescue of the faithful, which is one coming of Christ with his angels, (see Jude 4.) and so in like manner at the dreadful day of doom.

#### CHAP. IV.

FURTHERMORE then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, <sup>1</sup> so ye would abound more and more.

1. Now, my brethren, by all the kindness which you bear to us, we entreat you, and by all the obligations that the Christian faith lays upon you, and the care of your own eternal welfare, we advise you, in the presence of God, that ye walk exactly by the rule that is set you, and daily improve and grow in that piety which is already in you,

2 For ye know what commandments we

2. According to the strict commands to this purpose which we gave you in our first preaching to you.

<sup>3</sup> make straight, κατευθύναι.  
 καθὼς καὶ περιπατεῖτε, even as ye also walk.

<sup>4</sup> holy ones, ἁγίων.

<sup>1</sup> Here the King's MS. adds,

gave you by the Lord Jesus.

3 For this is the will of God, *even* your <sup>2</sup> sanctification, that ye should abstain from fornication :

4 That every one of you should know how to possess [*a*] his vessel in sanctification and honour ;

5 Not in the <sup>3</sup> lust of concupiscence, even as the Gentiles which know not God :

6 <sup>4</sup> That no man [*b*] go beyond and defraud his brother in *any* matter : because that the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness ; but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you : for ye yourselves are <sup>5</sup> [*c*] taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia : but we beseech you, brethren, that ye increase more and more ;

11 And that ye <sup>6</sup> study to be quiet,

3. For this is punctually required of you by Christ under the gospel, that ye should preserve yourselves in chastity or perfect purity from the sins of the flesh, of what kind soever :

4. Every one by study, and by exercise or practice, to learn and enable himself most strictly to preserve himself in perfect chastity in a married or single life :

5. Not in any vile unnatural practices, as for want of knowledge of the true God the Gentiles do.

6. Not to yield to irregular inordinate lust, to commit filthiness with his fellow-Christian in those things that are not to be mentioned plainly ; for as these are the sins that on Sodom, on the nations, and in all times on those Gentiles God hath punished severely with utter excision, so is the like still to be expected on all that are guilty of such villainies, as I have formerly assured and warned you.

7. And accordingly you must resolve that Christianity is far from giving liberty for unnatural uncleanness ; it is on the contrary an obligation to all the purity imaginable.

8. And he that despiseth these commands of ours in this matter, given by me from Christ, ver. 2, as special parts of the Christian faith, and indulgeth to those contrary sins, he despiseth the commands and provoketh the displeasure and wrath of God, and sinneth against that sanctifying Spirit which God giveth to believers.

9. And as to that of purity from all the impure infusions of the Gnostic heretic, so for charity and peaceableness, (out of which they are as likely to seduce you, and infuse malice and bitterness against all orthodox Christians ;) this I need not enlarge on by epistle, there being nothing to which the Christian faith more engages you than this, and your having received the faith makes it superfluous for me to exhort you to it ; this is an inseparable effect of that, and that which hath been actually impressed on you.

10. And accordingly your practice hath been toward all your fellow-Christians in Macedonia ; there hath been unity and peace in all those churches : only I exhort you to increase every day more and more in this grace,

11. And to be as earnest to exceed all others in

<sup>2</sup> purification, *ἀγιασμός*.

<sup>3</sup> passion of lust, *πᾶσι ἐπιθυμίαις*.

<sup>4</sup> not to exceed or be inordinate in a matter with his brother.

<sup>5</sup> the taught of God to the loving of one another.

<sup>6</sup> contend, *φιλοτιμείσθαι*.

and to do your own business, and to work with your own hands, as we commanded you ;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which [*d*] are asleep, that ye sorrow not, even as <sup>7</sup> others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep <sup>8</sup> in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first :

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord.

quietness and peaceableness as the most ambitious are to get the greatest honours, or the most factious to contend and make debate, and not to meddle with other men's matters, but every man to follow diligently the business of his calling, as when I was with you I commanded you ;

12. That by spending your time in honest labour you may both preserve your reputation entire among the Gentiles, (who will have an ill opinion of Christianity if it make men idle,) and that you may earn so much by your labour as may supply all your wants and necessities.

13. As for the state of the dead, (those especially that have fallen under the persecutions brought upon you by the unbelieving Jews (see note [*i*] ch. ii.) for your receiving and maintaining the faith,) wherein by your excess of sorrow it seems you want advice, I must exhort you to moderate that passion, and not to behave yourselves as they that believe not any resurrection or reward for their sufferings in another life.

14, 15. For upon our belief of Christ's death and resurrection depends also the raising of their bodies that die for the testimony, or by occasion of the faith of Christ, and that so certainly and speedily, that they that do not die at all shall at the day of judgment have no advantage of them whose bodies have lain in the graves so many years, the rising of the one being in the same twinkling of an eye (1 Cor. xv. 52.) with the change of the other who are found alive.

16. For this shall be the method of it : Christ shall come from heaven, and the archangel, that hath other angels under him, shall call them, to be ready at the presence of the Judge, summon all the world to appear before him, assembling them as with a shout or a voice or a trumpet every of them used to call assemblies together, and to summon them to appear before tribunals (see psalm xlvii. 5. 8, Jer. iv. 5, and vi. 1) : and then, first, all the bodies of all pious men that ever were in the world shall rise out of their graves :

17. And in the very moment that that is done, all that are alive on earth, as we now are, shall be carried by the angels into the clouds, there to meet Christ, and appear before him ; and being adjudged by him to eternal bliss shall never part from Christ again, but enjoy his presence for ever.

<sup>7</sup> the rest, of *λοιποί*.

<sup>8</sup> through, *διὰ*.

18 Wherefore comfort one another with these words.

18. This consideration is certainly sufficient to yield you matter of comfort and support in the death of any that is nearest to you, and to assure you, that Christ's promise of delivering the persecuted is no whit less performed to them that die under the persecutions than to them that live to see their persecutors destroyed, which shall now ere long come to pass : (see ch. ii. 16.)

### CHAP. V.

BUT of the [a] times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be

1. But concerning that notable time or season of Christ's coming in judgment on the Jews and others, to destroy the obdurate and rescue the believers, I shall not need to say much to you;

2. For this hath been oft told you, that as it is not now far off, so when it comes it shall come on a sudden, Matt. xxiv. 27. and 42, Luke xvii. 27. (see 2 Pet. iii. 10); and this not only in Judæa, but in other places where the obdurate Jews and Gnostics shall be (see Matt. xxiv. 28.) and continue to persecute the Christians.

3. For as in the still and quiet part of the night, when men are fast asleep, the thief comes, ver. 4, and Joel ii. 9, and by the windows enters into and rifles the house; so when they are most secure, persecuting the Christians in the bitterest manner, without all fear, then shall this ruin come upon them on the sudden, as pangs and throes of childbirth do on a woman, (for suddenness and for sharpness much like them;) and there shall be no more possibility for them to escape than there is for a woman in that condition to escape those pains.

4. But ye, my brethren, are not so ill instructed, nor are your actions and lives such as that this danger should thus surprise you unawares.

5. Your profession engages you to such practices, wherein if you live constant none of these evils can befall you.

6. And this is an obligation on you, that ye be not by company and enticement of others drawn to any of their evil ways.

7. For it is negligence and voluptuousness that is likely to betray men to this destruction that comes as a thief in the night, these being those deeds of darkness which are to be thus punished.

8. But we Christians, let us keep out of all these; and to secure us from the temptations that may invite

sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should [b]live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and [c]are over you in the Lord, and admonish you;

13 And to esteem them <sup>1</sup>very highly in love for their work's sake. And be at peace among yourselves.

14 Now we exhort you, brethren, warn <sup>2</sup>them that are [d]unruly, comfort the feebleminded, support the weak, be patient toward all men.

us to them, let our constant adherence to Christ, and that love of him that casts out fear of persecution, supply the place of a breastplate to us; and the steadfast assurance and confidence of our present rescue and deliverance, (if we adhere to Christ,) and especially of our eternal reward from Christ, let that supply the place of an helmet, (to secure our heads,) to confirm us in the truth against all heretical corruptions that may solicit our judgments.

9. For of this be sure, that this great judgment which is now a coming is not designed by God against the pure constant Christians, but upon their enemies and persecutors, nor for such as we are to be destroyed, but to be delivered by that means.

10. For he that died on purpose to bring us to good life, to redeem us from all iniquity, will certainly preserve and secure those that are thus redeemed, that live those lives which he requires, and adhere constant to his commandments; and therefore for us, without the help of our worldly providences, he will certainly secure us, preserve these lives of ours so long as he sees that best for us, and that most remarkably at this time in destroying the persecutors and rescuing the persecuted, and in another world preserving us to eternal life.

11. And therefore continue, I pray, to encourage and confirm one another, as already ye do in this matter.

12. One thing it is needful for me here to interpose, that ye pay all due respects to the bishops of your several churches that belong to this metropolis, and so all others through all Macedonia, and all others that are employed for your spiritual good,

13. And to pay them as great a respect as is possible for the pains that they have taken among you. And then to that I must add this exhortation, that one with another ye live in perfect unity and peace.

14. And for the preserving your churches from the inroads of schismatics and heretics, the Gnostics of whom you are in greatest danger, first, be careful when you see any man forsake his station, grow idle, forsake his work, to proceed with such a man according to Christ's rule, Matt. xviii. 15: and so first to admonish him of his fault, and never leave till ye have reduced him, (for this idleness is an ill symp-

<sup>1</sup> more than abundantly, ὑπερ ἐκ περισσού.

<sup>2</sup> the irregular.

tom;) secondly, be as careful to encourage the fearful, that may be in danger to be wrought on by the sharpness of persecutions; thirdly, those that are ready to fall hold up as well as you can; and fourthly, those that are fallen, deal as gently with them as is possible, that ye may restore them, Gal. vi. 1.

15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus <sup>3</sup> concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from <sup>4</sup> all [*e*] appearance of evil.

23 And the very God of peace sanctify you wholly; and I pray God <sup>5</sup> your whole [*f*]spirit and soul and body be preserved blameless unto the coming of

15. And be sure that they that are injured or persecuted do not think of avenging themselves, Rom. xii. 19, but do as much good both to your fellow-Christians and to your enemies, and all without exception, as is possible.

16. Rejoice in time of persecution, in adversity as well as prosperity, Phil. iv. 5.

17. Not omitting the frequent constant times of prayer as oft as they return, (as continual sorrow, Rom. ix. 2, is not that which is never discontinued in the act, but that which hath constant, frequent returns to him, though sometimes intermitted.)

18. And in adversity as well as prosperity continue your acknowledgments of God's goodness to you, Job i. 21. For this is the condition of the evangelical covenant, which is the covenant of sufferings, that we should rejoice in them, Matt. v. 12, and give God thanks for them, 1 Pet. iii. 15, and iv. 16.

19. The gifts of tongues, healing, &c. which were given in form of fire, must be used accordingly, not quenched with neglect, vanity, wicked life, but preserved by prayer, thanksgiving, and holy life; and when ye see gifts in others, by which they appear to be true teachers, ye must not have the same aversion to them that ye would to false prophets.

20. And for that faculty of interpreting scripture ye ought to set a special value upon it, 1 Cor. xiv. 5.

21. Try all those who pretend to extraordinary gifts, and examine whether they have them or no, by that gift of discerning of spirits, and make use of those who approve themselves to have what they profess.

22. There is no sin so small but ye ought carefully to abstain from it.

23. And that God which is the author of all good things, and particularly of that peaceableness recommended to you, ver. 13, and appointed to be secured by the following means, work all kind of purity in you, that of the flesh and spirit. And I heartily pray that all and every part of you may be kept immaculate, that whensoever Christ comes, either in his

<sup>3</sup> toward, &c.

<sup>4</sup> every sort of evil.

<sup>5</sup> the whole of you, the spirit.



our Lord Jesus signal punishments here forementioned, or in that Christ.

24 Faithful is he that calleth you, who judgment after death, ye may be approved and rewarded by him.

25 Brethren, pray called you to the knowledge of his truth, afforded you for us. such privileges and advantages, advanced you thus

26 Greet all the brethren with <sup>a</sup>an holy kiss. far, will further enable you to persevere spotless unto the end.

27 I charge you by <sup>a</sup> See note [c] Rom. xvi.

the Lord that this epistle be read unto all the holy brethren. 27. I require you with all the weight of adjuration, that this epistle be read and divulged to all the Chris-

28 The grace of our Lord Jesus Christ churches under the metropolis of Thessalonica, and be with you. Amen. to all the churches of all Macedonia; (see note [a] Phil. i.)

¶ The first epistle unto the Thessalonians was written from <sup>b</sup> Athens.

<sup>b</sup> See note [a] on the title of the epistle.

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## THE

## [a] SECOND EPISTLE OF PAUL THE APOSTLE

## TO

## THE THESSALONIANS.

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### CHAP. I.

**PAUL**, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

1 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

1. See 1 Thess. i. 1.

3 We are bound

3. We count ourselves bound to give God especial

to thank God always for you, brethren, as it is meet, <sup>1</sup> because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the [b] kingdom of God, for which ye also suffer:

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be [c] revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe

thanks for his mercy and grace afforded you, by the help of which it is, that your adherence to the Christian faith grows every day more constant, for all your persecutions, ch. ii. 14, and so also your mutual love and charity, unity and amity one toward another, without any breach or schism among you.

4. And accordingly we express our joy by boasting of you to other churches of Christians, that you have with great patience endured sore persecutions, and yet continued firm and constant in all.

5. Which is a notable means of evidencing the great justice of God's providence and dispensations of the things of this world, when all the persecutions that fall on you tend but to the trial and approving of your constancy and fidelity to Christ, and so to the making you capable of that glorious deliverance which Christ will shortly work for all that adhere to him, when the unfaithful and cowardly are destroyed with the persecutors. And indeed this is it for which they persecute you, as they have done us, that we profess to believe that Christ will shortly exercise this regal power of his for the destroying of his enemies, and rescuing the persecuted out of their calamities;

6. It being most just with God to punish your persecutors, to deal with them as they have dealt with you;

7. And to give you, in proportion to your sufferings, a participation of ease and joy with the apostles of Christ at that glorious coming of his to the punishing of his enemies, foretold Matt. xxiv, with those notable messengers and ministers and executioners of his power (see note [d] 2 Peter iii.);

8. In rendering a most severe vengeance to all the obdurate Jews, and wicked, carnal, heretical, Gnostic Christians,

9. Which shall be finally destroyed by the judgment of God at his powerful appearance in vengeance against his crucifiers.

10. At which time also he will shew miraculous acts of mercy to all pious, faithful Christians, to deliver them (and so consequently you who have received the gospel preached by us) in the day of his vengeance on his enemies: (see note [a] Heb. x.)

<sup>1</sup> that, &c.

(because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would <sup>2</sup>count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power :

12 That the name of our Lord Jesus Christ may be glorified <sup>3</sup>in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

11. To which purpose we pray for you continually, that God will by his grace enable you to walk worthy of that high calling or privilege, that of being Christians, owned and vindicated by him, and powerfully accomplish and complete in you all the good works and fruits of faith and patience which may render you acceptable in his sight :

12. That Christ may have the honour of your patience, and you be rewarded for it according to the great mercy and goodness of God in Christ Jesus.

### CHAP. II.

NOW we beseech you, brethren, <sup>1</sup>[a] by the [b] coming of our Lord Jesus Christ, and <sup>2</sup>by our gathering together unto him,

1. But now, brethren, concerning that famous coming of Christ so often spoken of, ch. i. 5, &c. (and mentioned to you by me 1 Thess. v. 1.) for the destroying and cutting off the crucifiers of Christ and persecutors of Christians, (see note [b] Matt. xxiv,) the thing which is justly looked on by you as the period of your miseries and persecutions so universally caused by them, and which consequently will be attended with the plentiful coming in of disciples to the Christian profession, and with a greater liberty of public assembling for the worship of Christ than our persecutions and dispersions will now afford us (see note [d] Rev. i.); concerning this matter, I say, I beseech you,

2 That ye be not soon shaken <sup>3</sup>in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ [c] is at hand.

2. That ye be not removed out of the truth, (which ye have already been taught, and believed from Christ and us,) either by the pretended or misunderstood revelations or inspirations of some, or by any thing said to you by me when I was with you by word of mouth, or by that which I wrote to you in the former epistle, ch. v. 2, as if it were our affirmation that this now were the period of time wherein the day of the Lord, his coming to judge and destroy the Jews, were instantly a coming; I foresee the danger of this mistake to you, that if you believe this, and find yourselves confuted by the event, it will be matter of great trouble to you, and may possibly shake your constancy, and

<sup>2</sup> make you worthy, ἀξιόσθι.  
<sup>3</sup> from your opinion, ἀπὸ τοῦ νοῦς.

<sup>3</sup> among, ἐν.

<sup>1</sup> concerning the.

<sup>2</sup> our.

tempt you to disbelieve our gospel and forsake your profession.

3 Let no man deceive you by any means: for <sup>4</sup>that day shall not come, except there come a [d]falling away first, and that [e]man of sin be revealed, the son of perdition;

3. And therefore let not this cheat by any artifice be put upon you, being of so dangerous importance if you believe it to be taught by us; but resolve on this, that before that come, first there must be, according to Christ's prediction, a great departure or defection from the faith to the heresy of the Gnostics, (or perhaps this may be the meaning of the departure, that in the order and method of things foretold by Christ, one thing must solemnly precede, the Christians breaking off their compliance with the impenitent Jews, leaving them as obdurate, and departing avowedly to the Gentiles, Matt. xxiv. 13;) and secondly, Simon Magus, that wicked impostor and accursed person, owned to ruin, together with his followers the Gnostics, shall shew themselves in their colours, having for some space concealed their malice;

4 Who opposeth and exalteth himself above all that is called God, or <sup>5</sup>that is [f] worshipped; so that he as God [g] sitteth in the temple of God, shewing himself that he is God.

4. He, I mean, who opposes himself against Christ, setting himself up (and being acknowledged by the Samaritans and others) for the chief or first God, superior to all other gods, and accordingly is publicly worshipped by them, and assumeth to himself distinctly that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

5. If you remember, this very thing I foretold you, when I was among you preaching the gospel; and therefore in any reason I must not now be interpreted to any contrary sense, ver. 2.

6 And now ye know what [h] withholdeth that <sup>6</sup>he might be revealed <sup>7</sup>in his time.

6. And now you cannot but discern what it is which makes some stop in this business; their season of shewing themselves, and making open profession of all hostility and hatred against the orthodox Christians, is not yet come. The peculiar season will be when the apostles have given over preaching to the Jews, as hopeless and refractory, and so go to the Gentiles, Matt. xxiv. 13, and consequently break off that more tender compliance with the Jews; for as long as that holds, the Jews will not be so sharp against the Christians, and consequently it will not be yet so fit a season for the Gnostics to discover their venom against them.

7 For the [i] mystery of iniquity <sup>8</sup>doth already work: <sup>9</sup>only he who now letteth will let, until he be

7. And, therefore, though this sort of men be already formed into a sect, under their ringleaders Simon and Carpocrates, &c. yet at this time it is carried more closely; they are not broken out into

4 the departure must needs come first.

5 worship.

6 that he be revealed, εἰς τὸ

ἀποκαλυφθῆναι.

7 in his own season, ἐν τῷ αὐτοῦ καιρῷ.

8 is already acted, ἤδη

ἐνεργεῖται.

9 only there is that withholdeth as yet, μόνον ὁ κατέχων ἔτι.

taken out of the way. such open renouncing of, and opposition to Christ and Christians; they have no occasion as yet to side with the Jews against the Christians, nor show of quarrel whereupon to exasperate the Jews against them, because the Christians walk warily, and do nothing contrary to the Mosaical law, which is the thing which holds them from breaking out, ver. 6. But as soon as ever that which withholdeth is removed, that is, as soon as the apostles depart, ver. 3, go professedly to the Gentiles, give over the Jews, and permit not Christians to Judaize, but call them off from observing the law;

8 And then shall <sup>10</sup>[k]that Wicked be revealed, whom the Lord shall consume <sup>11</sup>with the spirit of his mouth, and shall destroy <sup>12</sup>with the brightness of his coming: 8. Then immediately shall this sect of Gnostics shew itself, join with and stir up the Jews, and bring heavy persecutions upon the Christians, and (having this opportunity to calumniate them to the Jews) behave themselves as their professed opposers. And Simon Magus shall set himself forth in the head of them; whom, as a professed enemy of Christ, Christ shall destroy by extraordinary means by the preaching and miracles of St. Peter: and for all the apostatizing Gnostics that adhered to him, they shall be involved in the destruction of the unbelieving Jews with whom they have joined against the Christians.

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 9. This person whom now I speak of and his followers are such as by magic do many strange things, to deceive men into an admiration of themselves;

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 10. And by baits of lust, &c. they work upon the generality of wicked carnal Christians; and this as a punishment for their not being brought to sincere repentance and true faith by the gospel, but preferring the satisfaction of their own humours and passions and prejudices, John viii. 45, before the doctrine of Christ, when it came with the greatest conviction and evidence and authority among them, Tit. ii. 11.

11 And for this cause God shall send them <sup>13</sup>strong delusion, that they should believe a lie: 11. And this is the cause why God suffers mere magicians to deceive them by false miracles, and by that means to bring them to believe all kind of falseness; false gods, false ways of worship, deceitful, cheating, false miracles, to get authority to those and all manner of heathen, licentious, vicious practices, the consequents of those errors, and the most contrary to evangelical truth:

10 the wicked one. 11 by the breath of his own mouth, τῷ πνεύματι τοῦ στόματος αὐτοῦ. 13 deceitful working, ἐνέργειαν πλάνης.

12 That they all might be <sup>14</sup>damm'd who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, <sup>15</sup>because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth :

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and establish you in every good word and work.

12. That so filling up the measure of their obdurations, they may fall under condemnation, or be judged and discerned to be what they are, impenitent infidels, and accordingly remarkably punished.

13. The more of truth there is in all this, the more are we bound to bless and praise God for his goodness to you, brethren, that he hath been so favourable to you above others as to appoint the gospel to be preached to you, and you to be called to the faith of Christ so early, (so these being Jews at Thessalonica are said to have believed before others, Ephes. i. 12,) and so to be taken out of that wicked generation by the preaching of the gospel and that grace which is annexed to it, and by your receiving of the truth, (by which means you are safe both from the apostasy, ver. 3, and the delusions, ver. 10, and from the destruction that shall shortly come upon the Jews and Gnostics, vv. 1, 8, and 12.)

14. Unto which honour and advantages God hath by our preaching advanced you, that thereby ye might have your parts in all the glorious effects of Christ's power in his servants, and over his enemies.

15. To conclude therefore; do you, brethren, take care to retain constantly all the doctrine which I have (both at my being with you for the preaching of the gospel to you, and since in mine epistle) delivered to you, all such, I mean, as I have truly told or written to you, not such as are unduly put upon you under that pretence, ver. 2.

16. And I beseech that Lord and Saviour of ours, Jesus Christ, and God the Father, who out of his mere love to us hath thus given us his Son, and through him afforded us matter of endless comfort, even the hope of eternal joys, to reward our temporary sufferings, and revealed this to us in the preaching of the gospel (see note [c] Heb. xiii.),

17. That he will now in your tribulations and persecutions refresh and cheer you up, and confirm you to persevere steadfast and constant in the profession of the truth, and in all Christian practices.

### CHAP. III.

<sup>1</sup>FINALLY, brethren, pray for us, that the word of the Lord <sup>2</sup>may have free ch. ii. 17, so it becomes you to be constant in prayer for me and the rest of the apostles and ministers of the gospel, that our preaching may be successful and

14 judged, κριθῶσι.

15 that he, ἐτι.

1 Furthermore, τὸ λοιπόν.

2 may run, τρέχει.

course, and be glorified, even as <sup>if it is</sup> with you :

2 And that we may be delivered from <sup>4</sup>[a]unreasonable and wicked men : for all <sup>men</sup> have not faith.

3 But the Lord is faithful, who shall establish you, and keep you from <sup>evil</sup>.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the <sup>6</sup>patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us : for we behaved not ourselves disorderly among you ;

8 Neither did we eat any man's bread for nought ; but wrought with <sup>7</sup>labour and travail night and day, that we might not be chargeable to any of you :

9 Not because we have not power, but to make ourselves you a pattern, that you labour as we have done.

prosperous, meeting with no such obstacles as may hinder the progress of it, but may be every where received and obeyed, and honoured by the good lives of the believers, as it hath among you ;

2. And that we may be rescued out of the hands of these villainous heretics the Gnostics, that deal in all unnatural impieties, and are ready to oppose us wheresoever we come, and keep many from receiving the faith, and corrupt other hypocritical professors ; and such there are in the world ; all are not sincere.

3. But for you, I trust in that God who hath promised to secure and defend you from being overcome with such temptations of these cunning diabolical heretics ;

4. And through the grace of God watching over you, I am confident that ye will still continue to obey our advices to you, as hitherto ye have done.

5. To which confidence I shall join my prayer to that God, that he will direct you so to love him as to endure any persecutions rather than deny the faith, to confess Christ, whatsoever it cost you.

6. Now I charge you by virtue of that apostolical power given me by Christ, that if you observe any man to cast off obedience to those rules which we gave at our being with you, that is, to forsake his work, the businesses of his calling, (see note [d] 1 Thess. v.) then (after a first admonishing of him, 1 Thess. v. 14, and a second here, ver. 12,) you proceed to the censures of the church against him ; by that means to keep others from being corrupted by him, or doing as he doth, see ver. 14.

7. For you cannot but remember how, beside my admonitions to this purpose, I set you by my own example a pattern in this, by my not spending my time idly among you ;

8. Being very careful to put no man to any charges, nor to eat what we did not pay for, but earning our living by hard labour in our occupations.

9. Not because we might not lawfully receive from you if we would, 1 Cor. ix. 4, but on purpose to give you a pattern, that you labour as we have done.

<sup>3</sup> among, or, toward, πρὸς.  
δπομονήν.

<sup>7</sup> weariness and toil, κόπῳ καὶ μόχθῳ.

<sup>4</sup> absurd.

<sup>5</sup> the evil one, πονηροῦ.

<sup>6</sup> patience of,

an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that [b] if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but <sup>a</sup>are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not <sup>a</sup>weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now <sup>10</sup>the Lord of peace himself give you peace always by all means. The Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ be with you all. Amen.

¶ The second epistle to the Thessalonians was written from <sup>a</sup> Athens.

10. For when we were among you preaching Christ, it was our command to all, what the Jews have thought fit to require of all men proverbially, that they must labour themselves, and not expect to be maintained by others' labours, being idle themselves.

11. Some such idle persons we hear there are among you, that are disobedient to our orders, and give over their work, and spend their time impertinently in things that they should not meddle with.

12. And to these we again give warning now, (as before we did, 1 Thess. v. 14,) that they live and labour quietly, and so earn their living, (and if upon this second admonition they reform not, let them be censured, ver. 6.)

13. And as for you, brethren, be careful to do as much good as you can, and be not idle.

14. And as before, ver. 6, so now I say again, if upon this second admonition given by this epistle, ver. 12, any man still continue refractory in this matter, let him be censured and branded by you, and dealt with as an excommunicate person, that so by shaming ye may possibly reform him. See note [g] 1 Cor. v.

15. Yet meanwhile apply unto him your friendly Christian admonitions, that those, together with that shame, may work effectually upon him, which is your duty to endeavour on every sinner, and not to deal with him as men deal with their enemies; for how ill soever he is, you are to do him all good imaginable; and therefore I prescribe you that of withdrawing familiar commerce from him, as a method of all others most probable to do him good, and then that may be a season of advantage for your exhortations to work upon him.

17. This conclusion, wherein I salute you, I write with mine own hand, and so it is my custom to do in all my epistles.

<sup>a</sup> busy themselves about that which belongs not to them, περιεργαζομένους.  
ἐκκαθήσθῃτε.

<sup>10</sup> the same Lord of peace, αὐτός—

<sup>9</sup> sluggish,



THE  
FIRST EPISTLE OF PAUL THE APOSTLE  
TO  
[a] TIMOTHY.

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CHAP. I.

**P**AUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope; 1. I, Paul, that (Acts xiii. 7.) was sent out and constituted an apostle of Jesus Christ, according to the designation of him, who, being God incarnate, is both our Saviour and Lord, to rescue us from the power of sin, and to rule and reign in our hearts, even he on whom all our trust and expectation and hope of good is founded and built;

2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. 2. To my dearly beloved Timothy whom I first converted, and so begat to Christianity, I send my heartiest wish of all good from God our careful and loving Father, and Christ Jesus to whom he hath committed all power in his church unto the world's end.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 3. This epistle I now send thee for thy directions in pursuance of that commission which I gave thee when I constituted and appointed thee to reside as bishop at Ephesus, at the time when I went thence to go to Macedonia, Acts xx. 1, that presiding and governing the church there thou mightest suppress the seeds of the Gnostic heresy sowed there, and keep men within the form of sound doctrine, that which in all churches was delivered by us,

4 Neither give heed to fables and endless [b] genealogies, 4. And warn thy flock not to heed those fabulous pedigrees of the gods, which under the name of

1 according to the appointment, κατ' ἐπιταγήν. προσμεῖναι.

4 was going, πορευόμενος.

2 Even as, καθώς.

3 continue at,

which <sup>5</sup> minister *Æons* the Gnostics (see note [a] Col. ii.) talk so much of, and so bring in many perplexed disputes rather than <sup>6</sup>godly edifying than instruct men in the way of salvation under the which is in faith: to do. gospel, or of Christian doctrine in matters belonging to God.

5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: 5. The substance and perfection, or else the design and aim of Christian duty being charity, whose genealogy is this, faith unfeigned begets a good conscience, that is, abstaining from all sin, that purity of heart, that love of all men;

6 From which some having swerved have turned aside unto vain jangling; 6. Which some aiming not at have gone out of the way to a divinity made up of empty words; for so was the Gnostics' (see ver. 4.);

7 <sup>8</sup> Desiring to be teachers of the law; 7. Joining Judaism to Christianity, and undertaking to expound the law, and to find those mysteries in it which are the foundations of their impure doctrines, but observe no part of the law, nor at all apply it to the ruling of their lives.

8 But we know that the law is good, if a man use it lawfully; 8. Which is consequently a grievous abuse of the law, whose whole goodness consists in this, that a man order his actions so by it as to abstain from the sins that it forbids, and do the good which it requires;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, 9. It being certain, that as good men will perform their duty without any law, so the law of Moses, as all other laws, was given to the sons of those excellent patriarchs, because it was foreseen they would not always continue so good, and so was on this very design to keep in order such men as these, to restrain such impure Gnostics as these from the sins they are guilty of, (and not to stand them in any stead except they live according to it.) Accordingly you know that Moses's law is very severe against the rebellious and contumacious, against blasphemers and seditious, such as Corah, Num. xvi. 8, called *sinners* there, (and to such are the Gnostics compared, Jude 11,) to the impure, and such as condemn all that is holy, such as Esau, to whom the Gnostics are compared, Heb. xii. 16; against parricides and murderers;

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any 10. Against fornicators, and those of the foulest sort of those, Lev. xviii. 22; against those that steal and sell servants, Exod. xxi. 16, Deut. xxiv. 7; against false and perjurious persons, and generally all those

<sup>5</sup> yield, *παρέχουσι*.

<sup>6</sup> the edification of God which is in faith, *οικοδομῶν θεοῦ τὴν ἐν πίστει*, or, the dispensation of God: for the King's MS. and an ancient one in Magdalene College, Oxford, read *οικονομῶν*.

<sup>7</sup> been turned aside to vain discourses, *ἐξερρήψαν εἰς ματαιολογίας*.

<sup>8</sup> who will be doctors of the law, *θέλοντες εἶναι νομοδιδάσκαλοι*.

<sup>9</sup> not thinking either, *μηδὲν νοοῦντες*.

other thing that is contrary to <sup>10</sup> sound doctrine; to be such, and these heretics are noted for;

<sup>11</sup> According to the gospel of Christ or of God, when he dwelt among us, appeared here on the earth, for the preaching of which I have been constituted an apostle.

<sup>12</sup> And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

<sup>13</sup> Who was before such an honour, by my former behaviour whilst I was a Jew, blaspheming the name of Christ, persecuting the Christians, and using them most despitefully. Notwithstanding all which, God was merciful to me, looked on it but as an act of blind zeal in me, and therefore laid it not so to my charge as to deliver me up to myself, but recalled me mightily in the midst of my career.

<sup>14</sup> And the grace of our Lord <sup>14</sup> was exceeding abundant with faith and love which is in Christ Jesus.

<sup>15</sup> This is a faithful saying, and worthy of all [d] acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

<sup>16</sup> Howbeit for this cause I obtained myself as the principal of all others.

<sup>17</sup> Now unto the King <sup>15</sup> [e] eternal, 16. But being such, God hath dealt most mercifully with me, called me from heaven whilst I was persecuting him, that I might be a prime object of his patience and longanimity, and in order of time the first that was so miraculously called, that so the wickedest of the Gentiles may in me have an example of hope of mercy, if they shall come in unto Christ.

<sup>17</sup> Now unto the great ruler and wise disposer of all ages of the world, governor and commander of angels,

<sup>10</sup> wholesome, *ὀφειλόμενος*.  
θέμενος εἰς.  
πλεονάσσειν.

<sup>11</sup> the gospel of the glory.  
<sup>13</sup> a contumelious person, *ὕβριστήν*.  
<sup>15</sup> of ages, or, angels.

<sup>12</sup> appointing me for,  
<sup>14</sup> hath superabounded, *ὑπερπε-*

immortal, invisible, the one true God, whose attributes are to be incorruptible, invisible, and wise beyond all imagination, the only wise God, so as none partakes with him, and from whom all the be honour and glory for ever and ever. Amen. wisdom of all others doth proceed, be honour—

18 This charge I commit unto thee, son Timothy, according to the [f] prophecies which went before on thee, that thou <sup>16</sup> by them mightest [g] war a good warfare ; 18. Now to thee, O Timothy, thou who wert first converted by me, I give this commission, as a trust I commit to thee, (agreeable to the revelations which were made of thee, that, though young, thou shouldst be ordained a bishop in the church, ch. iv. 14, though we find no mention of this in the Acts, as we do of Saul and Barnabas, Acts xiii. 2,) that according to that appointment of God thou shouldst carefully discharge that episcopal office committed to thee,

19 <sup>17</sup> Holding faith, and a good conscience ; which some having put away concerning faith have made shipwreck : 19. Holding fast and continuing constant in the true faith and discharge of a good conscience ; not as some, which falling into impure lives have afterward fallen into foul errors in point of faith.

20 Of whom is Hymenæus and Alexander, whom I have delivered unto Satan, that they may <sup>18</sup> learn not to blaspheme. 20. Such are in thy church of Ephesus, Hymenæus, 2 Tim. ii. 17, and Alexander, 2 Tim. iv. 14, whom by the censures of the church I delivered into Satan's power, to chasten and afflict them, that they may reform, and recover from that very ill course in which they are, both for faith and manners.

## CHAP. II.

I EXHORT therefore, that, first of all, [a] supplications, prayers, intercessions, and giving of thanks, be made for all men ; 1. In the first place therefore I advise thee, and all the bishops under thy metropolis, that you have constant public offices of devotion, consisting, first, of supplications for the averting of all hurtful things, sins and dangers ; secondly, of prayers for the obtaining of all good things which you want ; thirdly, of intercessions for others ; and fourthly, of thanksgiving for mercies already received ; and all these, not only for yourselves, but, in a greater diffusion of your charity, for all mankind,

2 For kings, and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and <sup>1</sup> honesty. 2. For the emperors and rulers of provinces under them, to whom we owe all our peaceable living in any place in the exercise of religion and virtuous life, and therefore ought in reason to pray and give thanks for them.

3 For this is good and acceptable in the sight of God our Saviour ; 3. For this God under the gospel approves of, and requires at our hands,

4 <sup>2</sup> Who will have given us in himself, who earnestly desires the good of

<sup>16</sup> according to them, ἐν αὐταῖς.  
<sup>1</sup> gravity, σεμνότητι.  
ἀνθρώπους θέλει σωθῆναι.

<sup>17</sup> having, ἔχων.  
<sup>2</sup> who wills that all men should escape, or, be saved, ὅς πᾶσας

all men to be saved, and to come unto the knowledge of the truth. all mankind, and useth all powerful means to bring them to reform their former wicked lives, and now to entertain the gospel.

5 For *there is* one God,<sup>3</sup> and one mediator between God and men, the man Christ Jesus ; 5. For it is but one God that is Creator of all, (who consequently designs and wills the good of all,) and so likewise but one mediator and peacemaker between God and man, even he that hath taken our common nature upon him, and in it died for all those whose nature he assumed, even Jesus Christ ;

6 Who gave himself a ransom for all, to be testified in due time. 6. Who died to redeem all men, and rescue them out of their evil ways, laying down his life, pouring out his blood in our stead, and thereby gave also a testimony of the truth of his doctrine thus sealed with his blood, in the time appointed by God, and foretold by the prophets as the season for the working this great work.

7 <sup>4</sup>Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not ;) a teacher of the Gentiles in <sup>6</sup>faith and verity. 7. Which doctrine of his hath been intrusted to me to divulge and preach unto all men, Gentiles as well as Jews, (Christ knows that I speak the truth, whose commission it were very unsafe for me to feign,) that I might be the apostle and bishop of the Gentiles, to make known and administer the gospel of Christ among them faithfully and truly, without concealing or adding any thing.

8 I will therefore that men pray every where, lifting up <sup>7</sup> [b] holy hands, without wrath and <sup>8</sup> doubting. 8. These directions then I give to all, both men and women : first, to men ; that as the Jews washed their hands before they lifted them up at the altar, Exod. xl. 32, Psalm xxvi. 6, so should all Christians pray, not only in Jerusalem, but any where else, with innocent hearts, without any anger or malice, (see note [e] Matt. xv,) quarrels or dissensions, preserving the bond of peace (the one lip, Zeph. iii. 9.) among all.

9 In like manner also, that women adorn themselves in modest apparel, with <sup>9</sup> shamefacedness and sobriety ; not with broidered hair, or gold, or pearls, or costly array ; 9. The second direction I give for women, that they come to the assemblies and pray, (in like manner as was said of the men, ver. 8,) and that they do it in such attire as is decent, accounting modesty and sobriety the greatest ornament that they are capable of, and not setting themselves out vainly and with ostentation, in curious dressings of hair, in embroidery, or jewels, or other ways of sumptuous attire.

10 But (which becometh women professing godliness) with good works. 10. But instead of them, to add to modesty and sobriety, ver. 9, the richer embroidery and jewels of all good works, charity to others, which becomes

<sup>3</sup> one also mediator of God and men, εἰς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων. 4 a testimony in the proper season, μαρτύριον ἰδίοις καιροῖς.

7 pure. 8 disputing, διαλογισμοῦ.

9 modesty, αἰδοῦς.

<sup>5</sup> Or, with which I was intrusted : for the King's MS. reads ὃ ἐπιστεύθη.

<sup>6</sup> Or, the Spirit : for the King's MS. reads πνεῦματι.

<sup>7</sup> Or, the Spirit : for the King's MS. reads πνεῦματι.

Christian professors infinitely better than those other ways of expense upon fine clothes, &c.

<sup>11</sup> Let the woman learn in <sup>10</sup> silence with all subjection. <sup>11</sup> And of the woman I further command, that she be content to learn, and to exercise obedience and subjection to those who are placed over her, both in the church and at home.

<sup>12</sup> But I suffer not a woman to teach, nor to usurp authority over the <sup>11</sup> man, but to be in <sup>12</sup> silence. <sup>12</sup> And that she neither undertake to teach in the church, nor at home to have any authority over her husband, but to be obedient and meek and still in both those capacities.

<sup>13</sup> For Adam was first formed, then Eve. <sup>13</sup> According to the type which God gave in this matter in the first creation, forming Adam the man first, then the woman out of him, to denote her subordination to and dependence on him.

<sup>14</sup> And Adam was not deceived, but the woman being deceived was in the transgression. <sup>14</sup> And there is little reason that this course, which was then settled, should since be changed; certainly no reason to be fetched from Adam's sin and fall, for the guilt of that lay especially upon the woman; for before Adam was deceived, (or, Adam being not deceived,) the woman being first cheated herself by the serpent, was the cause and beginning of sin and ruin on all mankind.

<sup>15</sup> Notwithstanding she shall be [c] saved in childbearing, [d] if they continue in faith and charity and holiness with sobriety. <sup>15</sup> But by means of the seed of the woman, the Messiah which should be born from her posterity, she had a promise of redemption, and so all others of her sex, upon condition of their perseverance in the faith, and love and obedience to Christ, and performance of those great Christian duties of chastity and modest behaviour which I now require of them.

### CHAP. III.

THIS is a <sup>1</sup> true saying. If a man desire the office of a bishop, he desireth [a] a good work.

<sup>2</sup> A bishop then must be blameless, the [b] husband of one wife, <sup>2</sup> vigilant, sober, <sup>3</sup> [c] of good behaviour, given to hospitality, apt to teach;

<sup>1</sup> Now to proceed to other directions necessary for thee: thou art to consider this great and weighty truth, that the episcopal office, whensoever any man is a candidate or suitor for it, is an honourable (though never so dangerous and burdensome a) function, (see James iii. 1,) and consequently that thou must be very careful in the choice of the person whom thou, as metropolitan of Ephesus, admittest to this dignity. <sup>2</sup> And therefore these inquiries thou must make of any whom thou meanest to ordain, and receive the testimony of the church concerning him, (see note [b] Acts vi.) And therein let these qualifications be observed: 1. that he be a person not scandalous for any sin since his conversion; 2. that he have not put away

<sup>10</sup> quietness, *ἡσυχία*.  
<sup>14</sup> purity, *ἀγιασμόν*.

<sup>11</sup> husband, *ἀνδρός*.  
<sup>1</sup> faithful, *πιστός*.

<sup>12</sup> quietness, *ἡσυχία*.

<sup>2</sup> sober, temperate, *νηφάλειον, σώφρονα*.

<sup>13</sup> by, *διὰ*.

<sup>3</sup> comely.

his wife (so as is ordinary both among Jews and heathens, but forbidden by Christ, except for fornication) and married another ; 3. that he be sober, and intent to his business ; 4. moderate in all his actions, as that is opposed to distemper or giddiness ; 5. of a grave composed behaviour, humanity and modesty together ; 6. apt to entertain strangers ; 7. one that is able and ready to communicate to others the knowledge which himself hath ;

3 Not given to wine, no striker, not greedy of filthy lucre ; but <sup>4</sup> patient, <sup>5</sup> not a brawler, not covetous ;

4 One that ruleth well his own house, having his children in subjection with all gravity ;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God ?)

6 Not a [d] novice, least being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without ; lest he fall into reproach and the snare of the devil.

8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre ;

3. 8. A temperate person, in opposition to excessive drinking ; 9. one that uses no violence ; 10. that uses no sordid course for gain ; 11. of a mild and peaceable disposition (see note [a] 2 Cor. x.) ; 12. neither apt to be angry and quarrel, nor, 13. enslaved to the love of wealth ;

4. 14. That by ruling his own family well, and keeping his children in obedience to discipline and in all probity of manners, shews that he is fit to be a governor ;

5. (For sure he that cannot rule so much a less province will be unfit to be made a governor of the church of God.)

6. 15. Not one that is but newly planted or instructed in the faith, lest so great a dignity so suddenly bestowed on him may tempt him to pride and vanity, and so bring the same ruin upon him that fell upon the devil, who was tempted in like manner by that glorious condition wherein he was created, and for his pride was cast out of heaven into the torments of hell, 2 Peter ii. 4.

7. To these qualifications must be further added, 16. that he be a person of a good reputation, under no reproach for his former life among unbelievers ; for if he be, there will be danger that he be contumeliously used by them ; and this the devil will make use of to insnare others, to give them aversions to the doctrine of such a man who is under so much scandal for his former life : see Theophylact.

8. And as for the choosing of the bishop all this care must be taken, so for the deacons, that must every where be constituted to attend the bishop, they also must be chosen grave, sober persons, not cunning and deceitful, not given to excess of drinking wine or strong drink, those which use not any sordid course for gain ;

<sup>4</sup> gentle, εἰσεαγῆ.

<sup>5</sup> not quarrelsome, ἔμπαχον.

9 Holding the mystery of the faith in a pure conscience. 9. But such as being orthodox in point of faith, live pure and Christian lives according to the doctrine and directions thereof.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless. 10. And before any be thus assumed into holy orders, let them be well known, and by testimony approved for sufficiency, piety, and good behaviour, and then being found blameless, persons of good report among all, let them then be assumed into orders.

11 <sup>6</sup> Even so must their wives be grave, not slanderers, sober, faithful in all things. 11. So likewise the women that have any office in the church (see note [b] Tit. ii.) must be of a grave behaviour, not given to slander and calumniate, not given to any excess, trusty in all that is committed to them.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 12. And as of the bishops so of the deacons: let them be those that have not put away former wives upon dislikes, and married others (see note [b]), but those which either have not married or lived constantly with their first wives, and duly brought up their children and governed their families.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great <sup>7</sup> boldness in the faith which is in Christ Jesus. 13. For though the office of a deacon be an inferior degree, yet it is a step to the higher, and they that behave themselves well in it are fit to be assumed to an higher employment, that of rulers or bishops, that greater dignity in the church of God: (see note [a] John vii.)

14 These things write I unto thee, hoping to come unto thee shortly: 14. These brief directions I now give thee for the necessity of thy present employment, hoping to come quickly to thee myself, and furnish thee with all further instructions.

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the [e] house of God, which is the church of the living God, the pillar and ground of the truth. 15. But if it shall fall out that I cannot come, that then by these thou mayest for the main be provided and instructed how to discharge the office committed to thee, being an office of stewardship or prefecture in God's family, the church, not of idol false, but of the one true God, the pillar and basis which holds up the truth, sustains and keeps it from sinking;

16 And <sup>8</sup> without controversy great is the mystery of [f] godliness: God was <sup>9</sup> manifest in the flesh, justified <sup>10</sup> in the Spirit, seen of angels, preached <sup>11</sup> unto the Gentiles, believed on in the 16. The truth, I mean, of God's economy at this time, which is most precious and valuable, and tends mightily to the begetting of all piety and virtue in our hearts. And it consists of these so many degrees: 1. that God himself took on him our flesh, and here on earth visibly appeared among us in an human shape, and did thereby make known his will unto us; and that this might be done more convincingly, adly,

<sup>6</sup> The women in like manner, γυναῖκες ὡσαύτως. edly, ὁμολογομένως.

<sup>9</sup> manifested by, ἐφανερώθη ἐν.

<sup>7</sup> authority, παρρησίαν.

<sup>10</sup> by, ἐν.

<sup>8</sup> confessed, ἐν.



world, received up<sup>12</sup> into glory. the Spirit descended on him at his baptism, and gave testimony of him, Matt. iii. 17, and by leading him into the wilderness to be tempted by the devil, convinced him that he was the Son of God, Matt. iv, and by the power of God upon him he wrought many great and unheard of miracles, (and so his apostles after him,) which testified the truth of all he said; and, 3dly, in these and in the discharge of his designed office of revealing God's will unto men, he was beheld and confessed and adored by angels themselves, good and bad; 4thly, he was by his apostles preached and proclaimed, not only to the Jews, but Gentiles; 5thly, he was received and believed on by many of all nations through the world; and, 6thly, he was visibly and with a glorious appearance of angels taken up into heaven, there to reign for ever in the glory of God the Father, and to exercise power in his church, and by converting of some, and destroying of others, to propagate his gospel over the world.

## CHAP. IV.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

1. But there are risen up some among you which oppose this Christian doctrine, mentioned in the close of the third chapter, deny this form of evangelical truth, viz. the Gnostics that deny Christ to be come really in the flesh, 2 John 7. And there is no wonder in this, for Christ expressly foretold it, Matt. xxiv. 11, that before the time of the Jews' ruin, before that notable coming of Christ, (see notes [b] [c] [d] Matt. xxiv, and note [b] Acts ii,) some shall forsake the faith and follow erroneous, seducing teachers, (see note [e] Luke ix,) though the doctrines which they teach are most unclean, polluted, devilish doctrines: (see note [a] 2 Peter iii.)

2<sup>1</sup> Speaking lies in hypocrisy; having their [a] conscience seared with a hot iron;

2. Which they set off through the fair pretences of greater perfection and depth of knowledge, which these liars make show of among the people, men that have their consciences stigmatized with the marks and brands of their ill works, notorious to all for infamous persons.

3 [b] Forbidding to marry, and commanding to abstain from meats, which God hath created

3. Part of the character of these men is, to interdict marriages, and speak against them as unlawful, and so likewise to command abstinences from some sorts of meats from which the Jews abstain, but by

<sup>12</sup> in, or, with, &c.  
γυν.

<sup>2</sup> branded.

<sup>1</sup> through the hypocrisy of lying speakers, ἐν ὑποκρίσει ψευδολλ-

<sup>3</sup> to be received with thanksgiving of them which believe and know the truth. the liberty allowed by Christ are perfectly lawful for all Christians, so they be taken with thanksgiving and acknowledgment of the Donor.

4 For every creature of God <sup>is</sup> good, and nothing <sup>is</sup> to be refused, if it be received with thanksgiving: 4. For indeed all the creatures in the world, being created for the use of man, may lawfully be used and eaten by a Christian, if it be done with faith and acknowledgment of the Donor: (see note [c] Matt. xiv.)

5 For it is sanctified by the [c] word of God and prayer. 5. For there are but two things necessary to make any thing lawful for our use. First, God's permission of freedom allowed us by him, and that we have in this matter by the express words of Christ, that tells us, that which goes in (that is, meats, &c.) is not that which defiles a man; and, secondly, prayer, which blesseth our meat to us, being, beside the calling for God's blessing upon it, an acknowledgment of God from whom it comes, and who hath allowed it for food for us.

6 If thou <sup>6</sup> put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, <sup>6</sup>nourished up in the words of faith and of good doctrine, <sup>7</sup>whereunto thou hast attained. 6. Such admonitions as these, which may help secure them from the infusions of these men, thou art frequently and timely to give the Christians under thee notice of; and by so doing thou shalt approve thyself faithful in the discharge of thy office of bishop, whose duty this is thus to ruminate and chew over and over again, and so to feed continually on the doctrines of Christ, and by instructing others, to make returns for all the good instructions thou hast thyself received and embraced obediently.

7 But <sup>8</sup> refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. 7. But especially be sure, that instead of their doctrines of abstinences from marriage and from meats, quite contrary to the gospel, which sets an honourable character upon marriage, and takes away difference of meats, and instead of idle, ridiculous grounds, upon which they found these abstinences, thou do by diligent search into the doctrine of the gospel pursue that perfection of Christian knowledge, which, though thou art young, may fit thee for the discharge of that venerable office.

8 For bodily exercise <sup>9</sup>[d] profiteth little: but godliness is profitable unto all things, having promise of the life that 8. For though abstinence from daily meats and wines, and from marriage, be, as an act of self-denial and exercise, acceptable to God; yet if this be not observed with due limits, if meats be abstained from as unlawful, and marriage, in like manner, as abomi-

<sup>3</sup> for the faithful and those that have acknowledged the truth to partake of with thanksgiving, *eis μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωσκόντι τὴν ἀλήθειαν.* <sup>4</sup> polluted, being received, *ἀπόβλητον λαμβανόμενον.* <sup>5</sup> suggest these things to the brethren, *ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς.* <sup>6</sup> nourished, or, fed with, *ἐντρεφόμενος τοῖς.* <sup>7</sup> which thou hast followed, *ἧ παρηκολούθηκας.* <sup>8</sup> avoid, *παραιτοῦ.* <sup>9</sup> is profitable for a little.

now is, and of that which is to come.

nable and detestable, (as by the Gnostics, who yet indulged to all villainy, it was,) then there is no good, but hurt in them, Col. ii. 22. And indeed, considered at the best, Col. ii. 23, the profit of them is but little in comparison to that of piety, which is of the greatest value imaginable, will help us to all advantages that we can wish. If we would have a comfortable life here, this is promised to them that seek the kingdom of God and his righteousness, Matt. vi. 33, and so for many particular Christian duties they have promise of present beatitude, and whatsoever in any singular case may seem to be wanting to the felicity and prosperity of the pious man here, it is sure to be made up abundantly in another life.

9 This is a faithful saying and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the saviour of all men, specially of those that believe.

11 These things command and teach.

9, 10. And to this purpose it is to be observed, as a most certain and considerable truth, that to all truly pious persons there is so great assurance of an eternal reward, that this our hope in God is the only ground of our suffering patiently any thing that falls upon us, being confident that this God, as he desireth the eternal welfare of all, so hath promised to save all that shall believe and obey him, and so consequently is the most assured Saviour of them that do so.

11. These things do thou put those in mind of that have received them already; confirm them, that they may continue in them, (and not be depraved by the Gnostic heretics which teach the contrary, as in those former particulars, ver. 3, so in this last of suffering persecutions for the gospel;) and teach them to those that have not as yet received them.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

12. And though thou art a young man in years, yet let the gravity of thy life supply the want of the years that are wont to be required of thy office, and let thy discourse, and all thy demeanour and course of actions, be exemplary to all the Christians under thy jurisdiction, both in respect of constant love and adherence to God, and of profession of the faith, and of purity or chastity, three main particulars wherein these heretical Gnostics do endeavour to corrupt others.

13 Till I come, give attendance to [e] reading, to exhortation, to doctrine.

13. Betwixt this and the time of my coming to thee, see thou be diligent in performing thy office in the several parts of it, expounding the scriptures, confirming believers, and admonishing them of any

10 Or, *combat*: for the King's MS. reads *ἀγωνίζομεθα*: see note [b] 1 Thess. ii. have hoped, *ἐλπίζαμεν*.

12 exhort, *παράγγελλε*.

11 we The words *ἐν πνεύματι* are not found in the King's MS.

14 Neglect not the fault or danger, and instructing the ignorant or un-  
gift that is in thee, believers.

14. Make use of those gifts which in order to thy  
function were given thee (according to the revelation  
from the Spirit concerning thee, ch. i. 18.) at thy or-  
dination, (see note [f] ch. v.) when besides me, 2 Tim.

15 <sup>14</sup> [f] Meditate i. 6, some others also of the apostles, one or more,  
upon these things; laid hands on thee: (see note [b] Acts xi.)  
<sup>15</sup> give thyself wholly to them; that thy  
profiting may appear to all.

16 Take heed un-  
to thyself, and unto  
the doctrine; conti-  
nue in them: for in  
doing this thou shalt  
both save thyself,  
and them that hear  
thee.

### CHAP. V.

REBUKE not an elder, but <sup>1</sup>intreat (see note [b] Acts xi); have that respect to his office,  
him as a father; and that whenever there is need of thy exhortation, thou  
the younger men as do it as to a father of the church, with all humble  
brethren; respect to him; and for any inferior officers in the  
church, let thy rebukes and corrections be fraternal,  
and full of kindness and friendliness to them.

2 The elder women 2. Behave thyself toward women, the ancients  
as mothers; the sort, or widows of the church, with great respect;  
younger as sisters, the younger with modesty and civility, abstaining  
with all purity. from any behaviour toward them that may savour  
any thing of wantonness or turpitude.

3 Honour [a] wi- 3. Let those widows which have neither husbands  
dows that are wi- nor children be respected and relieved (see note [d])  
dows indeed. by you, that is, by the church, out of their stock,  
which is intrusted to your disposing.

4 But if any wi- 4. But if any widow which is a Christian be not  
dow have children perfectly destitute, but have children or grand-  
or nephews, let them children, let them relieve and take care for her as  
learn first to shew a part of their family, ver. 16, this being due by way  
piety <sup>2</sup>at home, and of gratitude (see note [f] ch. iii.) to the parents,  
to requite their pa- which have done so much for them, and so conse-  
rents: for that is quently that which, as God approves of, so he re-  
good and acceptable quires at their hands.  
before God.

5 <sup>3</sup> Now she that is 5. But the widow that is truly so, and is fit to  
a widow indeed, and receive relief from the church, is she that is wholly  
<sup>4</sup> desolate, trusteth in

14 Exercise thyself in these things.

15 spend thy time in them, *ἐν τοῖς ταῖς*.

1 exhort, *παρακαλεῖ*.

2 toward their own family, *τὸν ἑαυτῶν οἶκον*.

3 But, *ἀλλ*.

4 left

quite alone, *μεμονωμένη*.

God, and continueth in supplications and prayers night and day.

6 But she that liveth <sup>6</sup> in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any [<sup>b</sup>] provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under three-score years old, having been the wife of one <sup>6</sup> man,

10 <sup>7</sup> Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they <sup>8</sup> have begun to [<sup>c</sup>] wax wanton against Christ, they will marry;

12 Having damnation, because they have <sup>9</sup> cast off their first faith.

destitute, hath none of her children to relieve her, nobody but God to hope in or rely on, and so continues hoping and praying at set constant times continually, without any other cares to distract, or business to employ her.

6. But she that abstains from marrying, not in order to piety, but that she may live the more at her own disposal, she is not to be counted a widow or vital member of the church, but a kind of carcase or piece of noisomeness in it.

7. Give these rules, that none but blameless persons may be taken in, and those that have need of it.

8. But if any man or woman do not maintain those that belong to them, especially those of their family, (as their parents clearly are, having a right to live in their house, and a propriety to be maintained by them (or that they take care for and relieve them) supposing they are able to do it,) that man or woman doth quite contrary to the commands of Christ, and indeed performs not that duty to parents that even infidels think themselves obliged to do.

9. Let none be listed as a widow into the number of those that are to be maintained by the church (see note [<sup>a</sup>] Tit. ii.) under the age of sixty, nor any that have parted with their husbands and married again: (see note [<sup>b</sup>] ch. iii.)

10. And let them be such as have by their acts of duty and charity approved themselves to those among whom they have lived in all things of which their condition hath been capable; such are, good careful education of their children, hospitality, friendliness and humility, and submission to the meanest offices for the relief of those that stand in need; care for all that are in any distress; and, in brief, seeking occasions for all works of charity, and not only embracing them when they have been offered.

11. But receive not into the church offices those widows that are under that age, for there will be danger of such, that they will be weary of their employment in the church, of living in that pious strict condition, ver. 6, and then they will relieve themselves by marrying;

12. Which is a great and a punishable crime in them, viz. that of violating their promise made unto the church (a kind of conjugal tie) that they would

<sup>5</sup> licentiously, *σπαταλῶσα*. <sup>6</sup> husband, *ἀνδρός*.  
of her good works, *ἐν ἔργοις καλοῖς μαρτυρουμένη*.  
*ἡθέτησαν*.

<sup>7</sup> which hath had testimony  
<sup>8</sup> grow weary of. <sup>9</sup> violated,

attend it alone, and not forsake it; which when they do, and return again to the world, what is it but a giving the church a bill of divorce, and marrying another husband?

13 And withal<sup>10</sup> they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

13. And such young widows being unfit for such a recess and vacancy, have nothing to do with their time, but spend it in going about from house to house, in asking questions; and not only so, but fall into tattling and loose discourse, into censuring and meddling with other folks' matters, entertaining themselves and others with unseemly discourse, either calumniating or talking wantonly.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

14. My direction therefore is, that the younger women, widows or others, that have not attained to this gravity of mind and command over themselves, do in that case betake themselves to a married life, and serve God in that, bearing and bringing up children, (see note [d] ch. ii,) guiding domestic affairs; that so they may not do any thing which may give advantage to those that are willing to take it, to accuse or find fault, or bring reproach upon such loose professors, and the church for their sakes.

15 For some are already turned aside after Satan.

15. For some such you know there are, which have forsaken the Christian path, and betaken themselves to the Gnostics, bitter enemies to Christians, and these would be glad to have somewhat to say against you.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

16. If any Christian hath any helpless widow of his family, (see ver. 8,) let him undertake the care and charge of them, and not cast them upon the church to provide for them; lest if they do, there be not in the stock of the church sufficient to provide for all that are truly helpless.

17 Let the elders that rule well<sup>11</sup> be counted worthy of [d] double honour, especially they who labour in the word and doctrine.

17. Let the bishops that have discharged that function well, receive for their reward twice as much as others have, especially those that preach the gospel to whom it was news, and also continue to instruct congregations of Christians in settled churches: (see note [b] Acts xi.)

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out

18. For this is agreeable to that significant ceremony of the law, which allows the beast that is used to go over the corn, and tread out the grain out of the straw, (after the manner that threshing doth,) to

<sup>10</sup> being idle they learn to go about to houses, and being not only idle, but tattlers also and busybodies, to speak things that are not fit, ἀργαὶ μαγθάνουσι περιερχόμεναι τὰς οἰκίας· οὐ νόμον δὲ ἀργαί, ἀλλὰ καὶ—λαλοῦσαι τὰ μὴ δεόντα. <sup>11</sup> be allowed, enjoy, be rewarded with, ἀξιούσθωσαν. <sup>12</sup> labour hard, κοπιῶντες.

the corn. And, The feed all the time that he doth the work, and so to labourer is worthy have a certain reward in a liberal manner for all his of his reward. labour.

19 [e] Against an elder receive not an accusation, but <sup>13</sup> before two or three witnesses. 19. Admit not any complaint against a bishop of any church under thy metropolis (see note [b] Acts xi.) unless it be testified by two or three at least.

20 Them that sin rebuke before all, that others also may fear. 20. All others that have committed any scandalous offence, thou art to admonish first, and rebuke in the presence of the community of the people, and if they reform not, inflict the censures of the church upon them, that (beside other advantages to the offenders themselves, the reforming them by that means) others, that see and hear this, may be awed hereby, and kept from falling into the like.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things <sup>14</sup> without preferring one before another, doing nothing <sup>15</sup> by partiality. 21. And I conjure thee by all that is holy, that with all impartiality and uprightness thou proceed in ecclesiastical censures without favour.

22 [f] Lay hands suddenly on no man, neither be partaker of other men's sins : [g] keep thyself pure. 22. And when thou hast inflicted the censures on any, make not too much haste to absolve them again, before they have by good works approved the sincerity of their reformation. And, by the way, take special care, that by knowing other men's enormous acts, thou be not enticed or inveigled, (1 Cor. xv. 13,) or brought to partake with them, and commit the same. Be sure that thou keep thyself unpolluted from those sins that are now so rife among you.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. 23. (Yet say not I this to prohibit thee drinking wine physically and moderately, in respect of thy sickness, to which drinking of water is unwholesome ; this may safely be done by thee, without incurring that danger of pollution, ver. 22.)

24 [h] Some men's sins are open beforehand, <sup>16</sup> going before to judgment ; <sup>17</sup> and some men they follow after. 24. Some men's sins are discernible, so as to bring them under the censures of the church, by way of precedent demerit, and then are no more discernible in them, (and these may be the sooner absolved ; ) but in some they follow after that censure also, that is, are not reformed upon censure, but continued in by repeated acts visibly and discernibly, even when they are under the censures of the church, (in which case there must be no absolution.)

25 Likewise also the <sup>18</sup> good works of some are manifest beforehand ; and they are not so, (but on the contrary their deeds con-

25. So in like manner men's good works, alms-deeds, &c. in case they do reform upon censure, are or must be manifest before absolution ; and when they are not so, (but on the contrary their deeds con-

13 upon, ἐπὶ κατὰ πρόσκειναι.

14 without prejudging, ἄνευ προκρίματος.

15 according to inclination,

some αἶσα, they follow, τισὶ δὲ καὶ ἐπακολουθεῖν.

16 leading them to censure, προάγουσαι εἰς κρίσιν.

17 but in, or, to

18 good works are conspicuous, τὰ καλὰ ἔργα πρόδηλά ἐστι.

they that are otherwise cannot be hid. <sup>1</sup>tinue evil, or their good works but very few,) they cannot be so concealed but they will be discernible, and by them judgment will be made, who is to be absolved, who not.

## CHAP. VI.

LET as many <sup>1</sup>servants as are under the yoke count their own masters worthy of all honour, that the name of God and <sup>2</sup>his doctrine be not blasphemed. 1. Those Christians that are bondmen to heathens must perform all service and obedience to them which belong to them by the law of servants among the heathens, that the profession of Christianity and the doctrine of the gospel be not looked upon by the heathens as that which makes men worse livers than they were, neglecting their moral duties for being Christians.

2 And they that have believing masters, [a] let them not despise <sup>3</sup>them, because they are brethren; but <sup>4</sup>rather do <sup>5</sup>them service, <sup>6</sup>because they are faithful and beloved, [b] partakers of the [c] benefit. These things teach and exhort. 2. And those Christians that have Christian masters must not withdraw any of that obedience which is due to them, upon this plea, that they are Christians, and so their equals or brethren; but think themselves the more obliged to serve them, because the faith and love that constitutes men Christians, consists in helping to do good, and that is all wherein their service consists, and consequently their performing due service to them is a very Christian thing, and that which Christianity doth not less, but more oblige them to. These are things of such a nature, so much required by Christian religion, and the contrary at this time so taught by the Gnostic heretics, that it is necessary for thee to give these admonitions to all, to tell them what is their duty, and exhort them carefully to practise it.

3 If any man teach otherwise, and consent not to wholesome words, <sup>7</sup>even the words of our Lord Jesus Christ, note [f] ch. iii.) are to be known by this character; and to the doctrine which is according to godliness; 3. But the Gnostics, ver. 20, that teach libertinism instead of the doctrine of Christ and the gospel, (see note [f] ch. iii.) are to be known by this character; 4. They are swelled with an opinion of knowledge, (whence they take their title, Gnostics,) whereas indeed they know nothing, and study nothing but disputings and verbal controversies, which have no matter of substance in them, Col. ii. 8; and this is a kind of disease or distemper in them, and all that comes from it is uncharitableness, speaking evil of their superiors, Jude 8, and maintaining impious opinions contrary to moral life, as that of libertinism of all sorts,

4 He is <sup>8</sup>proud, knowing nothing, but <sup>9</sup>doting about questions and strifes of words, whereof cometh envy, strife, railings, <sup>10</sup>evil surmising, 4. He is <sup>8</sup>proud, knowing nothing, but <sup>9</sup>doting about questions and strifes of words, whereof cometh envy, strife, railings, <sup>10</sup>evil surmising,

<sup>1</sup> as are servants under yokes, *δοιοι εἰσὶν ὑπὸ ζυγῶν δούλοι*.

spoken of, *ἡ διδασκαλία βλασφημῆται*.

<sup>4</sup> because they who help to do good are faithful and beloved, *οἱ κτὴς ἐνεργεσίας ἀντιλαμβάνοντο*.

opinions, *ὀπιοῖται πονηραί*.

<sup>2</sup> the doctrine be not evil

<sup>3</sup> the rather serve them, *μᾶλλον δουλεύουσιν*.

<sup>5</sup> puffed up, *τετὼφται*.

<sup>6</sup> sick, *νόσται*.

<sup>7</sup> wicked



5 <sup>8</sup> Perverse disputings of men of corrupt minds, and destitute of the truth, <sup>9</sup> supposing that gain is godliness: from such withdraw thyself.

6 But godliness with <sup>10</sup> contentment is great gain.

7 For we brought nothing into *this* world, and it is <sup>11</sup> certain we can carry nothing out.

8 And having food and raiment <sup>12</sup> let us be therewith [*d*] content.

9 But they that [*e*] will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which <sup>13</sup> drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee

5. Disputings void of all solidity, empty and unprofitable, such as are proportionable to men whose very understandings are debauched and corrupted, and void of all truth, men that have taken up an opinion (that caused the discourse at this time) that Christian religion (see note [*f*] ch. iii.) is an advantageous trade, a means of helping one to secular immunities and privileges (as that a servant shall be free by that means): such men as these are fit for ecclesiastical censures or discipline to be passed upon them.

6. As for that opinion of theirs, that Christianity is an advantageous calling, though it be far from true, nay impious, in that sense whereto they apply it, yet in this other it is most orthodox, that a Christian life with a competent sufficient subsistence is all the wealth in the world, and much better than a great deal more wealth.

7. For for any thing above that competency or sufficiency for this life, it is clear it is no way advantageous to us; for as we brought nothing with us into this world, so we cannot carry any out, and so that which we do not spend or use is lost to us.

8. And what that competency or sufficiency is, it is as clear, viz. food and raiment, which is all we stand in need of.

9. Whereas, on the other side, they that set their minds on the getting of riches are thereby betrayed into many temptations and snares to sin, into many desires and pursuits which are both ridiculous and unprofitable of themselves, bring nothing of satisfaction with them, and besides bring great mischiefs upon them, many times most contrary to the designed advantages, and which finally bring ruin even in this world, (and that the Gnostics will find,) and eternal damnation in another.

10. For at this time it is evident what a deal of mischief hath been caused by the love of this worldly trash, for the preserving of which many have forsaken the orthodox faith, and fallen off to the Gnostic heresy, and brought themselves to a sad and most wretched condition.

11. But thou, which art by God appointed to be a governor in his church, must keep thyself exactly

8 odd kind of disputings of men that have their understanding perverted, *παράδιετριβή διεφθαρμένων ἀνθρώπων τὸν νοῦν.* 9 thinking that piety is advantage, *νομίζόντων πορισμὸν εἶναι τῇ εὐσεβείᾳ.* 10 a competency, *μετὰ ἀνταρκείας.* 11 manifest, *δῆλον.* 12 we shall be sufficiently provided for with these. 13 ingulph, *βυθίζουσι.*

these things; and follow after righteousness, godliness, faith, love, patience, meekness.

from all these, and endeavour earnestly the attaining and exercising all those virtues which are most contrary to the practice of these heretics, viz. innocence, observation of the pure Christian doctrine, (see note [f] ch. iii,) perseverance in the faith, perfect charity to other men, a patient endurance of all the persecutions that light upon thee, moderation toward offenders (opposed to too great severity).

12 <sup>14</sup>[f] Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

12. Let Christianity be the race wherein you run, and in that so behave thyself that you may obtain the crown, (see note [c] Phil. iii. and note [d] 2 Pet. i,) to the obtaining of which thou art put into a course by God, and hast, as in one of the Grecian combats, quitted thyself very well before many spectators, suffered a great persecution for the faith of Christ (which many are witnesses of) and held out valiantly.

13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

13. And accordingly I now adjure thee by all that is precious, as thou believest God to be able to raise thee from the dead if thou shouldest perish in the combat, or as thou art a Christian, and thereby obliged to imitate Christ, who when he came before the Roman procurator held out constantly even to death;

14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

14. That thou keep close to the evangelical rule, and continue constant without any blemish or blame, without any falling off in time of hazard, (as some others are observed to do,) until that coming of Christ (so often spoken of, and expected according to his promise) for the rescue of his faithful servants, and destruction of the persecutors and the cowardly: (see note [k] 2 Thess. ii.)

15 Which in his 15 times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

15. Which God shall declare in that season which he thinks most fit and opportune for it, and thereby express his omnipotence, such as nobody can resist, be he never so great and mighty, to the advantage of all his faithful servants;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

16. Even that God who only is immortal in himself, and all immortality of others is derived from him, and therefore may safely be trusted with our safety; and who alone reigneth in heaven, and receiveth thither only whom he pleaseth, the great, unapproachable, invisible God, who is by all men to be acknowledged and praised for ever. Amen.

17 Charge them that are rich in this world, that they be not high-minded,

17. And as at all times, so especially in such a season as this, when persecutions reign already, and vengeance are approaching from God upon those that take most care to secure themselves, it will be a

14 Strive the good strife.

15 proper seasons, *καιροὺς ὁλοῖς*.

nor trust <sup>16</sup> in uncertain riches, but in the living God, who giveth us richly all things <sup>17</sup> [g] to enjoy;

<sup>18</sup> That they do good, that they be rich in good works, ready to distribute, willing to communicate;

<sup>19</sup> Laying up in store for themselves a good <sup>18</sup> [A] foundation against the time to come, that they may lay hold on eternal life.

<sup>20</sup> O Timothy, keep that which is committed to thy trust, avoiding profane <sup>19</sup> and vain babblings, and <sup>20</sup> [J] oppositions of science falsely so called:

<sup>21</sup> Which some professing have erred concerning the faith. Grace be with thee. Amen.

¶ The first to Timothy was written from Laodicea, † which is the chiefest city of Phrygia Pacatiana.

unseasonable admonition from thee to all rich men, not to bear it high, to be proud or insolent upon that score, nor to depend or rely on their wealth, which they have upon such uncertainties, but to keep close and depend on God, who alone is able to preserve them, and will, if adhered to, make a cheerful, plentiful provision for them;

<sup>18</sup>. And to that end to be bountiful, to proportion their acts of charity to their wealth, to abound (not in possessions, but) in good deeds, to be always a dispensing their wealth, liberal to all that want: (see note [e] Acts ii.)

<sup>19</sup>. Thereby making an advantageous provision for themselves against another world, and, by their acts of charity, gaining security that they shall through God's promise receive the reward of eternal life.

<sup>20, 21</sup>. My dear son Timothy, be sure to hold fast that form of sound doctrine which is delivered to Christians from hand to hand, and give no entertainment to those heathenish empty discourses of theology brought in by the heretics, and the discourses of them that falsely call themselves Gnostics or knowing men, vv. 3, 4, (see note [c] 2 Pet. i,) who pretending to more knowledge than ordinary, have quite forsaken the faith of Christ, and disseminated discourses by way of opposition and contradiction to the Christian doctrine. I heartily wish all happiness to thee.

† These words are not read in the King's MS.

<sup>16</sup> uncertainty of wealth, ἐπὶ πλούτου ἀδηλόγητι.

or, pledge, bill, or bond.

<sup>17</sup> to cheerfulness.

<sup>18</sup> vanities, or, empty sounds, κενοφωνίας.

<sup>19</sup> treasure,

<sup>20</sup> the contra-

dictions of the knowledge falsely so called, ἀντιθέσεις τῆς ψευδωνύμου γνώσεως.

THE

[a] SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

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CHAP. I.

**P**AUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, 1. I, Paul, who (far from any merit of mine, merely by the good pleasure of God and his undeserved grace) have received commission to make known the gospel or the promise of life, which now is made by Christ to all penitent believers,

2 To Timothy, *my* dearly beloved son: 2. Send greeting in the Lord to Timothy, by me Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. converted to the faith.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; 3. In my thanksgivings and prayers to God (whom, as my progenitors of the tribe of Benjamin did before me, so have I obeyed sincerely all my time, even when through ignorance I persecuted the Christian faith, doing according to the dictate of my conscience, or as I was persuaded I ought to do) I mention thee constantly, praying and giving thanks to God for thee,

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; 4. Desiring earnestly to see thee, whom I love so dearly, (and this passionate desire being inflamed by the remembrance of thy tears at our parting,) that our meeting again may be as full of joy as our parting was of sorrow;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. 5. Remembering the sincerity of thy obedience to the gospel of Christ, and being confident that as thy mother and grandmother, which received the faith before thee, continued in it to the end, so thou also wilt persevere and never fall off from it.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

6. And that it may be so, I now write to thee as a monitor or remembrancer, that thou consider the honourable calling which was conferred upon thee by my laying hands upon thee and making thee bishop, (in which some others joined with me, (see note [f] 1 Tim. v,) and the many extraordinary gifts consequent thereto, which thou art obliged to stir up and quicken by the diligent exercise of them, and neither by fear nor compliance with any to let them lie by thee unprofitably.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

7. For sure that God that gave us this commission and gifts, hath not given thee or me so poor a cowardly spirit, as that we should be afraid of the dangers and threats of men against the preaching of the gospel; but courageous hearts, to encounter any difficulty; a love of God, which will actuate this valour, and cast out all fear of danger; and withal a tranquillity of mind, and a full contentedness, in whatsoever state.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

8. Whatever therefore the danger be of preaching Christ, be not discouraged; or whatever the example of my sufferings, do thou resolve to do and suffer the like cheerfully and courageously, and to be a fellow-sufferer with the gospel of Christ, to bear whatsoever falls upon that by that strength which God gives thee,

9 Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;

9. Who hath rescued us out of the evil world, and called us to sanctity, not because we had deserved that mercy of his, but of his own free mercy and goodness long ago designed us in Christ;

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

10. And now hath revealed it to us, and made us partakers of it by Christ's coming into the world and preaching the gospel to us, who hath thereby voided the power of death over us, and made a clear revelation of that life and immortality which was not before so certainly revealed, that if we will obey him we may certainly be made partakers of it.

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

11. And for the preaching and teaching of this, especially to the Gentiles, God hath given me the authority and commission of an apostle.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded,

12. And that (viz. my preaching to the Gentiles) hath exasperated the Jews, and brought persecutions upon me; but I am not discouraged with them, (see Rom. v. 5,) because Christ, on whom I have depended, I am sure will never fail me; and in his hands I can with all cheerfulness repose my life, as knowing him

<sup>1</sup> timidity, or, cowardice, δειλία.  
gospel, συγκαταθήσονται τῷ εὐαγγελίῳ.

<sup>2</sup> sobriety, σωφρονισμοῦ.

<sup>3</sup> a co-sufferer with the

<sup>4</sup> long time ago: see note [a] Tit. i.

ed that he is able to keep that which I have committed unto him <sup>5</sup> against that day. able and willing to preserve it to me till he please to call for me out of this world.

13. When thou wert with me, I gave thee a short summary of the chief things that were to be believed by all, in opposition to all growing heresies; and do thou take care not to depart from it in any part of it, but keep constant to it in the outward confession and constant adherence to Christ, and in preaching and teaching others.

14. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. 14. Hold thee constantly to the doctrine of the gospel, or summary of it agreed on by the apostles to be taught in all churches; and whenever thou art tempted to the contrary, remember that this stands by the direction of the Spirit of God that abides among us, and make use of that Spirit to confirm thyself in it.

15 This thou knowest, that all they which are in Asia <sup>7</sup> be turned away from me; of whom are Phygellus and Hermogenes. 15. Thou hearest, I presume, that the Asian Christians that were at Rome, save only Onesiphorus, ver. 16, fell off from me in time of my distress.

16 The Lord give mercy unto <sup>[b]</sup> the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: 16, 17. I pray God reward the family of Onesiphorus, which is at Ephesus with thee, for the great kindness I received from him, who lately came to me at Rome, and (as oft before at Ephesus, ver. 18, so) now hath he in especial manner sought and found me out, and relieved me, and owned me without fear or shame in this time of my imprisonment.

17 But, <sup>8</sup> when he was in Rome, he sought me out very diligently, and found me. 17. I pray God this mercy of his to me may be repaid him when it will most stand him in stead; for, besides what he hath now done, thou knowest also better than I can tell thee how many liberalities he hath shewed at Ephesus to those that have stood in need of him, and in how many things he relieved me when I was at Ephesus, and thou with me.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he <sup>9</sup> ministered unto me at Ephesus, thou knowest <sup>10</sup> very well. 18. I pray God this mercy of his to me may be repaid him when it will most stand him in stead; for, besides what he hath now done, thou knowest also better than I can tell thee how many liberalities he hath shewed at Ephesus to those that have stood in need of him, and in how many things he relieved me when I was at Ephesus, and thou with me.

## CHAP. II.

THOU therefore, my son, be strong in the grace that is in Christ Jesus. 1. Do thou therefore, my beloved son, take all care to strengthen thyself in the gospel: (see note [a] Heb. xiii.)

2 And the things that thou hast heard of me among many in by the testimony of all the other apostles, do thou

<sup>5</sup> unto, εἰς.  
me, ἀποστρέψαντά με.  
ἐν Ἐφέσῳ διηκόνησέ.

<sup>6</sup> short form, ἀποτρέψαν.

<sup>8</sup> being in Rome, γενόμενος.

<sup>10</sup> better, βέλτιον.

<sup>7</sup> have forsaken, or, turned aside from

<sup>9</sup> ministered at Ephesus,

witnesses, the same committhou to faithful men, who shall be able to teach others also.

3. And arm thyself against all difficulties, as one that hath undertaken Christ's colours to serve under him.

4. And therefore, as the soldiers, according to the Roman rules of their militia, are forbidden to meddle with the employments of tutors or guardians of men's persons or estates, or proctors of their causes, to undertake husbandry or merchandise, &c., because every of these is so distant from, that it is incompetible with the waiting on their colours; so, whatsoever employments of the world are not competible with the discharge of thy office, as thou art a minister of Christ, (as while the empire and state of the world remains heathen, and not Christian, most secular employments are far distant from the Christian, and thy interposing in them will tend to no advantage of the society of the church,) it is not fit for thee to meddle in them, but to apply thyself to such cares as may most conduce to the service of thy General, who hath put thee into this calling, and expects it from thee.

5. Thus if any man be desirous to get the prize, and to that end enter the lists in any of the exercises of the Olympic games, he is not crowned unless he conquer, nor will he be adjudged conqueror unless he have observed all the rules of the games, and then be victorious by those rules: (see note [f] 1 Cor. ix.)

6. And so in husbandry, and all other things, there is required a great deal of pains and care and patience, and so at length he receives the fruits and the hoped reward in harvest; and such is the gaining and converting of souls, and the far richer reward that attends that in another world.

7. Lay this to heart, and God give thee a right use of it, and judgment to do all that belongs to thee.

8. And to fortify thee in suffering whatever comes, there is nothing fitter than that thou remember and consider our Saviour, what befell him, that he was put to death, and then by God raised from death (and so was herein like David, of whose progeny he was to be, who suffered such sad persecutions from Saul

1 endure patiently, *κακοπάθησον*.  
*νομίμως*.

4 A husbandman must first toil before he partakes of the fruits, *Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον—μεταλαμβάνειν*.  
*ἡγηγερμένον*.

2 hath impressed him, *στρατολογήσαντι*. 3 legally,

5 Remember Jesus Christ raised—*Μνημόνευε—*

when he was destined to the kingdom, and accordingly came to it); and all this according to that doctrine which I have preached every where,

9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God <sup>6</sup> is not bound.

9. And for preaching of which I am imprisoned now at Rome, as if I were a malefactor. But this hath not restrained me in mine office, but the gospel hath been freely preached for all that, and my imprisonment hath been a means of divulging the gospel in this city.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

10. And on these grounds I am very well content to suffer any thing for the good of the true Christians, that they being confirmed by my example may be partakers of all the benefits of the gospel, and attain to eternal glory.

11 *It is* a faithful saying: For if <sup>8</sup> we be dead with *him*, we shall also live with *him*:

11. There is not a more certain truth, nor any that deserves more to be considered and depended on by all Christians, than this, that our suffering as Christ suffered, in testimony and defence of the truth, (for that is the meaning of *suffering with him*, Rom. viii. 17, suffering as he suffered,) shall certainly be rewarded with participation of his glory.

12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

12. And as certain on the other side, that if, for fear of temporal evils, we fall off from the constancy of our profession, we shall be rejected by Christ.

13 If we <sup>9</sup> believe not, yet he abideth faithful: he cannot deny himself.

13. For Christ's part of the promise, it is certain that will never fail; we may through the wickedness of our own hearts prove false to him, in which case we lose all title to his promises; but let us adhere to him, and he can never fail us.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, <sup>10</sup> but to the subverting of the hearers.

14. Put all those that are committed to thy charge in mind of those things, that they be not tempted by the Gnostics on occasion of the present persecutions to forsake the Christian course. And among other things charge them strictly, as they will answer it to God, that they fall not into those idle disputes, mentioned 1 Tim. vi. 5, which as they tend to no possible good, so they infuse uncharitableness and factions into men's minds, and draw men into the Gnostic heresy.

15 Study to shew thyself approved unto God, a workman <sup>11</sup> that needeth not to be ashamed, [a] rightly dividing the word of truth.

15. In this and all other things approve thy courage and constancy to the truth, truly and faithfully telling every one his duty, and by thy example and doctrine directing them the way wherein to go.

16 But [b] shun

16. But suffer not thyself or thy flock to be enticed

<sup>6</sup> hath not been bound, *οὐ δεδεσται*.  
*συναρθεσθαι*.  
shamed, *ἀνεπαλαγχυτο*.

<sup>7</sup> For this cause, *διὰ τοῦτο*.  
<sup>9</sup> be unfaithful, *ἀπιστοῦμεν*.  
<sup>10</sup> to, *εἰς*.

<sup>8</sup> we have died,  
<sup>11</sup> that is not to be



profane <sup>12</sup> and vain babblings: for they will <sup>13</sup> increase unto more ungodliness.

<sup>17</sup> <sup>14</sup> And their word will eat as doth a canker: of whom is Hymenæus and Philetus;

<sup>18</sup> Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

<sup>19</sup> Nevertheless the <sup>15</sup> foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

<sup>20</sup> But in a great house there are not only vessels of gold and of silver, but also of wood and of

or fall in love with those profane discourses of the Gnostics; for they daily advance into higher impieties, adding more new impious doctrines to the heap every day than the former;

<sup>17</sup> And where they are once admitted, their heresy corrupts and debaucheth very many, infects and poisons the members of the church, in the same manner as the other parts of the body are infected when there is a gangrene in any; for that doth not use to stop, but draws that which is next it unto the same condition, and then creeps further, until it have infected the whole body, and that mortally: and such are the Gnostic teachers now among you, by name Hymenæus and Philetus;

<sup>18</sup> Who have lately fallen into a fresh but most dangerous error, and by allegorical expressions of scripture have persuaded themselves and others that there is no further resurrection, nor consequently future state to be expected, (see 1 Cor. xv. 12,) but that all the places that sound that way are otherwise (after the Gnostic cabalistical manner) to be interpreted, and have been so successful as to persuade some thus to believe them, have gained some followers in this impious doctrine.

<sup>19</sup> But let not these and the like false, impious, heretical teachers move any, for God will certainly perform his promise to us; his bill of contract with Christians in Christ, his decree and purpose toward his faithful servants, remains unchangeable, being under seal: and the seal of this contract hath two impresses; on one side this, That God is sure to all those that are faithful to him, to reward them both in body and soul to all eternity; which is sufficiently destructive of their doctrine, ver. 18, that there is no future state, and so no bliss for them who are persecuted here: another on the other, That every Christian obliges himself to a strict life (quite contrary to the vicious practices of these men) by undertaking the faith of Christ.

<sup>20</sup> But it is to be expected in the church, as in any great family, that all should not be equally good, some furniture of gold, &c. others of wood and earth or shells; some for more creditable, and some for less

<sup>12</sup> vanities, or, empty sounds: 1 Tim. vi. 20.  
their speech as a gangrene will spread, καὶ ὁ λόγος αὐτῶν ὡς γὰγγραινα νομὴν ἔξει.  
gation: see note [h] 1 Tim. vi.

<sup>13</sup> proceed, προκόβουσιν.

<sup>14</sup> And  
<sup>51</sup> obli-

<sup>16</sup> earth; and some <sup>17</sup> to honour, and some to dishonour. creditable uses; some heretical, as other orthodox professions.

<sup>21</sup> If a man therefore purge himself from these, he shall be a vessel <sup>18</sup> unto honour, sanctified, and <sup>19</sup> meet for the master's use, and <sup>20</sup> prepared unto every good work. <sup>21</sup> Which may therefore stir up every man to be emulous of the best, to be sure to rid himself from these pollutions of the Gnostics; and then, as he shall be more valued by Christ, so he shall be fitter to serve him in purity and every other Christian duty.

<sup>22</sup> But be sure to keep thyself from all those carnal affections which younger men are most subject to; and not only those of impurity, which the Gnostics indulge and allow to all, that they may insnare them, but also contentions, and factions, and emulations, and love of glory, &c. And on the contrary, be thou an emulous and earnest pursuer and follower of innocence, fidelity, and firm charity, conjunction and agreement with all those that in purity and sincerity adhere constantly to Christ.

<sup>23</sup> Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. <sup>23</sup> As for those idle and unprofitable questions that are set on foot by the Gnostics, that tend to no benefit, and have nothing of true knowledge in them, keep thyself carefully from them, for they will breed debates and quarrels, and nothing else.

<sup>24</sup> And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, <sup>21</sup> patient, <sup>24</sup> And there is nothing more unlike a true Christian than that; he that is such must be mild and quiet and peaceable toward all others; and being in place as thou art, must be ready and industrious to instruct others in the truth, and not apt or forward to punish those that do amiss: (see note [b] 1 Cor. xiii.)

<sup>25</sup> In meekness instructing those that oppose themselves; <sup>25, 26</sup> With great calmness and temper dealing with those that are of different opinions from us, though in opposing us they oppose the truth, as counting it not impossible or hopeless, but that by the grace of God they may be brought to repentance, and so come to acknowledge the truth at length, and recover out of Satan's snare, by whom they have been caught, to do the will of God; that is, that being delivered out of Satan's hands they may prove fit instruments of God's service.

<sup>26</sup> [c] if God peradventure will give them repentance <sup>26</sup> to the acknowledging of the truth; <sup>26</sup> And that they may recover themselves out of the snare of the devil, <sup>25</sup> who are taken captive by him at [d] his will.

<sup>26</sup> And that they may recover themselves out of the snare of the devil, <sup>25</sup> who are taken captive by him at [d] his will.

### CHAP. III.

THIS know also, 1. But you are to take notice of the prediction of Christ, Matt. xxiv. 9, 12, that in these times preceding that famous coming of Christ to punish the cru-

<sup>16</sup> Or, *shell*: see note [b] 2 Cor. iv. <sup>17</sup> for, *eis*. <sup>18</sup> for, *eis*. <sup>19</sup> useful, *εὐχρηστον*. <sup>20</sup> made ready, *ἡτοιμασμένον*. <sup>21</sup> bearing with evil, *ἀνεξίκακον*. <sup>22</sup> whether God at length may not. <sup>23</sup> Or, *to come to the ackn.*: for the King's MS. adds *ἐλθεῖν*. <sup>24</sup> and they awake, or, recover, *καὶ ἀναήψωσιν*. <sup>25</sup> (having been caught by him,) to the will of him, *ἐξωργημένοι ὑπ' αὐτοῦ, εἰς τὸ ἐκείνου θέλημα*. <sup>1</sup> hard, *χαλεποί*.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, <sup>2</sup> un-

3 Without natural affection, truce-breakers, false accusers, incontinent, <sup>3</sup> fierce, despisers of those that are good,

4 Traitors, <sup>4</sup> heady, highminded, lovers of pleasures more than lovers of God ;

5 Having a <sup>5</sup> form of godliness, but denying the power thereof : from such them.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts <sup>6</sup>,

7 Ever learning, and never able to come to the knowledge of the truth.

8 <sup>7</sup> Now as [a] Jan- nes and Jambres withstood Moses, so do these also resist the truth : men <sup>8</sup> of corrupt minds, reprobate concerning the faith.

9 But they shall <sup>9</sup> proceed no further : for their <sup>10</sup> folly shall be manifest unto all men, as their's also was.

10 But thou hast <sup>11</sup> fully known my doctrine, manner of life, purpose, faith,

cifiers and persecutors, and relieve the faithful Christians, (see 1 Tim. iv. 1. James v. 3,) there shall approach very sharp persecutions from the Jews, caused by the Gnostics, whose character is made up of these so many vices following :

2. That instead of Christian charity, that takes care for the good of others, they consider only and intend themselves,

<sup>4</sup> fiercely and bloodily disposed, haters and persecutors of all good men,

4. Betraying their fellow-Christians into the persecutors' hands, Matt. x. 21, and xxiv. 9, 10, insolent persons (see note [d] 1 Cor. xiii.) that pretend great depth of knowledge, but prefer their lusts before Christ,

5. Pretending Christianity, but doing nothing like Christians : these do thou avoid, converse not with them.

6. See note [n] Rev. ii.

7. Who being disciples of the Gnostics (which undertake to know so much) pretend to be learning that deep knowledge of them, but certainly never learn any thing that is good or Christian of them.

8. These being given to sorcery, (see ver. 13. and note [c] Rev. ix.) and making use of it to contend with the apostles, and to draw men from Christ, cannot better be compared than to those famous magicians Jannes and Jambres, who undertook to do as great miracles as Moses, Exod. vii. 11, men that are drawn quite from the gospel, very far from being true Christians.

9. But they are almost at an end of their work of deceiving, and persecuting, and opposing Christianity, for they shall be discovered to be impostors, as those magicians were.

10. Thou hast another pattern to follow, quite contrary to theirs, that which by my preaching I have taught, and by the constant form of all my actions exemplified to thee ; viz. my resolution of propagating the gospel wherever I was able, my fidelity in discharge of my office, my enduring many neglects and affronts before I would give over my

2 impure, or, irreverent, ἀνόσιοι.

4 petulant, puffed up, προπετεῖς, τετυφωμένοι.

pleasures : for the King's MS. adds καὶ ἡδοναῖς.

understanding perverted, κατεφθαρμένοι τὸν νοῦν.

προκείμενον ἐπὶ πλεῖον.

παρηκολούθηκας.

3 cruel, not lovers of the good, ἀνήμεροι, ἀφιλάγαθοι.

5 show, or, image, μὀρφωσιν.

7 But, Δέ.

8 that have their

9 not proceed much further, οὐ

10 Or, intention : for the King's MS. reads διδόναι.

11 followed,

longsuffering, charity, patience,

<sup>11</sup> Persecutions, afflictions, which came unto me <sup>a</sup> at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

<sup>12</sup> Yea, and all that will live godly in Christ Jesus shall suffer persecution.

<sup>13</sup> But evil men and <sup>13</sup> seducers shall wax worse and worse, deceiving, and being deceived.

<sup>14</sup> But continue thou in the things which thou hast learned and <sup>13</sup> hast been assured of, knowing of whom thou hast learned *them*;

<sup>15</sup> And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

<sup>16</sup> All scripture <sup>14</sup> is given by inspiration of God, and *is* profitable for doctrine, for reproof, for <sup>15</sup> correction, for instruction in righteousness:

<sup>17</sup> That the man of God may be perfect, thoroughly furnished <sup>16</sup> unto all good works.

endeavours to reduce impenitent sinners, my zeal to the glory of God and good of souls, and my perseverance in all this in despite of persecutions,

<sup>b</sup> at Pisidia, Acts xiii. 45, at Iconium, Acts xiv. 2, at Lystra, Acts xiv. 18; what persecutions—

<sup>12</sup> Yea, and at such times as these, when Christianity is so violently opposed by the unconverted Jews, it is to be expected by all that resolve on a true constant Christian course, that it shall infallibly bring persecution upon them.

<sup>13</sup> But such impious godless sorcerers (see ver. 7.) and deceivers as these shall grow every day worse and worse, and more pernicious than other, deceiving others, and themselves at last most sadly deceived and mistaken of any, when all their arts of securing shall but destroy themselves, or being delivered up to be deceived themselves, as a just judgment for their deceiving of others.

<sup>14</sup> But do thou hold fast that form of sound doctrine which was taught thee to teach others; and remembering from whom thou hadst it, thou wilt have no reason to doubt or suspect the truth of it.

<sup>15</sup> And having been instructed in the understanding of the holy scriptures of the Old Testament ever since thou wert a child, thou wilt certainly, by the help of the Christian doctrine which thou hast received, be able to discern and understand the truth, and distinguish it from their false doctrines.

<sup>16</sup> For all those writings which, either by God's spirit of prophecy, or by any other affilation or incitation from God, have at any time been written by the prophets, &c. and, as such, received into the canon of the Jewish church, may by us be profitably made use of, to teach us many things that Christ hath taught us, to convince us of the grossness of many sins which are confidently practised among men, to reduce those that fall through error or ignorance, to build up those that have begun and set out in the way of righteousness:

<sup>17</sup> That the teacher or preacher of the gospel, sent and authorized by God, may by the study of the scripture be furnished for all turns, enabled to discharge his whole duty toward the souls of others.

<sup>12</sup> sorcerers, γόητες. <sup>13</sup> with which thou hast been instructed, θεοπνευστος καὶ ἀφ' ἐλέμους. <sup>14</sup> being inspired by God, is also profitable, θεοπνευστος καὶ ἀφ' ἐλέμους. <sup>15</sup> reformation, ἐπανόρθωσις. <sup>16</sup> for every good work, πρὸς πᾶν.

## CHAP. IV.

I CHARGE thee <sup>a</sup>when he appears in his kingdom.  
therefore before God, <sup>b</sup>urge them, press them, call upon them, both when  
and the Lord Jesus Christ, who shall they are at leisure to hear thee, when thou hast some  
judge the quick and special opportunity or vacancy to fasten any thing  
the dead <sup>a</sup>at his appearing and his kingdom, upon them, and at other times when thou hast not  
such probable opportunities, hoping that at some time  
or other it will succeed; convince the evil doers of

<sup>2</sup> Preach the word; <sup>b</sup>be instant in season, out of season; their wicked courses; reduce by reprehension those  
reprove, rebuke, exhort with all long-suffering and doctrine. that are fallen, but not so foully, through error, &c.;  
confirm those that have begun well; and let all this  
be done with lenity and diligent instructing of them.

<sup>3</sup> This I prescribe as the method proper for the present condition of those under thee, that thou  
mayest gain as many as is possible; as foreseeing  
that the number of obstinate heretics will so increase  
within a while that there will be little for thee then  
to do, little hope of working on them, when men  
begin to advance to the higher pitch of heresy, and  
(to get patrons for their base lusts and vicious practices)  
betake themselves to false teachers, any that  
will please or gratify their humour;

<sup>4</sup> And they shall turn away *their* ears from the truth, and shall be turned unto fables. <sup>4</sup> And refuse and reject all true doctrine, and  
betake themselves to the fabulous divinity of the  
Gnostics, made up of Gentilism and Judaism, an odd  
mixture of both.

<sup>5</sup> But watch thou in all things, <sup>2</sup> endure afflictions, do the work of an evangelist, <sup>3</sup> make full proof of thy ministry. <sup>5</sup> But do thou watch over thy flock with all diligence  
and wariness; be not discouraged with any pressures or dangers;  
hold out in despite of them all; do that which belongs to one that is by the apostles  
of Christ intrusted (under them) with the propagating of the gospel,  
and maintaining it where it is taught; which being a task of some weight and  
largeness, see thou perform all the parts of it:

<sup>6</sup> For I am <sup>a</sup>now ready to be offered, and the time of my departure <sup>3</sup> is at hand. <sup>6</sup> And this the rather, because I have been in  
great danger, brought out to be tried for my life,  
(see note [a] title of this epistle, and note [e] Phil. ii.)  
and my death hath been very nigh at hand:

<sup>7</sup> [a] I have fought a good fight, I have finished *my* course, I have kept the faith: <sup>7</sup> Which I can mention cheerfully, as having the  
testimony of my conscience that I have behaved myself faithfully in my combat,  
run all the hazards, and passed through them, and never fallen off from the  
discharge of my duty according to my Christian profession and office apostolical.

<sup>1</sup> urge them, ἐπίστηθι.  
πληροφόρησον.  
ἐφέστηκε.

<sup>2</sup> endure patiently, κακοπάθησον, ch. ii. 3.  
<sup>4</sup> already poured out, ἤδη σπένδομαι.

<sup>3</sup> fulfil,  
<sup>5</sup> hath been nigh at hand,

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

8. For this I doubt not but God will give me my reward, when he comes to crown his combatants, even that eternal bliss and felicity which, as the judge or rewarder in the Olympic games or combats, he will certainly adjudge to me, as one who have endured much therein. And the same will he adjudge to all others who shall have so spent their time, and continued in a Christian course, as that Christ's coming to reward the faithful and to destroy all opposers and unfaithful, may be matter of desire and not terror to them, who if they live not to enjoy his deliverances here, will be abundantly recompensed by death.

9 <sup>7</sup> Do thy diligence to come shortly unto me:

9. I desire with all possible speed that thou come hither to me;

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

10. There being these motives to hasten thee: first, because Demas, that did assist me in preaching the gospel, Phil. 24. and Col. iv. 14, hath now left me, betaking himself to his worldly affairs, (see note [a] 1 Tim. iii.) and is gone to Thessalonica, whether to his home there, or to trade and get wealth in that place. As for Crescens, though he be gone into Gallia, (or France, saith Epiphanius, Hær. *Ἀλογ.*) yet that is not for any such worldly end, but to preach the gospel there; and so Titus is gone another way, to Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

11. By which means I am almost alone, nobody but Luke remaining with me, which makes me stand in need of thy help and presence. And when thou comest, bring Mark, Barnabas's kinsman, with thee, for I have especial use of him, for the preaching of the gospel.

12 And Tychicus have I sent to Ephesus.

13. When I came from Troas I left a parchment roll with Carpus, and some books; I pray in thy passage call for them, and bring them with thee hither, but especially the parchment roll.

13 The <sup>8</sup> [b] cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

14 Alexander the coppersmith did me much evil: [c] the Lord <sup>9</sup> reward him according to his works:

14. Alexander, mentioned Acts xix. 33, (see note [e] on that chapter,) did me a great deal of wrong at my being there. He will one day meet with his just reward for such injuries.

15 Of whom be thou ware also; for he hath greatly withstood our words.

15. The reason why at this time I mention him is, that thou mayest beware of him, avoid him, look upon him as an excommunicate person, delivered up to Satan, 1 Tim. i. 20, for he stands out contumacious

<sup>6</sup> have loved, ἡγαπηκόσι.  
με ταχέως. <sup>8</sup> roll.

<sup>9</sup> will, or, shall reward: for the Syriac and the King's MS. read ἀποδώσει; and so Scriptor. Resp. ad Orthod. seems to have done, calling it πρόβλεπον, a prediction fit for an apostolical person: see Theophylact.

16 At my first answer no man stood against all our reprehensions and admonitions to with me, but all men repent.

forsook me: *I pray God* that it may be for myself, all my acquaintance (all that were able to not be laid to their charge have stood me in any stead, either by their power at

17 Notwithstanding the Lord stood with me, and strengthened me, and strengthened me, for fear of suffering: (I pray God to pardon them for it.)

17. Yet God assisted and vindicated my innocence, that the gospel might be preached by my means, and be <sup>10</sup> fully known, so the Romans, the Gentiles might receive it (see and *that* all the Gentiles might hear: and to that end I was at that time I was delivered out delivered from a most considerable present danger, of [d] the mouth of though not freed from prison.

18 And the Lord 18. And I am confident that God will at this time shall deliver me from so guard me, that I shall be delivered from every every evil work, and enterprise against me; however, that he will keep me will preserve me unto from doing any thing unworthy of an apostle and his heavenly kingdom: to whom be servant of his, that so when I lose this miserable life, glory for ever and I may attain to that eternal kingdom of God. ever. Amen.

19 Salute Prisca 19. See note [a] ch. i. and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 <sup>11</sup> Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

¶ The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero \* the second time.

\* See note on the title of the epistle.

10 fulfilled, πληροφορηθῇ.

11 Make haste, Σπούδασον: see ver. 9.

THE  
EPISTLE OF PAUL THE APOSTLE  
TO  
[a] TITUS.

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CHAP. I.

**PAUL**, a servant of God, and an apostle of Jesus Christ, <sup>1</sup> according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

<sup>2</sup> In hope of eternal life, which God, that cannot lie, promised <sup>2</sup>[b] before the world began;

<sup>3</sup> But hath in <sup>3</sup> due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

<sup>4</sup> To Titus, *mine own* son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

<sup>a</sup> to plant that faith by which all Christians become acceptable in the sight of God, and to confirm them unto the acknowledgment and practice of the Christian religion: (see note [f] 1 Tim. iii.)

<sup>2</sup> In expectation of that infinite reward which God long since promised obscurely to Abraham, and will certainly perform to all his true children, that is, to all believers;

<sup>3</sup> And hath in that season which he thought fit to design for it, most clearly now revealed by the preaching of the gospel, that which was committed to me as an apostle by Christ's immediate appointment,

<sup>4</sup> To Titus, whom I first converted to the faith, preaching it according to Christ's appointment, to Gentiles (such was he) as well as Jews: Grace—

<sup>1</sup> for, κατὰ.

<sup>2</sup> long time ago.

<sup>3</sup> his own seasons, καποῖς ἰδίοις.



5 For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee :

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, <sup>b</sup> as the steward of God ; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre ;

8 But a lover of hospitality, a lover of good <sup>a</sup> men, sober, just, holy, temperate ;

9 Holding fast the faithful word <sup>a</sup> as he hath been taught, that he may be able <sup>b</sup> by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and <sup>c</sup> deceivers, specially they of the circumcision :

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, <sup>a</sup> even a [c] prophet of their own, said, The Cretians are alway liars, evil beasts, <sup>a</sup> [d] slow bel-  
lies.

5. In our passage through Crete, I constituted thee bishop there, that thou mightest dispose and settle those things there which I, by the shortness of my stay, omitted to settle, and to ordain bishops in each city of that island (see note [b] Acts xi, and note [b] ch. xiv.) according to the directions which I then mentioned to thee how they should be qualified.

6. To wit, that thou shouldst ordain none but such as should be approved by testimony of the church (see note [b] Acts vi.) to be under no scandalous sin, which live not with a second wife after putting away the first, (see note [b] 1 Tim. iii,) whose children, if they have any, have all received the faith, (for if he bring not up his own children to be Christian, what hope is there that he will be fit to convert others, and to rule in the church ?) and live temperately and regularly.

<sup>b</sup> as becomes one that hath the government of God's family intrusted to him ; not selfwilled—

9. Holding fast that doctrine which is agreeable to that which from Christ and us you have been taught and seen exemplified, viz. that the truth of God must be confessed, though with the greatest hazards and losses, contrary to what is now infused by the new Gnostic teachers ; that so he may be able to instruct all in the truth, or to comfort those that for their constancy to the faith are under any pressure, and convince the heretics of the falseness of their popular, grateful, carnal doctrine.

10. For there are already many unruly persons, that resist our doctrine, and vent idle fancies of their own, and seduce and corrupt others from the truth to their corrupt ways, which will be the ruining of them : and these are those especially that stand up as advocates for the observation of the Jewish law.

11. And these are not to be permitted to vent their deceits ; for they seduce, where they come, whole families at once, and infuse abominable doctrines into them, and thereby make advantage to themselves.

12. And these are such kind of men as those which Epimenides, a Cretian poet and learned man, (see note [n] Luke i,) said that island was wont to be full of, liars, bestial, luxurious people.

<sup>4</sup> Or, things, ἀγαθῶν.

<sup>5</sup> which is according to the doctrine, κατὰ τὴν διδασκίαν. <sup>6</sup> both to exhort in wholesome doctrine, καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ, or, to comfort those that are in any tribulation : for the King's MS. reads καὶ παρακαλεῖν τοὺς ἐν πάσῃ θλίψει.

<sup>7</sup> deceivers of souls, φρεναπάται.

<sup>8</sup> idle, ἀργαί.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith ;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 [e] Unto the pure all things are pure : but unto them that are defiled and unbelieving is nothing pure ; but even their mind and conscience is defiled.

16 They profess that they know God ; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

13. The truth of this his censure now appears ; and therefore do thou examine and inquire narrowly into them ; and such as thou shalt find to be such, inflict the censures of the church upon them, that thou mayest reduce and reform them by that means ;

14. That they may no longer hearken to those mystical cabalistical explications of the Old Testament, which the Gnostics use, and to false doctrines of those which, under pretence of Christian liberty, corrupt seducible persons, and pervert them from the gospel.

15. To a Christian, that doth all things with a pure conscience, all kinds of meats, &c. are lawful ; but to impure, unchristian Gnostics, every thing they do (though it were in itself lawful) would become a matter of sin to them, their wicked life hath so blinded their judgment that they cannot judge aright what is lawful, what not.

16. They call themselves Gnostics, assuming to themselves especial knowledge of God ; but their lives are quite contrary to all piety and acknowledgment of God, guilty of all detestable, unnatural sins, disobedient to all that are placed over them in the church, not wrought on by any admonition, and quite contrary to all Christian practice.

## CHAP. II.

BUT speak thou the things which become sound doctrine :

2 That the <sup>1</sup>[a]ged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The <sup>2</sup>aged women likewise, that they be [<sup>b</sup>] in behaviour as becometh holiness, not false accusers, not <sup>3</sup>given to much wine, teachers of good things ;

4 That they may <sup>4</sup>[c] teach the young women to be sober, younger women in all Christian duties,

1. But let thy preaching be of those things which agree perfectly with that doctrine which thou hast heard from me : (see ch. i. 9.)

2. And for the deacons, or other officers of the church beside the bishops, ch. i. 7, they must be free from all manner of intemperance or excesses, of a reverend behaviour, discreet, orthodox, and such as have not been guilty of the Gnostic heresy, who have so much love to Christ as to persevere in that profession in time of persecution : (see note [<sup>b</sup>] Rev. ii.)

3. So for the deaconesses, that they behave themselves as becometh those that are received into holy orders for the service of God in the church, not backbiters, not accustomed to intemperate drinking of wine, such as by words and examples may teach good, not ill lessons unto others.

4. Careful of instructing and advising of the younger women in all Christian duties,

<sup>9</sup> understanding, <sup>6</sup> σοφός. <sup>1</sup> ancient. <sup>2</sup> ancient women likewise, that are in the list, that they behave themselves as becometh sacred persons. <sup>3</sup> enslaved, δεδουλωμένας. <sup>4</sup> bring up.

to love their husbands, to love their children,

5 To be discreet, chaste, \* [a] keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 Exhort servants to be obedient unto their own masters, and to please them well in all things; <sup>5</sup> not answering again;

10 Not purloining, <sup>b</sup> but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the <sup>6</sup> grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the <sup>7</sup> glorious appearing

<sup>a</sup> staying at home, taking care of the family; gentle and kind and charitable in all their relations, to servants at home, and to others that need their charity; respectful and observant of their husbands, that Christian religion be not thought to infuse any thing into them contrary to moral virtue.

6. Likewise for the men, all those that are under authority, (see note [d] Luke xxii.) advise them to take care that they be humble and temperate.

8. True doctrine, and coming with so much clearness of expression and conviction, that it is not liable to the censures of any, but that they that do not like, but oppose the Christian profession, may have nothing to lay to your charge, and so be ashamed that they oppose such excellent persons.

<sup>b</sup> but approving themselves the most truly faithful servants that can be, that by their actions the Christian religion may be well spoken of by all men in this as well as other respects.

11. For the gospel (see note [d] Heb. xiii.) hath been made known and published to Gentiles as well as Jews: (see note [b] Luke iii.)

12. And the summary doctrines of that are, to oblige us Christians to renounce and forsake all impious, licentious practices, and perform all sorts of duties, reducible to three heads, toward ourselves, toward our brethren, toward God, sobriety, justice, and piety, all the time of our living here;

13. With patience and perseverance in well doing, attending God's good time of performing his blessed promise to us, on which all our hopes are fastened,

<sup>5</sup> not contradicting, μη ἀντιλέγοντας.  
ἡ σωτήριος.

τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν.

<sup>6</sup> saving grace of God, ἡ χάρις τοῦ Θεοῦ

<sup>7</sup> appearance of the glory of our great God and Saviour, ἐπιφάνεια

of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a [e] peculiar people, zealous of good works.

15 These things <sup>a</sup> speak, and exhort, <sup>c</sup> and rebuke with all authority. Let no man despise thee.

even that glorious appearance of Jesus Christ, our powerful God and deliverer,

14. Who came into this world in form of flesh, and delivered himself up to a shameful death, on purpose that he might ransom us out of the power of Satan, from that course of vicious living in which men were before engaged, Rom viii. 20, and cleanse us in an eminent manner to be an holy, pious people, most diligent to advance to the highest pitch of all virtue.

<sup>c</sup> and those that do not practise accordingly, proceed to the censures of the church against them. And take care thou permit not thy admonitions to be set at nought or despised by any.

### CHAP. III.

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be <sup>1</sup> no brawlers, *but* <sup>a</sup> gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving <sup>2</sup> divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

1. And let it be thy frequent and special care to exhort all Christians under thee to yield all honest obedience to the kings and governors under whom they live, and to be ready and cheerful to the practice of all acts of charity.

<sup>a</sup> very mild (see note [a] 2 Cor. x.) and patient toward those that oppose them and truth itself.

3. As remembering that we ourselves, before our conversion to Christ, were as opposite to the truth, and as perversely so as any can be now supposed to be.

4. But when Christ, of his great mercy and bounty to mankind, was pleased to reveal himself to us,

5. Then, out of his free undeserved mercy toward us, not in respect of, nor by way of return unto, any good action of ours, he rescued and delivered us out of our sinful courses, put us into a state of salvation upon our giving ourselves up in baptism his vowed, reformed servants, sealing unto us the pardon of all our sins, and then bestowing his Spirit upon us to bring forth in us all fruits of new life;

6. Which Spirit most plentifully descended on us from God the Father, Christ Jesus his Son obtaining that mercy from him;

8 Or, *teach*: for the King's MS. reads διδάσκει. <sup>1</sup> peaceable, ἀμύχους. <sup>2</sup> various, ποικίλους.

7 That being justified by his grace, we should be made <sup>8</sup> heirs according to the hope of eternal life.

8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might <sup>9</sup> be careful to maintain <sup>[a]</sup> good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an <sup>[b]</sup> heretick after the <sup>[c]</sup> first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being <sup>[d]</sup> condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, <sup>6</sup> be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 <sup>7</sup> Bring Zenas

7. That having our lives amended, and our sins pardoned by his grace and mercy, we should become, as children of God, his heirs (at present in hope) of eternal life.

8. This is an important, special Christian doctrine, which I would have thee be earnest in telling men, and convincing them of the importance of it, that all that have professed to be Christians should make it their principal care to see that all that belong to them, together with themselves, do not only live in the universal duties of Christians, but also particularly follow some honest labour or vocation, ver. 14, and Ephes. iv. 28; for these are the things that are good in themselves, and useful to mankind; of good report in the actors, and beneficial to the community; keep others from being burdened with the slothful, and enable them to be themselves helpful to others.

9. As for the Gnostics, that employ themselves in compiling a new model of divinity, made up of foolish disputes, and of heathen notions of poetical genealogies, (see 1 Tim. i. 4,) and contentions about the observing the Mosaical law, (that Christians be circumcised, Gal. vi. 12,) and by so doing put themselves out of their calling, live idly, disorderly, 2 Thess. iii. 6. 11, these spend their time upon vanities, that neither themselves nor others are the better but the worse for.

10. Whosoever maketh any division in the church, that teacheth any doctrine contrary to that which hath been taught by Christ and the apostles, and, that he may get followers, separates from the church, from the communion of Christians there, it is thy office and duty toward such an one, first to admonish him once or twice, (Matt. xviii. 16,) and if that will not work upon him or reduce him, then to set a mark upon him, as on one which is under the censures of the church, and to appoint all men to break off familiar converse with him;

11. Knowing that such a man is a perverse, wilful sinner, inflicting that punishment on himself which the governors of the church are wont to do on malefactors, that is, cutting himself off from the church of which he was a member.

13. Furnish Apollos and Zenas the lawyer, that

<sup>3</sup> by hope heirs of eternal life, κληρονόμοι—κατ' ἐλπίδα ζωῆς αἰωνίου. <sup>4</sup> make it their care to set up good works. <sup>5</sup> self-condemned. <sup>6</sup> make haste, σπουδασον. <sup>7</sup> Set forth—carefully, Σπουδαίως πρόπεμψον.

the lawyer and Apollos are coming to me, with all things necessary for their journey: (see note [a] 1 Cor. xvi.) diligently, that nothing be wanting unto them.

14 And let [e]our's monished and convinced, but let all those also that also learn to <sup>s</sup>main- continue with us, all the orthodox Christians, be [f] necessary uses, taught by you to set up (in themselves and families) that they be not un- some honest labours among men, to supply their fruitful.

15 All that are wants and provide for themselves necessities of vic- with me salute thee. tuals, &c., that they live not like drones on others' Greet <sup>b</sup> them that sweat, maintained out of the treasure of the church, love us in the faith. but earn every one their own livings, 2 Thess. iii. 12. Grace be with you <sup>b</sup> all our loving fellow-Christians. Grace— all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

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## THE EPISTLE OF PAUL

TO

[a] PHILEMON.

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### CHAP. I.

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon, our dearly beloved, and fellowlabourer,

2 And to *our* beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

<sup>a</sup> those Christians that are with thee.

<sup>s</sup> set up.

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of <sup>b</sup>thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; <sup>b</sup> thy charity to all the saints, and thy faith in Christ: (see note [d] Matt. vii.)

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is <sup>1</sup>in you <sup>2</sup>in Jesus Christ. 6. That your liberality and charity to others that are in want, flowing from thy faith in Christ Jesus, (see note [e] Acts ii,) may be able to demonstrate to all the zeal of your charity and kindness toward Jesus Christ.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. 7. This liberal charity of thine is matter of great joy and comfort to me, to consider how many Christians are in their wants refreshed and comforted by thee, my beloved Philemon.

8 Wherefore, though I might be much bold in Christ to injoin thee that which is convenient, 8. And therefore, though from my experience of thee I have great freeness of behaviour toward thee, in or through Christ, (see note [a] John vii,) and am not shy or backward to lay it upon thee as an apostolical command, knowing that thou wilt readily obey it,

9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. 9. Yet I choose rather to make it my request upon the score of thy love toward me, who as an old man and a prisoner shall obtain some kindness and affection from thee.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds: 10. And my request is not for myself, but for Onesimus, one whom I have converted to the faith since I was a prisoner;

11 Which in time past was to thee unprofitable, but now profitable to thee and to me: 11. A person that formerly injured thee when he ran away from thee, but is now, if thou wilt receive him again, (according to the signification of his name,) likely to be profitable to thee, and, if thou please, to me also: (see ver. 13.)

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels: 12. He is thy servant, and therefore I have remitted him to thee. I pray receive him, and entertain him with all kindness, as one dearly beloved by me.

13 Whom I would have retained with me, that in thy stead 13. Had it not been for the reason specified ver. 14. I would have kept him here with me, that he

1 among, ἐν.

2 toward, εἰς.

he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy<sup>2</sup> benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou<sup>4</sup> count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth<sup>3</sup> thee ought, put that on mine account;

19 I Paul have [a] written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust<sup>4</sup> that through your prayers I shall be given unto you.

might attend and do me all those good offices while I am in prison for the doctrine of Christ, which I know thou wouldst do if thou wert here.

14. But I would not do so till thou hadst given thy consent, that thy charity to me may be perfectly free, and so thy kindness in affording him to me, if thou thinkest meet.

15. And for his leaving thee so injuriously there may come advantage to thee thereby: it is very possible that he was by God's special providence thus permitted to run away from thee for a little while, that by the reformation and conversion now wrought on him by me, he may be an useful servant to thee for ever;

16. Being now so improved, that he will not only deserve to be looked on as a servant, useful to thee so, but more than so, as a fellow-Christian, and useful to thee in those best things; one very useful to me, and therefore in any reason to be so much more to thee, who hast a double relation to him, as one of thy family and one of thy faith.

17. If therefore thou lookest on me as a friend, if all be common between thee and me as between friends, treat him as thou wouldst do me, if I should come unto thee.

18. And if at his coming away from thee he purloined any thing from thee, or hath any thing of thine in his hands, I will be answerable to thee for it.

19. I give thee this bill under my hand, whereby I oblige myself to pay it: though I might put thee in mind, that a greater debt than that need not be stood on between me and thee, who owest thy conversion, and so thy soul and well-being, and so thyself to me.

<sup>c</sup> give me cause of rejoicing to see thee, do as becomes a true charitable Christian to do.

<sup>d</sup> that by the benefit of the prayers of you and others for me, I shall have liberty from my bonds, and be permitted to come and visit you.

<sup>2</sup> good deed, τὸ ἀγαθόν.

<sup>4</sup> hast, ἔχεις.

<sup>5</sup> I pray thee, Ναί.



23 There salute thee  
Epaphras, my fel-  
lowprisoner in Christ  
Jesus;

24 Marcus, Aris-  
tarchus, Demas, Lu-  
cas, my fellowlabour-  
ers.

25 The grace of our  
Lord Jesus Christ be  
with your spirit. A-  
men.

¶ Written from  
Rome to Phile-  
mon, by Onesi-  
mus <sup>b</sup>a servant.

<sup>b</sup> his servant.

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## THE [4] EPISTLE OF PAUL THE APOSTLE

TO

## THE HEBREWS.

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### CHAP. I.

- <sup>1</sup> GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
1. God, which used formerly several steps or degrees, and likewise several ways and means of revealing to men the things to come, delivering them out in portions, not all together, and that sometimes by visions or by dreams, sometimes by the oracle, sometimes by the coming of his Spirit upon the prophets, and sometimes by voice from heaven,
- 2 Hath in these last days spoken unto us out of his bosom, the eternal Son of God, to exercise by his Son, whom he hath sent in this office, to take our human nature upon him,
2. In this latter age of the world hath sent his Son

<sup>1</sup> God having in many parcels spoken of old time, Πολυμερῶς—πάλαι ὁ Θεὸς λαλήσας.

hath appointed heir of all things, by whom also he made the worlds;

therein to declare with more authority his Father's will unto us, and as a prophet to foretell his design of dealing with his church (see note [b] ch. ii.) And to reward his fidelity in this office, he hath given him dominion over all things, power to command and judge men, to rule and govern the church, as it was he also by whom he hath created the heaven and the earth;

3 Who being the brightness of his glory, and the express image of his person, and [a] upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

3. Who being the means of reflecting to us the sight of him who is otherwise invisible, John i. 18, and having perfect dominion over all, and accordingly administering all by his divine power, having by his death and resurrection done his part toward the justifying and sanctifying us, pardoning our sins, and reforming our wicked lives, he ascended to the right hand of his Father in heaven, there to sit, as having finished that part of his priestly office which consisted in sacrificing, to which they that were separated were appointed to stand before the Lord, Deut. x. 8, and there to reign, and as a king to defend his faithful servants and punish his enemies;

4 Being made so much [b] better than the angels, as he hath by inheritance obtained a more excellent name than they.

4. And so is advanced to a superiority even over the angels themselves, which you may discern by the compellations that are bestowed on him, far higher than any that are bestowed on the angels:

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

5. As that of *Son*, in the second psalm, which though in some sense it belong to David, yet is by the Jews themselves acknowledged in a more sublime sense to belong to the Messiah; so likewise that 2 Sam. vii. 14. delivered to Solomon, as he was a type of the Messiah, which in some degree true of him, was in a much more eminent manner to be understood of Christ:

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

6. And again, when the scripture, psalm xcvi, speaks of the Lord, that is, the Messiah's reigning, ver. 1, and in the process of the psalm describes his entering on his kingdom, that which commenced at his ascending into the superior world, (the heavens here, ver. 3. and ch. ii. 5.) the express words of the psalmist are, ver. 7, And let all—

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

7. Whereas the titles which he gives the angels are no higher than of winds and flames, psalm civ. 4.

8 But unto the Son he saith, Thy throne,

8. But he gives far higher titles to the Messiah, calling him the eternal King and God, mentioning

2 beam, ἀπλάσμα.  
4 bearing, or, ruling.  
7 it brings, εἰσάγει.

3 character of his subsistence, χαρακτήρ τῆς ὑποστάσεως αὐτοῦ.  
5 wrought the cleansing, καθάραισιν ποιησάμενος.  
8 superior.  
9 it saith, λέγει.  
10 winds, πνεύματα.

O God, is for ever his throne and sceptre, and his great justice in exercising his regal power in succouring the faithful and punishing the obdurate, and addressing to him in this dialect, psalm xlv. 62.

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. 9. All thy doctrine and practice, thy words and thy example, have been designed for the advancing of all kind of virtue; and by way of reward for that God hath entertained or treated thee more liberally than any other, (see note [c] Matt. xxvi. and note [c] Acts x.) preferred and dignified thee before all angels and men.

10 And, Thou, Lord, in the beginning hast laid the foundation of the world, to the Messias, calling him Lord and Creator of heaven and earth, (which is a proof of what is added in the end of ver. 2,) and adding,

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment; 11, 12. They shall at last be destroyed, and in the meantime decay daily, be put off like clothes, and worn no more. But the Messias shall continue immutable and immortal.

12 And as a vesture shalt thou [c] fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. 13. And accordingly those words spoken of him psalm cx. 1. to this plain sense, that he should reign till all his enemies were subdued and brought to the acknowledgment of him, that he should act a signal

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? revenge upon his crucifiers, were never delivered or applied unto any the most dignified archangel, but only to this eternal Son of God.

14 The highest dignity that is bestowed on them is, that they are servants under God for the use of men or

14 Are they not all Christians, those especially who are now under persecution, and shall shortly be rescued out of it by a signal deliverance, and upon their constancy and perseverance secured of eternal salvation: (see note [b] ch. ii.)

## CHAP. II.

THEREFORE we 1. Wherefore, Christ being a prophet so much ought to give the superior to all before him, ch. i. 2, and now elevated more earnest heed above angels to his regal office in heaven, whereby to the things which he is certainly able to perform what he foretold, we have heard, lest ought in all reason to heed his predictions, which at any time we have been delivered to us from him, (see ver. 3,) and <sup>1</sup>[a] should let them slip. to make use of them as means to fortify us, that we

11 the rod of uprightness, *πάβλος ἐνθύμιος*.

12 for ministry for their sakes who are ready to inherit salvation, or, deliverance, *εἰς διακονίαν διὰ τοῦς μέλλοντας κληρονομεῖν σωτηρίαν*.

1 fall away.

be not tempted to apostatize and fall off from Christ, miscarry, and be lost after all this.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

2. For if the law were given only by the mediation or ministry of angels, and yet the threats on the breaking of that did come to pass, (see note [d] 2 Pet. i,) and all the sins committed by the Israelites against that were severely punished in the wilderness, and they that had provoked were not permitted to enter into the promised land of Canaan;

3 How shall we escape, if we neglect so great <sup>3</sup> [b] salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

3, 4. How shall we avoid that punishment, or the like, being involved with the crucifiers in their destruction, if we do not now by constancy and perseverance make ourselves capable of that deliverance, which Christ first at his being on earth, and the apostles that heard it from him, have assured us of, and which God himself hath testified, both by many prodigies and ominous presages of it, and by giving them that have foretold this, power to do miracles, and other extraordinary abilities of his Spirit, as he hath thought fit to dispense them, to one man one ability, to another another, by this means giving authority to their predictions?

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and <sup>4</sup> gifts of the Holy Ghost, according to his own will?

5. And that ye may know that what Christ hath thus foretold he is able to perform, ye are to know that all power is given to him in heaven and earth, which is a dignity far above that of the angels; for God gave not them any regal power to exercise now under the gospel: (see note [a] ch. vi.)

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6. But this was given to Christ only. And accordingly of him are those words to be understood in the diviner sense, which the author of psalm viii. hath, that he is a mean and vile man in outward appearance, not worthy to be considered or regarded by God;

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou <sup>5</sup> visitest him?

7 <sup>6</sup> Thou madest him [c] a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

7. Who for the space of thirty-three years was subjected to a condition inferior to that of angels, but then after his suffering in our flesh, he was by God most honourably advanced to the highest dignities; made the supreme ruler and king of heaven and earth,

8 <sup>7</sup> Thou hast put all things in subjection under his feet.

8. And all his enemies and the persecutors of his church subjected to him, and he advanced above all created beings. This prophecy of the Messias cannot

2 became, ἐγένετο βέβαιος. 3 Or, deliverance. 4 distributions, μερισμοῖς. 5 regardest, ἐπισκέπτεται. 6 Thou hast lessened him a little while below, ἡλάττωσας αὐτὸν βραχύ τι παρ'. 7 thou hast put all things under his feet: for in putting all things under him, he left nothing unsubjected to him, πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ· ἐν γὰρ τῇ ὑποτάξει αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον.

For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

9. Only this we see already, that the Messiah that was humbled for a while, even to the death of the cross, for the benefit of all mankind and every man in the world, is now, after and for that humiliation of his, rewarded and crowned with glory and honour, and a throne erected for him in heaven; of which this is but consequent, that his enemies shall be made his footstool.

10. For God, the universal designer of all, in his wisdom foreseeing the oppositions and sufferings that would befall his people, believers, in this world, thought it fit that Christ his own Son, the author of their deliverance, should through sufferings come to his reward and crown, (see note on Phil. iii. 13,) that so he might after his own example deliver those that suffer constantly and patiently.

11. For as among the Jews both the first-fruits and the whole harvest are of the same nature; and as the priest that wrought expiation and the people for whom it was wrought were of one beginning; so are Christ and all mankind of one making, and Christ and the Jews from one original, (to wit, of Abraham, ver. 16, who is called *one*, Matt. ii. 15;) and therefore we must expect in our way to exaltation or deliverance, to pass through the like condition of afflictions: in which respects Christ and we are brethren, and we so owned by him,

12. According to that of the psalmist, saying, I will declare—

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

13. Another proof also of the same (viz. that both Christ and we are brethren in this, both to pass by sufferings, ver. 10.) is that of Isa. viii. 17, 18, where first he speaks of waiting on the Lord that hideth his face, and withal trusting in him, being confident of his uncovering his face, giving deliverance, in whatsoever adversity relying and depending on him; thereby noting that he is to pass through such, and after specifying and instancing in himself and his children, given him by God, that is, (in the antitype

8 a little while lessened below, ver. 7.  
consummate, τελειώσει.

9 were all things, τὰ πάντα.

10 were.

11 to

12 from, ἐξ.

to Isaiah and his children, given him by God for a sign,) Christ and all faithful Christians, which are his children spiritually begotten to him by God.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might <sup>13</sup> [α] destroy him that had the power of death, that is, the devil;

14. Seeing therefore that Christians or believers, those that are to be brought to heaven by Christ, are here in human flesh and sufferings; and seeing that brethren or fellow-children are of like natures; Christ, therefore, who is called our brother, is to be supposed to have part with us in flesh and sufferings, and so to suffer also: and by so doing he was to frustrate and make void the devil's design, (which was to keep men for ever under the power of death,) to rob death of its sting, and to rescue men from the bands or power of death, by a resurrection from death to life;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

15. And so take away all that fear of persecutions and death itself, which makes men so cowardly, and keeps them in such awe; that is, in a most unchristian and servile condition, whilst they see no hope of deliverance.

16 <sup>14</sup> For verily he [ε] took not on him the nature of angels; but he took on him the seed of Abraham.

16. For it is not said any where that he catches hold of angels as they are falling, or running, or carried captive from him, to save or rescue them from ruin, or to bring them out of captivity; but only to men doth he this favour peculiarly.

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, <sup>15</sup> to make reconciliation for the sins of the people.

17. And therefore he was not to come in an angelical glorious guise, but in a humble suffering condition; whereby he is the better qualified to have compassion on those that are in any sad estate, and we thereby secured that he will discharge his priestly office faithfully, and negotiate for us in all affairs between God and us, (see note [δ] Acts xiii;) but especially, by suffering, obtain pardon for us.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

18. For by the sorrows which himself suffered, it is very proper and agreeable that he should become compassionate, and willing to relieve those that fall into the same or the like evils, that are under the sharpest persecutions in this life.

### CHAP. III.

WHEREFORE, <sup>1</sup> Upon these grounds I may most reasonably exhort you, my Christian brethren, who are called and admitted to the same common faith, disciples of this crucified Saviour, to consider and imitate Jesus Christ, the Apostle and High who was sent with commission by his Father to preach

<sup>13</sup> evacuate, frustrate.  
hold on the seed of Abraham.

<sup>14</sup> For he doth not any where lay hold on angels, but he layeth  
<sup>15</sup> to expiate, ἱλασθαι.

Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man*<sup>1</sup> was counted worthy of more glory than Moses, inasmuch as he who hath [a] builded the house hath more honour than the house.

4 For every house is builded by some *man*; but he that built all things is God.

5 And Moses verily *was faithful* in all his house, as a servant, for a testimony of those things which were to be<sup>2</sup> spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the [b] rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation,<sup>3</sup> in the day of temptation in the wilderness:

9 <sup>4</sup> When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was<sup>5</sup> grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.

that gospel to us which we profess, and to ratify it with his own blood, the effusion of which denominates him our High Priest, who sacrificed himself for us,

2. And hath with all fidelity discharged his office, to which he was designed by God in every particular, in like manner as is affirmed of the fidelity of Moses, who governed and administered not any one part, but all the house of Israel.

3. Nay, Christ's condition is much more honourable than that of Moses, as far as that of the master of the family above any the most eminent servant in the house.

4. For every family or kingdom hath some original or founder; but God is the founder of all, both of the church of the Jews and now of the Christians: and such is our Christ of whom now we speak.

5. And indeed Moses's fidelity was only as that of a servant or officer in giving or promulgating those commands which God commanded him to promulgate;

6. But Christ was as the eldest son, who is the master and ruler of the family; and that family of his are we, if we continue our Christian profession courageously, in despite of all fear, (see note [a] John vii,) and our cheerfulness in all that befalls us here be founded on our hope of deliverance and relief from Christ, on those terms on which he hath promised it.

7, 8. Which is an obligation to us to adhere to Christ, and persevere, whatsoever difficulties we meet with, and not to apostatize or fall off from him, as the Israelites did when the scripture saith of and to them, psalm xcvi. 8, *To day if ye &c.* that is, Take heed that ye bring not destruction on yourselves by revolting from and rebelling against God, as your forefathers did, ten times after their coming from Egypt, Num. xiv. 22.

9. While they tempted and provoked God, and would not believe his power, though they had testimonies enough of it by the miracles which they saw done for the space of so many years together.

10. Which was a grieving and wearying of my patience, they never doing what they ought to do, but always the contrary to that.

<sup>1</sup> *was vouchsafed*, or, *had more honour*, κλεινοῦς δόξης ἡξιώται: see 1 Tim. v. 17. <sup>2</sup> spoken, λαληθησομένων. <sup>3</sup> according to, κατὰ. <sup>4</sup> where, οὐ. <sup>5</sup> wearied, προσέχθισα.

11 <sup>6</sup> So I swear in my wrath, <sup>7</sup> They shall not enter into [c] my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of <sup>8</sup> our confidence stedfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it not* with them that had sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that <sup>9</sup> believed not?

11. Upon which, my irreversible oath went out against them, Num. xiv. 23. and 28—30, that they should never come into Canaan, but leave (every one of them but Caleb and Joshua) their carcasses in the wilderness.

12. And therefore let the terrors of that scripture move you, and from the example of those murmurers and complainers (that were perpetually mutinying against God when any hardship approached them, ready to turn back into Egypt upon every slight fear and discouragement, and for so doing were excluded from the promised land and rest) do you take heed, lest the present discouragement and pressures, meeting with covetous or fearful hearts, make you fall off from the Christian profession or practice.

13. But daily cheer up one another with incitations and exhortations to persevere, that none of the baits that are now abroad in the world, those of the Gnostic heresy, which undertake to secure your fears and gratify your lusts, be able to gain in upon you.

14. For all our Christian profession hitherto will stand us in no stead, unless we persevere constant unto the end in the courage and patience which himself hath exemplified to us: (see note [a] ch. xi.)

15. And thus the words in the psalmist lie, *To day &c.*

16. Whence it appears, that some that were first obedient, that heard and received the law from heaven, did after rebel and fall off, and murmur against God; but Caleb and Joshua did not so, and consequently not all that by the conduct of Moses came out of Egypt: which may be matter of admonition to you, that you imitate those few that adhered to, and not the many that fell off from God.

17. And so when it is said that he was provoked and wearied with them forty years, it is apparent it was with those disobedient murmurers that would have gone back to Egypt, and never a man of them came to Canaan, but died every one of them in the wilderness: and that may be a warning for us.

18. Lastly, when it is said that he sware they should not come into Canaan, it is apparent who they are that do not come, the contumacious murmurers, ver. 10; which gives us this matter of observation,

<sup>6</sup> Therefore, ὅς. King's MS. reads ὑποστήσας αὐτοῦ.

<sup>7</sup> If they shall, Εἰ εἰσελεύσονται.

<sup>8</sup> Or, his confidence: for the

<sup>9</sup> were disobedient, ἀπειθήσαν.



that those that would not trust God with their preservation shall be sure to be destroyed by that means by which they expect to be preserved, by going back, renouncing God's conduct: and so will it be with you; falling off from Christ will bring certain ruin on you.

19 So we see that they could not enter in because of unbelief.

19. And so the short is, that unbelief and falling from God upon our carnal fears, or impatiences, or murmurings at the present persecutions and hardships that befall Christians, will deprive us of all reward of our faith, as it did the Israelites, that followed Moses for a time, but afterwards fell off.

## CHAP. IV.

LET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem <sup>1</sup> to come short of it.

1. Upon those words of God ch. iii. 15. (an ominous admonition if it be not heeded) we have great reason to fear, lest that promise of coming to God's rest (as for those others, to Canaan) being made to us, a promise of deliverance from our persecutors, and peaceable days of professing the gospel attending it, (see note [c] ch. iii,) we may yet (see note [f] Matt. iii.) by our disobedience miss of attaining to it.

2 For unto us was the gospel preached, as well as unto them: but the word <sup>2</sup> preached did not profit them, <sup>3</sup>[a] not being mixed with faith in them that heard it.

2. For as they had the law of God, the Decalogue, delivered unto them, so we have the gospel, the new law of God, preached by Christ on that other mountain, Matt. v. vi. vii. But as then, so here, this word of God being only heard, and not digested by faith, will not be profitable, or stand them in any stead that have heard it, it being the practice of the gospel precepts, patience and constancy, &c. which will advantage any. Or, we must to our hearing God's word add both obedience and communion with all orthodox Christians, or else the word will benefit us nothing.

3 For <sup>4</sup>we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works <sup>5</sup> were finished from the foundation of the world.

3. For as there is such a thing as a rest yet future for us to hope for, so it is most certain, that this is only for constant persevering believers to enter into; and such must we be, if we mean to enter into God's rest. By *God's rest* I mean not that which is so oft called by that name, the sabbath of the seventh day after the creating of the world in six days; there are more rests of God beside and after that. That mentioned in the psalmist, psalm xciv. 8, is called *God's rest*, though it were many years after the creation of the world: and so there is now a yet future rest for

<sup>1</sup> to miss, ὁρρεπνέσαι.

by faith united to them that have heard.

<sup>2</sup> of hearing, or, which was heard, ἀκοῆς.

<sup>3</sup> who are not

<sup>4</sup> Or, let us which have believed enter into the rest: for the King's MS. reads εἰσέρχονται.

<sup>5</sup> had been done, γερήμενον.

us, happy, peaceable, halcyonian days here in the church of Christ now persecuted, which shall shortly come, after the destruction of Christ's enemies, quiet seasons of worshipping of God, (answerable to that Canaan that the Israelites (all but the murmurers) possessed after the expulsion of God's enemies, the Canaanites, &c.) which they that hold out and are not discouraged by the present pressures shall attain to, if they live so long, and however, an eternal rest in heaven. And it nearly concerns us now to attempt to enter into that, and to be very careful to do so.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of <sup>7</sup>unbelief:

7 (Again, he <sup>8</sup>limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if <sup>9</sup>Jesus had given them rest, then would he not <sup>10</sup>after-

4. For one place of scripture speaks of that first sabbath immediately after the creation thus, *And God &c.*

5. And another in the psalmist, long after, mentions this other rest as still future: which, as it cannot refer to that after the creation, so neither can it to that of the Israelites in Canaan, being written after them both; but in the first sense, to David's time, being a promise to them of that age, that if they would then come in and hearken to the voice of God, after all their former rebellions, their land should be truly what it was promised to be, a rest to them; no Midianite, Philistine, or Canaanite should disturb them; their ark should be no more captive, but rest with them for ever in Jerusalem: and in a second, mystical sense, to these times of the gospel, to which the Jews acknowledge that psalm to belong, and whercin God by Christ was present among them, (the highest completion of what was obumbrated by the ark or temple,) but should be taken away from them if they did not timely believe on him.

6. Seeing then there is such a thing as a rest for some to enter into, and the Israelites that came out of Egypt, through their disobedience, failed of entering into it;

7. And again, seeing the psalmist, so long after the Israelites' entering into Canaan, speaks of a set time of entering into his rest, and that at that time still future, and yet further typical of somewhat under the gospel;

8. (For if Joshua, which is in the Syriac dialect called *Jesus*, (see Acts vii. 45,) had completed that prophecy by leading them into it whom Moses had

<sup>6</sup> some enter, *τινὰς εἰσελθεῖν.*

<sup>9</sup> *Ἰησοῦς.*  
<sup>10</sup> have spoken of another day after these things, *κατὰ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας.*

<sup>7</sup> disobedience, *ἀπειθεῖαν.*

<sup>8</sup> defines, *ὁρίσει.*

<sup>9</sup> Joshua,

ward have spoken of not led, the psalmist would not then have spoken of another day. another future ;)

9 There remaineth 9. It from all these premises clearly follows, that therefore <sup>11</sup> a rest to there is now for Christians a rest still behind, which the people of God. all that adhere fast to Christ shall now have their parts in, and of which that place in the psalm is a typical prediction : (see note [c] ch. iii.)

10 For he that is 10. And this rest is a rest from toil and labour, a entered into his rest, quiet repose of the church, as of the ark at Jerusalem, he also hath ceased in a free exercise of the true religion, such as will be from his own works, had after the destruction of the persecutors, parallel to as God *did* from his.) that sabbath wherein God rested from his labours and hallowed it a day unto his service.

11 Let us labour 11. Let us then set carefully about this design of therefore to enter in- getting our parts in this rest; and that must be, if we to that rest, lest any fall not from these promises and hopes through diso- man fall after the bedience, as the Israelites fell from their rest in the same example of the promised Canaan. <sup>12</sup> unbelief.

12 For [b]the word 12. And let us not think to deceive or escape that of God is <sup>13</sup> quick, vengeance that expects all that fall off from Christ, and powerful, and how closely and cunningly soever they do it; for sharper than any what Christ hath foretold, that he that will save his twoedged sword, life shall lose it, and that they only that hold out and piercing even to the endure to the end shall escape, is sure to prove so the dividing asunder of true, that there is no hope by the most artifice of soul and spirit, and dexterous managery to avoid the force of it, the word of the <sup>14</sup> joints and of God being, like God himself, vital and operative, marrow, and is a piercing into the depths and secrets of men, distin- discerners of the guishing between those which are the hardest to be <sup>15</sup> thoughts and in- discriminated, the true and the hypocritical Christian, tents of the heart. and when the actions do not discover, searching into the thoughts and most cunning contrivances, (as the priest in dissecting the sacrifices observes and separates those things which are most secret and closest joined together.)

13 Neither is there 13. And no man shall be able to disguise himself any creature that is so cunningly but he shall be discovered, disclosed, is not manifest <sup>16</sup> in his sight: but all things laid open and bare, as the sacrifice when it is first are naked and <sup>17</sup> [c]o- flayed, then cut down the back, and all laid open and opened unto the eyes discernible before the priest. of <sup>18</sup> him with whom we have to do.

14 Seeing then that 14. On these considerations therefore, (the rest which is promised upon our constancy, and the cer- we have a great high tain ruin if we do not persevere,) and withal having priest, that is passed

<sup>11</sup> a sabbatizing, σαββατισμός.  
ζῶν καὶ ἐνεργής.

<sup>12</sup> before it, ἐμπροσθεν αὐτοῦ.  
we speak, αὐτοῦ πρὸς ὃν ἡμῖν ὁ λόγος.

<sup>13</sup> disbeliever, ἀπειθεύς.

<sup>14</sup> nerves, ἄρμυν.  
<sup>15</sup> imaginations and thoughts, ἐνθυμήσεων καὶ

<sup>16</sup> cut down the back.

<sup>17</sup> living and active, ἐνθυμήσεων καὶ  
<sup>18</sup> that of which

into the heavens, Jesus the Son of God, let us hold our profession.

such an example before our eyes, Christ, that having suffered, ascended through the clouds unto the right hand of the Father in the supreme heaven, which is a token to us that sufferings are the way to exaltation, let us take heed and be sure, that, whatever opposition or afflictions we meet with in the way, we be not discouraged from our course of Christianity and the acknowledging and professing it publicly.

15 For we have not an high priest which cannot <sup>19</sup> be touched with the feeling of our infirmities; but was in all points tempted <sup>20</sup> like as we are, yet without sin.

16 Let us therefore come <sup>21</sup> boldly unto the [d] throne of grace, that we may obtain mercy, and find grace <sup>22</sup> to help in time of need.

15. For Christ our high priest, that is entered into heaven before us, hath also suffered before us all that we can suffer, and so will be sure to be sensible of our condition, and to assist and aid and relieve us, that if we be not wanting to ourselves we shall be able to stand.

16. And accordingly let us adhere to him, and pray confidently to him, make an open, free discovery of all our wants and requests to God, who, though he sits upon a throne, yet sits there to hear our requests most freely, (see note [a] John vii.) to relieve us in a fit season, and will do so when we most want and least look for it.

### CHAP. V.

FOR every high priest <sup>1</sup> taken from among men is <sup>2</sup> ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 <sup>3</sup> Who can have compassion on their ignorant, and on them that <sup>4</sup> are out of the way; for that he himself also is compassed with infirmity.

1. To this purpose of Christ's being our high priest, and, as such, working deliverance for us, ch. iv. 15, it will not be amiss to enlarge a while, by comparing the chief things observable in an Aaronical priest with the like which are observable in him, every one of them. They are chiefly three. First, the Aaronical high priest is severed and set apart from the common multitude, and appointed to act instead of them in all things between them and God, and particularly in matter of burnt-offerings, which are by men given to God, and so spent by the priest wholly in God's service, and of sin-offerings, such as Lev. iv. 3;

2. Both which he offers for the sins of the people, those which they commit without deliberation, through ignorance, surreption, or sudden passion. And this, secondly, he can do affectionately and with a fellow-feeling of those infirmities which have betrayed them to such sins, through incogitancy, without malice or presumption, as considering that he himself is subject to the like infirmities as well as others, and so the more inclinable in all reason to mildness toward them.

19 have compassion on, συμπαθεῖν. 21 with freeness, μετὰ παρηγορίας.

χρηρὶς ἀμαρτίας. 22 for a seasonable relief, εἰς ἐνκαιρὸν βοήθειαν.

1 being taken from men, ἐξ ἀνθρώπων λαμβανόμενος. 2 constituted, καθιστάται. 3 being able to, δυνάμενος. 4 are in error, πλανώμενοι.

20 after our likeness, except sin, καθ' ὁμοιότητα, 22 for a seasonable relief, εἰς ἐνκαιρὸν βοήθειαν.

1 being taken from men, ἐξ ἀνθρώπων λαμβανόμενος. 2 constituted,

3 being able to, δυνάμενος. 4 are in error, πλανώμενοι.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

3. And because the priest is subject to those infirmities, it is therefore appointed that he shall offer also for himself, not only in case of any actual commission of this kind, of which he is at any time guilty, Lev. iv. 3, but also because such sins may pass by him undiscerned, he is therefore on the great day of expiation, when he offers for the sins of the people, to offer for himself also, Lev. xvi. 6.

4 And no man taketh this honour unto himself, but he that is called of God, <sup>as was</sup> Aaron.

4. And thirdly, the nature of this office was such, that no man might legally assume it to himself, but only he that was of Aaron's line, and so called to it by God that had assigned it to that line.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

5, 6. Now of these three things propounded of a legal high priest, the first, ver. 1, the second, vv. 2, 3, and the third, ver. 4, every of them are directly applicable to Christ. As first, the last of them, (see note [b] Matt. vii,) that Christ did not intrude himself upon this office, but God called him to it. And that is the meaning of two places in the psalms: first, psalm ii, *This day have I begotten thee, O my Son*; that is, bestowed this special dignity upon thee to be a king and priest after thy resurrection; that is, upon the ascending of Christ, which was his going into the holy of holies, whither none but the high priest went: the second, psalm cx, *Thou art such a priest as Melchisedec was*; that is, a king and a priest together, and that never to cease or to be succeeded by any, till all be delivered up to God the Father, 1 Cor. xv. 24.

6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was <sup>heard</sup> [a] in that he feared;

7. The second parallel betwixt Christ and the priest in his offering for himself now follows; for so did Christ also in the time of his lowest estate of infirmities and destitution, (when upon the cross he cried out, *My God, my God, &c.*) offer up prayers and very submiss petitions to his Father, that he would, if he died, yet deliver him out of death, preserve his spirit, and restore it again, saying, *Father, into thy hands I commend my spirit*, and cried with a loud voice (Matt. xxvii. 50, Mark xv. 37, Luke xxiii. 26.) at the delivering those words, and it seems, (though it be not mentioned in the gospel,) added tears therewith; and accordingly he was delivered from that which he feared, and according to his ardent prayer he was thus preserved by God, and, though he died,

<sup>5</sup> as Aaron also was, καθάπερ καὶ ὁ Ἀαρὼν.  
 2κ— 7 hearkened to, delivered from his fear.

<sup>6</sup> preserve him out of death, σώσειν αὐτόν

was yet restored from death by God, and not suffered to lie under the power of it ;

8 Though he were a Son, yet learned he obedience by the things which he suffered ;

8. And having passed through so much of sufferings, even to the highest degree of death itself, in obedience to his Father's will ; and so having found how dear obedience cost him, though he were the Son of God in an eminent manner, he could not but learn from thence what an hard thing it is to perform constant obedience, when death itself sometimes must be taken in the way to it ; and consequently he could not but learn to have compassion on those that sin out of weakness, ver. 2, though in that he were unlike the priest, that he was not subject to sin like him, which taught the priest his compassion to sinners.

9 And being <sup>s</sup>[c] made perfect, he became the author of eternal salvation unto all them that obey him ;

10 <sup>9</sup> Called of God an high priest after the order of Melchisedec.

9, 10. After this third and second part of the parallel, the first now follows in the last place : that as the priest is taken from among men, and advanced to that office to negotiate between God and man in the things belonging to God, especially in offering sacrifices ; so Christ is parallel to the priest also, though in an higher manner, not taken from the common multitude of men, as the priest was, (in that unlike,) but yet negotiating in the whole business of souls, as the priest did, consecrated by his sufferings, as the priest by the ceremonies of his consecration ; and being so consecrated, he offers up himself unto his Father, (as the priest did gifts and sacrifices, ver. 1,) presents himself now at his right hand in heaven by way of intercession for us, for pardon and for grace, and by that means, if we live sincerely, though not perfectly obedient to him, becomes unto us the author of eternal salvation, being after his resurrection from the grave pronounced or declared by God an high priest, such an one as Melchisedec was, a king and a priest together, the priest to pray for blessings on us, as Melchisedec did on Abraham, and the king to do that with power, actually to bestow those blessings on us.

11 <sup>10</sup> Of whom we have <sup>11</sup> many things to say, and hard to be uttered, seeing ye are dull of hearing.

11. Of which resemblance also between Christ and Melchisedec I might speak very much, which would not easily be understood if I should speak it ; for I cannot boast much of the quickness of your understanding or perception in divine things, or your forwardness to hearken to what is thus said unto you,

8 consummate, or, consecrated. concerning which, Περὶ οὗ.

9 being pronounced by, προσαγορευθεὶς ὁπρὸς. 10 Concerning which, Περὶ οὗ. 11 much matter, and which would not easily be interpreted by speaking, πολλὰς δὲ λόγους καὶ δυσερμήνευτος λέγειν.

the persecutions that are fallen on the church have discouraged you. Theophylact.

12 For when for the time ye ought to be teachers, ye have need that one teach you again <sup>12</sup> which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that <sup>13</sup>useth milk <sup>14</sup>is unskilful in the word of righteousness: for he is a babe.

14 But [d] strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

12. For some of you that have been long employed in the church, and in that respect might be fit to be bishops, (see note [a] ch. vi,) instead of that have indeed need that the first doctrines and principles of Christianity, necessary for all the youngest and tenderest Christians to know, should be taught you again; and it is unfit to give you such mysterious abstruse doctrine, concerning the priesthood of Christ and Melchisedec, who want instruction in the plainest parts of catechistical doctrine.

13. For he that is gotten no higher than milk will be hurt, not fed, by having more solid food given him; and so they that are not gotten beyond the lowest, most necessary part of Christian knowledge, must not be burdened with higher doctrines, such as belong to proficients; for they are as children which have neither teeth nor stomach to overcome such harder food.

14. But these higher doctrines, like stronger meats, are for those that are perfect men of full growth, (and answerable to them, those that are of full knowledge in Christianity,) that by long custom and conversation in the sacred writings have so exercised and improved their faculties that they can discern between good and bad, true and false doctrines, (which children, and raw, rude persons cannot do.) See Origen. cont. Cels. lib. 6. pag. 262.

## CHAP. VI.

THEREFORE leaving <sup>1</sup>the principles of the doctrine of Christ, let us <sup>2</sup>go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

1. And that we may discourse at large of this high point of Christ's Melchisedec priesthood, ch. v. 10, it is necessary (though some men's stupid ignorance and impenitent lives, or relapses to their former unchristian sins after their receiving of Christianity, would tempt one to return and plant again the first principles among them, see note [d] ch. v.) to pass over those rudiments of Christian religion, in opposition to *perfection* here, and *the word of righteousness*, ch. v. 13, or those first things that we read of in the gospel: (see note [a] Rom. iii.)

2 Of the doctrine 2. And these are referred to six heads, as so many of baptisms, and of stones in the foundation: first, repentance, or change

<sup>12</sup> what are the elements, or, letters of the beginning, τίνα τὰ στοιχεῖα τῆς ἀρχῆς: see note [a] Rom. iii. <sup>13</sup> partakes of, ὁ μετέχων. <sup>14</sup> tastes not of, ἀπειρος. <sup>1</sup> the discourse of the beginning of Christ, τὸν τῆς ἀρχῆς Χριστοῦ λόγον. <sup>2</sup> he carried on, φερόμεθα.

laying on of hands, of mind, a resolute forsaking of all sinful works; secondly, faith on Christ, or embracing the gospel; thirdly, the doctrine of baptism, now among Christians, as before among the Jews, the ceremony to receive proselytes into the church; fourthly, imposition of hands for those that were fallen after baptism, after the example of Christ, who laid his hands on the sick when he healed them, to which absolution is answerable, (the cure of the sick being the loosing from that band, Luke xiii. 16; see note [f] 1 Tim. v;) fifthly, resurrection from the dead; and sixthly, eternal judgment.

3 And this will we do, if God permit.

3. Of which, if God see fit, I may have another season to instruct others catechistically that stand in need of it, (but at this time I shall not do it, but ascend to higher parts of Christian knowledge, the understanding of the figures and types of the Old Testament applicable to Christ under the gospel,) the danger being so great to them that do not understand them aright, and order themselves accordingly.

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the <sup>3</sup> world to come,

6 <sup>4</sup> If they shall [a] fall away, to [b] renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

4—6. For as for those that have been received into the church by baptism, and so by oath obliged themselves to continue in the true faith and Christian practice to their lives' end, and having done so have for some time enjoyed the privileges of Christians, pardon of sin and peace of conscience, a consequent of the mercy sealed in baptism, and yet further have had some of those extraordinary gifts of the Holy Ghost poured out upon them, (see note [c] Acts vi,) and, by their continuance in the church for some space, have had experience of the promises of Christ, and the wonderful works of mercy wrought for us by him under the gospel, Eph. i. 19; if those, I say, shall through the Gnostic infusions apostatize from the faith, after all these engagements to continue in it, they must never be received to the peace of the church again, and those consequent advantages and privileges from which they are fallen, being guilty of the same sin that the Jews were in denying and crucifying of Christ, and making an impostor of him: (for thus did all they that fell off to the Gnostic heresy, in which Judaism and denying of Christ was a special ingredient.)

7 For the earth which drinketh in

7, 8. For as the ground that being sowed and watered from heaven fructifies proportionably for the

<sup>3</sup> future age, μέλλοντος αἰῶνος.

<sup>4</sup> and have fallen away again to.



the rain that cometh oft upon it, and bringeth forth herbs meet for them <sup>6</sup> by whom it is dressed, <sup>6</sup> receiveth [c] blessing from God:

8 But that which beareth thorns and briers <sup>is</sup> <sup>7</sup> rejected, and <sup>is</sup> nigh unto cursing; whose end <sup>is</sup> to be burned.

benefit and advantage of them to whom it is designed to be useful, is commended by God as good ground, on which the rain from heaven is bestowed to some purpose, and, as far as it is capable, rewarded by him with more rain, more fructifying showers and beams, that it may bring forth more fruit, (like the good tree and the good servant in the parable;) but contrariwise, that ground or field, which, after the like sowing and irrigation, brings forth only thorns instead of fruit, is given over, rejected by God and man, and may justly expect to be cursed as the fruitless fig tree, and is finally fit for nothing but to be burnt and destroyed, (like that of Sodom,) never to bear fruit again: so he that hath been baptized and made partaker of the Holy Ghost, and hath extraordinary gifts of the Spirit bestowed upon him, on purpose for the benefit of others, if he renounce and apostatize from Christ, he is never to be restored to his dignity again, but is to be looked on as one that, instead of edifying, hath endeavoured and done his worst to ruin the church, and so is to be cast out of it irreversibly, the curse of a fruitless tree or field to fall upon him. And so generally the Gnostic apostatizers, especially those that from any extraordinary gifts have fallen into this foul noisome heresy, are to look for a heavy curse, for fierce judgments approaching them, and in the conclusion for utter destruction.

9 But, beloved, we are persuaded better things of you, and things that <sup>8</sup> [d] accompany salvation, though we thus speak.

10 For God <sup>is</sup> not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to

9. But after all this, thus said to you by way of caution, I have more comfortable hopes of you, and persuade myself that you will have your parts in the great signal deliverance (see note [b] ch. ii.) that now the faithful are to look for, preparatory to their eternal bliss, and not the destruction that attends others.

10. And the ground of my hope is, because you have been formerly so courageous in professing of Christ and so charitable to poor Christians, and are so still; which works of yours God is, according to his promise of mercy in the gospel, bound to reward with giving more grace, and not to forsake and leave such without all grace, as those which for their obstinacy in sin are accursed by him, ver. 8.

11. All the design of my present admonition and digression is, to stir up every one of you to the continuance of this diligence to the end, that you may

<sup>5</sup> for whom, δι' οὗς. <sup>8</sup> are near. καρπὸς ἐγγύς.

<sup>6</sup> partaketh of.

<sup>7</sup> reprobate and near a curse, ἀδόκιμος καὶ

the <sup>9</sup> full assurance persevere in the performing that condition upon which all the promises are proposed, and your hopes grounded : (see note [a] Luke i.)

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises. 12. That you do not now, like faint-hearted persons, give over your course, but imitate and follow their pattern, who, by faith continuing and enduring through all afflictions, did at last enjoy their part in the promises made unto them.

13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself, 13, 14. Such were those promises which were made by God to Abraham under oath, under the style of blessing and multiplying him, by which was meant God's bringing his seed into Canaan, and all faithful Christians to the rest mentioned note [c] ch. iii.

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15. And these promises being made under oath, were in themselves most sure, and being faithfully relied on and believed by Abraham, were, though

15 And so, after not presently, yet in time, performed to him, that is, he had patiently endured, he obtained the promise. 16. For as a man, when he would swear, always swears by the greatest person he knows, and an oath

16 For men verily swear by the greater: and an oath <sup>12</sup> for saying one thing, the other the contrary, sets an end to that affirming and denying, and confirms the confirmation is to them an end of all strife. 17. So God was pleased to swear by himself, having no greater to swear by, ver. 13, and by that means to ascertain those to whom his promises belong, that is, all constant Christians, of the performance of his promise concerning believers, the spiritual seed of Abraham ; (see note [e] 1 Tim. v.) ;

17 <sup>13</sup> Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, <sup>14</sup> confirmed it by an oath: 18. That by promising first, which, when the condition is not neglected, is immutable, and then by adding an oath to it, he might give us security of enjoying what we hope for, of receiving the reward proposed to us :

18 That by two immutable things, in which it was impossible for God to lie, <sup>16</sup> we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us : 19. This hope being that which keeps us from being tossed and shipwrecked with the billows of the world ; as being able indeed to see through the afflictions and persecutions of this world, and see somewhat beyond them, days of rest and release here, and beyond that, eternal rest hereafter in heaven, meant

<sup>9</sup> consummation of your hope, πληροφορίαν τῆς ἐλπίδος.

<sup>11</sup> longanimity, μακροθυμίας.

<sup>12</sup> is to them the end of all contestation for establishment, πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν.

by oath, ἐμεσίτευσεν ὅρκῳ.

<sup>10</sup> cowardly, sluggish, ψαδροί.

<sup>13</sup> Wherefore, Ἐν ᾧ.

<sup>14</sup> he interposed

<sup>15</sup> we may have, ἔχωμεν.

which entereth into <sup>16</sup> that within the veil ; by *the holy place*, whither none but the priest could enter, and parallel thereto, the true faithful Christians ;

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever [e] after the order of Melchisedec. 20. And whither, to make the way accessible to us, our Saviour Christ is gone as our harbinger, even he, that king and priest, or powerful intercessor of ours, of which I spake ch. v. 10, and on occasion of the mention of which all that since hath been said, hath by way of parenthesis, as it were, been interposed, to fortify you against those that deceive you by figurative explications of scripture : (see note [d] ch. v.)

## CHAP. VII.

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him ; 1, 2. Now that Christ was not only an Aaronical priest, but of a much higher kind, appears by the nature of the priesthood of Melchisedec, after the manner of which Christ's priesthood was. For this Melchisedec, who in his name, *king of righteousness*, and in his title, *king of Salem*, or *peace*, resembled Christ most absolutely, and is called, Gen. xiv. 18, a priest of the most high God, and so a king and priest both, and who as such, when Abraham came from his victory over Chedorlaomer and the other kings, came out and treated him civilly as a king, and as a priest blessed him, and received from him the tenth of all he had there ;

2 To whom also Abraham gave a tenth part of all ; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace ; 3. One, of whose father or mother or pedigree there is no mention in the story in Genesis, as being indeed of another race, not of that which is recorded in scripture, see ver. 6. (which notes him to be no priest by descent, as the Levitical priests were, and accordingly their genealogies and pedigrees both on the father's and mother's side were preserved exactly,) as neither of his birth nor death, the time of his entering on or leaving his office ; and so stands in the story as a kind of immortal priest, without any successor mentioned in his priesthood, (nay, perhaps the last priest of the true God that was in Phœnicia, idolatry presently coming in ;) this Melchisedec, I say, is in all this an emblem of Christ, (and so is set down psalm cx,) who is such a priest as he, in respect of the conjunction of priesthood and regal office, of the no predecessors or successors in the line, of the title of *king of righteousness* and *prince of peace*, and of his continuing for ever in that office, that is, as long as there should be need of any, (as Melchisedec did, as long as the worship of God continued in Phœnicia.)

3 Without father, without mother, without <sup>1</sup> descent, having neither beginning of days, nor end of life ; but made like unto the Son of God ; abideth a priest continually.

<sup>16</sup> the inner part of the veil, τὸ ἐσώτερον τοῦ καταπέτασματος. <sup>1</sup> pedigree, ἀγενεαλόγητος.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth <sup>3</sup> of the [a] spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the [b] people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for <sup>2</sup> under it the people received the law,) <sup>4</sup> what further need was there that another priest should <sup>5</sup> rise after the order of Melchisedec, and not be <sup>6</sup> called after the order of Aaron?

4. And ye will soon discern what an eminent person this Melchisedec was, when ye but remember that the patriarch Abraham, that had undertaken the service of the true God, and was the stock from whence all the Aaronical priesthood sprang, did himself give him a tithe out of the choicest of the spoils which he took in the victory over the kings.

5. Now the Levitical priests had commission by law to receive tithes of all Jews that came from Abraham, as Levi did, that is, from their own countrymen:

6. But Melchisedec, who was no kin to Abraham, nor of that people, a stranger to him, received tithes from him, (which is an argument of greater dignity than to receive it only from his own people,) and blessed him who was so special a favourite of God's as to receive promises of such a nature, so oft repeated to him.

7. And this is a clear argument that Melchisedec was a greater person than Abraham.

8. And in the Levitical law they that receive tithes die, succeed, and are succeeded, their succession of one after the death of another is recorded in the scripture, and so their death punctually set down: but in that place of Genesis Melchisedec hath no other mention made of him but that he liveth, no kind of mention of his death.

9. So again, if you compare it, you shall find that Levi also, who under the law hath the privilege of receiving all the tithes, did in Abraham's person (as the sons are included in the parents) pay tithes to Melchisedec; which shews again the dignity of that priesthood above the Levitical.

10. For Levi was in the loins of his great grandfather Abraham, and as it were included in him, and so may be said in some sense to have done what he did, and paid what he paid.

11. This is an argument that the Levitical priesthood was not so perfectly able to make a perfect expiation of sin, (although it be true that it was instituted by the law of God for that time;) for if it were, there would then have been no need, as it seems there was, that God should institute another sort of priest, to wit, his own Son, to be such a priest as Melchisedec was, and not such an one as Aaron.

<sup>2</sup> out of the prime of his store.  
τις ἐτι χρεία.

<sup>3</sup> be raised, ἀνίστασθαι.

<sup>4</sup> about that, ἐπ' αὐτῷ.

<sup>5</sup> named, or, said, λέγεσθαι.

<sup>6</sup> what need now is there,

12 For the priesthood being <sup>7</sup> changed, there is made of necessity a <sup>8</sup> change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec <sup>9</sup> there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an <sup>10</sup> endless life.

17 For he testifieth, *Thou art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the <sup>11</sup> bringing in of a better hope *did*; by the which <sup>12</sup> we [c] draw nigh unto God.

12, 13. And the truth is, the priesthood being a thing about which the Mosaical law was principally conversant, the changing of the law about that, and translating it to a tribe or family, that of Judah and David, of which none by the law were to be priests, is an evidence that the law is abolished, and consequently that necessity of legal observances, or continuing in all the words of that law and of the Mosaical yoke.

14. Now this is clear by our Saviour's being of the tribe of Judah, a tribe from whence the priests were not to come.

15. And more clear by the distinct words concerning him, of his being such a priest as Melchisedec was, not as Aaron.

16. For by that it is manifest that Christ, who is now our priest, and installed to it after his resurrection, was not made a priest by any law that provides for the mortality of priests, and so appoints them in a succession, as the Aaronical priesthood was, but by that Spirit that powerfully raised him from the dead, never to die again, and so to be a priest for ever.

17. According as the psalmist testifieth, *Thou art a priest for ever &c.*

18. And indeed that this Mosaical law should be evacuated there was reason, because it was so unable and uneffectual to do that which was designed, viz. the expiating of, or cleansing from sin.

19. For the Mosaical law got no man any freedom from sin, was able to give no man strength to fulfil the will of God, and could not purchase pardon for any that had broken it. This therefore was to be done now afterwards by the gospel, which gives more sublime and plain promises of pardon of sin, which the law could not promise, of an eternal and heavenly life to all true penitent believers: which gracious tenders, now made by Christ, give us a freedom of access to God, and confidence to come and expect such mercies from him, to lift up pure hands, &c. 1 Tim. ii. 8; and in all reason we are to make that use of it, and not to fall off from Christ to Mosaical observances.

20 And inasmuch as not without an that God sware, and will not repent, interposed his

<sup>7</sup> translated, μετατιθεμένης.  
up, ἀνίσταται ἑτέρου ἔτερος.  
ἐπισταγή κρείττονος.

<sup>8</sup> translation, μετάθεσις.  
<sup>10</sup> indissoluble, ἀκατάλυτου.  
12 Or, let us: for the King's MS. reads ἐγγίζωμεν.

<sup>9</sup> another priest is raised  
<sup>11</sup> superinducing of better,

oath *he was made priest* :

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec :)

22 By so much was Jesus made a surety of a better <sup>13</sup> testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death :

24 But this *man*, because he continueth ever, hath <sup>14</sup> an [ *d* ] unchangeable priesthood.

25 Wherefore he is able also to save them to <sup>15</sup> the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who* <sup>16</sup> is holy, <sup>16</sup> harmless, undefiled, separate from sinners, and made higher than the heavens ;

27 Who needeth not <sup>17</sup> daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's : for this he did once, when he offered up himself.

oath in this matter, which is an argument of the immutability and weightiness of the matter, and of the eternal continuance of this priesthood of Christ, and so of the preeminence of it beyond the Aaronical, which was not established by God by oath : and so, as much as a durable, immutable, eternal priesthood is more excellent than a transitory, mutable, finite priesthood, (such as the Levitical, being fixed in mortal persons, one succeeding the other, and such as was itself mortal, not to last any longer than the coming of Christ,) so much was that covenant wherein Christ was sponsor and surety for God that it should be made good to us on God's part, (on condition we performed that which was required of us,) viz. the covenant confirmed to us by Christ in the gospel, a better covenant than the covenant of the law, wherein Moses undertook for God to us.

23. And the Levitical priests are a number of men succeeding one another, by whom provision is made for the mortality of the men, which otherwise will bring it to an end.

24. But Christ, being now no longer mortal, hath no successor in his priesthood, his priesthood passes not from him to any other.

25. By all which evidences it appears, to our present comfort, that he living for ever can intercede for ever for us, bestow on us whatever we stand in need of, and so from time to time relieve and succour against all temptations those that are true sincere Christians, that serve Christ with all their hearts, that adhere constantly to him.

26. And this was a sort of high priest that we sinful weak creatures had need of, one that being mercifully disposed is also incapable of suffering any hurt, of being defiled or corrupted, or consequently of dying, ver. 25, and to that end is advanced to a pitch above our sinful corruptible condition here ;

27. Who hath no necessity oftentimes, as upon the great day of expiation once a year, (see ch. x. 11,) to offer sacrifice, first for his own, then for the people's sins, as the high priest did under the law. All that was necessary for him to do, in proportion to those offerings of the Levitical priest, was performed by him at once, by his death upon the cross ; by which he both offered for himself, that is, made expiation as

<sup>13</sup> covenant, διαθήκηs. τὸ παρωτέλεs.

<sup>14</sup> a priesthood that passeth not away.

<sup>16</sup> free from evil, undefilable, ἀκακος, ἀμωντος.

<sup>15</sup> perpetuity, εἰς καὶ ἡμέραν.

it were, (not to deliver himself from sin, for he was never guilty of any, but from the infirmities assumed by him, but especially from death itself, and so is now never likely to die and determine his Melchisedec priesthood,) and for others also, offered one sacrifice for the sins of the whole world, which will serve the turn without ever repeating it again.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

28. For the Levitical law makes such men priests, and none else, which are subject to mortality; but the oath of God, psalm cx, concerning the immutable priesthood, makes Christ the chief priest, whose life, and so whose priesthood, was never to determine; whose offering for himself, that is, for the putting off his infirm mortal body, was complete at that once, and needed never to be offered again by him any more than the same offering of his as it was for the sins of the world: (see ch. x. 11, 12.)

## CHAP. VIII.

NOW of the things which we have spoken *this* is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

1. Now to recapitulate all that we have said in this matter of Christ's being our high priest: The high priest which intercedes for us Christians is one that is entered into heaven, and there sits at the right hand of God, that is, reigns there; hath all power given unto him, and so is a king and priest together; actually bestows upon us all those things for which he intercedes for us, grace and pardon to all obedient, sincere Christians, and is able and ready to help us in time of need;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord<sup>1</sup> pitched, and not man.

2. One that ministers and officiates in his church; that hath the ordering of the true, not typical figurative temple and tabernacle, that which is not built by human workmen, but by God, (all power being given unto him in heaven and in earth, having dominion intimated on him over his church to deliver them, and over his enemies to destroy them.)

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it* is of necessity that this man have somewhat also to offer.

3. A minister, I say; for so every priest is, his business being peculiarly to sacrifice and offer burnt-offerings and sin-offerings, &c. ch. v. 1; and agreeably Christ was to have some sacrifice to offer to God as a priest, and that was himself, presenting himself in heaven, the true sanctuary, after the slaying him upon the cross, ch. ix. 12.

4 For if he were on earth, he<sup>2</sup> should

4. And for his being a minister not on earth only, but now more especially in heaven, and there exer-

<sup>1</sup> hath built, *ἐπηξεν*.

<sup>2</sup> should not have been, *οὐδ' ἦν*.

not be a priest, <sup>3</sup>seeing that there are priests that offer gifts according to the law:

cising his priesthood, it is clear, because here on earth there be store of priests which officiate according to the prescription of the Mosaical law, viz. those that offer the Levitical sacrifices, and so there is no need that Christ should take that office upon him, if it were to be exercised only here, because that legally belongs to others.

5 Who <sup>4</sup>serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that thou make all things according to the pattern shewed to thee in the mount.*

5. And those priests which officiate here on earth do attend on and perform none but that figurative typical service, which signified and represented this offering of Christ, presenting himself to God in heaven, and there interceding for us. (So that that which was by God himself said to Moses, when he was to make the tabernacle, that he should take care to make it according to the pattern shewed him in the mount, may fitly be applied by way of accommodation to this matter; this offering of Christ's in heaven being indeed that substantial idea of which all the service of the tabernacle was but a type or shadow, and so fitly styled an heavenly pattern.)

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was <sup>5</sup>established upon better promises.

6. But as for Christ's office or ministry that he thus exerciseth, it is above that of the Levitical priests, which consisted only in typical observances, and as much above them as the covenant which Christ mediated between God and man was above the Mosaical economy. Of this covenant it is observable, first, that it is now settled as a law, in which both parties are mutually bound to each other, God to man, and man to God; and secondly, that it is a much more excellent, perfect, beneficial covenant than the former, the duties now required more spiritual and sublime, and the promises now proposed infinitely better promises than those which were under the law; (viz. not only legal impunity, which the sacrifices under the law yielded, but pardon and remission, that pardon not only for light faults, sins of error, &c., for which those sacrifices were designed, but even for wilful sins, if forsaken and repented of, yea, and the pouring out the Spirit on all flesh, giving spiritual gifts for the building up of the church, not only to a few, as to one or two prophets under the law, but to many, even to all, Gentiles as well as Jews, yea, to all Christians in some measure; and lastly, instead of the promises of a temporal Canaan, the plain promises of eternal life and bliss.)

<sup>3</sup> those being priests, *ὄντων ιερέων*.  
<sup>5</sup> enacted, *νενομοθέτηται*.

<sup>4</sup> wait upon the image, *ὁποδείγματι λατρεύουσι*.



7 For if that first covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; <sup>7</sup> because they continued not in my covenant, and [a] I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them <sup>8</sup> in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his <sup>9</sup> brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and

7. For if the covenant under the law had been so perfect, that it could not have been improved or bettered, there would have been no need of a second covenant.

8, 9. Which appears by this, because when he speaks in the prophet Jeremy, ch. xxxi. 31. of making a new covenant, he doth it by way of complaint, or finding fault with the weakness and imperfection of the former, (see ch. vii. 18,) after this manner or form of speech: The covenant which I will now make is not after the rate of the covenant which I made with the Israelites by Moses, (a covenant made up of external carnal commandments,) when I brought them out of Egypt; for that was not effectual to them, was not able to attract them to obedience or perseverance; but they fell off from me, and consequently I forsook them, saith the Lord.

10. But this is the covenant which I will make in the latter days, or age of the Messiah, in time of the gospel; I will, instead of those external carnal ordinances and observations, give them spiritual commands for the regulating their affections, precepts most perfectly agreeable to all rational minds; and by the exceeding greatness of that grace and mercy, in this and many other particulars, ver. 12, I shall incline their affections willingly to receive my law, as well as convince their understandings of their duty, and so I will take pleasure in them, and they shall perform obedience unto me, live like a people of God, worthy of such a Leader.

11. And there shall be no need of such pains in teaching men what they are to do, as under Moses's law, (which consisted of many outward performances which had no such inward essential goodness in them, as that a man's own reason should prompt him to them, and approve them as best and most excellent, if they were not taught by the law-maker, and kept still in their minds by instruction in the law;) but the precepts now proposed being so agreeable to human reason, they shall be found written by every man in his own heart, (as it were,) able of themselves to approve themselves to men: (see Deut. xxx. 11.)

12. Especially when that part of the covenant is considered, promise and assurance of pardon for all forsaken sins, as also for frailties and weaknesses daily

<sup>6</sup> he saith to them, αὐτοῖς λέγει. the King's MS. reads πολίτην.

<sup>7</sup> for, ὅτι.

<sup>8</sup> on, ἐπὶ.

<sup>9</sup> Or, citizen: for

their sins and their iniquities will I remember no more.

continuing upon us; for in all reason such a covenant as this, giving us assurance of such gracious usage, will have great efficacy to move any man to devote himself wholly to God's service, that easy and blessed yoke.

13 In that he saith, *A new covenant*, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

13. And this form of speech, *A new covenant*, is an argument that the former was old, and an evidence, that so indeed that legal covenant or Mosaical law was; and being now perfectly old and decayed, it is not likely to live long, but, with the Jewish church and commonweal, within few years (within ten after the writing of this epistle) it is sure enough to be destroyed.

### CHAP. IX.

<sup>1</sup> THEN verily the [a]first covenant had also ordinances of <sup>2</sup>divine service, and a worldly sanctuary.

1. That first covenant indeed had ceremonial laws, peculiar ways of worshipping God, and a tabernacle. And first for the latter of them, (see note [b] Matt. vii,) the tabernacle, (that was a type of the whole world, of earth and heaven, this made by Moses, but that by God, ch. viii. 2,) this consisted of two parts.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

2. For as this world consists of two parts, this lower world, and the highest heavens, so also the tabernacle had two regions in it; the first was called the holies, (or the sanctuary,) wherein was the candlestick (with six branches, and one in the midst, to signify the planets) and the bread, or twelve loaves set upon the table, (to signify the fruits of the earth, brought forth by that enlivening influence of the heavens, saith Philo;)

3 And after the second veil, the tabernacle which is called the Holiest of all;

3. And the second was a place of more sanctity than the former, which was beyond the former, answerable to the place where the oracle was in the former temple, and is the image of the highest heaven,

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the [b]golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

4. Having a golden censer belonging to it, not always kept in it, but carried in when the priest went in, who was not to go without incense, and the ark covered round about with gold; and in this the pot of manna, and Aaron's rod, and the tables of the commandments, in respect of which it is called the ark of the covenant;

5 And over it the cherubims of [c]glory shadowing the [d]mercyseat; of

5. And over it the images of the cherubim, by which God is wont to appear and shew himself, Exod. xxv. 22; and these shadowing the covering of the ark from whence God was wont to speak with Moses, to

<sup>1</sup> The first therefore.

<sup>2</sup> worship, λατρείας.

which we cannot now speak particularly. give him answers, and shew that he was propitious to the people.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. 6. And this being thus described, we may ascend to the former things mentioned ver. 1, the priests' officiating, and the statutes about that: and that service of the priests was of two sorts; the daily service, and that was in the former outward part of the tabernacle;

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the <sup>3</sup> [e] errors of the people: 7. But into the inner part of the tabernacle, or the holy of holies, none entered but the high priest, and he only one day in the year, on the fast, or great day of expiation; and then always he carried with him blood of calves and of goats; of calves, to offer for himself; and of goats, to offer for the people. (By which it appears, that the offering of Christ, which is answerable to this, is, after his passion, performed at his going into heaven, which was signified by the holy of holies;)

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 8. By which the Holy Ghost typically signified, that no man by the power of that first covenant could go to heaven, or that the way to heaven was not there revealed, none being then admitted thither but the high priest once a year, who was a type of Christ; but now that that holy of holies is destroyed, and therewithal the Judaical law, there is now admission for all true Christians or worshippers of God, who now have promises and right to heaven, though till after death they are not admitted to their possessions.

9 <sup>4</sup> Which was a figure for the time then present, <sup>5</sup> in which <sup>6</sup> were offered both gifts and sacrifices, <sup>7</sup> that could not make him that did the service perfect, as pertaining to the conscience; 9. And the parabolical, typical meaning of this will be applicable to those of this time, that still observe and contend for the observation of the Judaical forms of worship, and think it is still in force; for all these performances will not be able to give any man confidence to pray to God, to bring any man to heaven, or to obtain for him the pardon of any wilful or presumptuous sin in the sight of God, to free him from any sin that hath wasted his conscience, or give him grace to purge himself from such sin: (see note [c] 1 John iii.)

10 <sup>8</sup> Which stood only in meats and drinks, and divers 10. But only to purge him from legal uncleanness or pollutions, as having eaten any unclean meat, drinking wine at any unlawful time, (Lev. x. 9,)

<sup>3</sup> ignorances.

<sup>4</sup> which parable belongs to the time approaching, *ἡτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα.*

*καθ' ἣν.*

<sup>5</sup> are offered, *προσφέρονται.*

*μὴ δυνάμεναι τελειῶσαι τὸν λατρεῦντά*

*βρώμασι ἐπιτελείμενα.*

<sup>6</sup> according to which (parable:) for the King's MS. reads

<sup>7</sup> being not able to perfect the worshipper,

<sup>8</sup> being only imposed for meats, *μόνον ἐπὶ*

washings, and carnal ordinances, imposed on them until the time of reformation.

or out of any unclean vessel, omitting any washing commanded by the Mosaical law, and neglecting any of those external, carnal ordinances, upon which they were to be punished here, or to be separated from the congregation, to gain them impunity for sins of ignorance, &c. ver. 7, for to this end only these sacrifices were instituted, and so only in order to this life, and meant only to continue till the time of Christ, wherein the whole service was to be reformed, and the whole course of bringing men to justification and salvation, a true and spiritual purity, to be introduced, and a better covenant to be made with them.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in <sup>9</sup> once into the holy place, having obtained eternal redemption for us.

11, 12. But when Christ came to enter on the high priesthood to obtain for us all those blessings (of purging the conscience, which could not be had by the law, of bestowing on us our great reward, which is not to be had in this life, and so) which were future in respect of the law and of this life, and to that purpose made use of a tabernacle that was of a more honourable nature than that under the law, to wit, his own body, not made with hands as that was, but formed by the Holy Ghost in the Virgin's womb, after 'an extraordinary manner (and so differing not only from that tabernacle, as flesh from wood, but also from other human bodies, as that which was conceived by the Holy Ghost, from that which was begotten after the ordinary manner); when, I say, Christ entered on his high priesthood, he ascended into heaven, instead of the holy of holies, and did this once for all, instead of the once a year of the high priest; and this with his own blood, or having laid down his own life, instead of that blood of goats for the people, and of bullocks for himself, which the priest took with him to the holy of holies, having thus found out a way of purchasing eternal redemption for us from the guilt and power of sin, by his death and resurrection.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, [f] sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through

13. For if the legal pollutions, the eating or touching of unclean things, &c. be expiated by blood and ashes, so far as to keep them that are polluted so from being turned out of the congregation, and from any legal punishment;

14. How much more shall Christ's death, the shedding of his blood for you; and after that, his presenting himself to his Father in heaven in a body

<sup>9</sup> for once, or, once for all, ἑξᾶς.

the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? that shall never die any more, raised from the dead by the Spirit and power of God, and now being not only alive, but immortal, deliver you from the guilt of sin, and fit you to serve God in a vital, Christian course, giving over all the sins of the former life?

15 And for this cause he is the mediator of the new <sup>10</sup> testament, that by means of death, for the redemption of the transgressions *that were* under the first <sup>11</sup> testament, they which are called might receive the promise of eternal inheritance. 15. And for this end was Christ made use of to intercede between God and us, and establish and seal a new covenant with us, that by the intervention of his death for the expiation of all sins and transgressions, even such as could not be expiated under the old covenant, they which are effectually called, the truly penitent reformed believers, may have heaven and eternal bliss made over to, and possessed and instated on them, by way of inheritance.

16 For where a testament is, there must also of necessity <sup>12</sup> [g] be the death of the testator. 16. He shed his blood, I say; because, that a testament be valid, or that any man enjoy any thing by the death of another, the death of the testator is required necessarily, and must be avouched or produced by him;

17 For a testament is <sup>13</sup> of force after men are dead: otherwise it is of no strength at all while the testator liveth. 17. There being no stability in a will as long as the testator liveth, because he may change it if he will; and besides, it is to be supposed of him, that he meant not the benefit of it to his heir till after his own death.

18 Whereupon neither the <sup>14</sup> first testament was dedicated without blood. 18. And therefore agreeably to this nature of covenants, which are among the eastern nations still signed with blood, and of testaments which are not in force till the testator's death, we read in the law, that the ceremony of blood was used in the sanction of the first covenant, that under the law.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, 19. For when the commandments Exod. xx—xxiii. were by Moses recited to all the people according to God's appointment, then, as it follows, Exod. xxiv. 6, he took, &c. and sprinkled, &c. (which noted this sanction of covenants (as of testaments by death) by the ceremony of blood, and foresignified the shedding of the blood of Christ for the making of a new covenant with us,)

20 Saying, This is the blood of the <sup>15</sup> testament which God hath <sup>16</sup> enjoined unto you. 20. Saying, This blood is the ceremony of establishing the covenant which God hath made with you.

21 Moreover he sprinkled with blood, and all the utensils that were used in the worship of God, with blood. 21. And so likewise he sprinkled the tabernacle, and all the utensils that were used in the worship of God, with blood.

<sup>10</sup> covenant: see note on the title of these books.

<sup>11</sup> covenant.

<sup>12</sup> be produced.

<sup>13</sup> firm, βεβαία.

<sup>14</sup> first was consecrated, πρώτη ἐγκατατίσθαι.

<sup>15</sup> covenant.

<sup>16</sup> commanded for, or, toward you, ἐνετειχαστο πρὸς ὑμᾶς.

and all the vessels  
<sup>17</sup> of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are the* <sup>18</sup> figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once <sup>19</sup> in the end of the world <sup>20</sup> hath he appeared [*h*] to put away sin by the sacrifice of himself.

27 <sup>21</sup> And as it is appointed unto men once to die, but after this the judgment:

22. And generally under the law the course was, that all things that were purified should be purified by that ceremony of shedding blood, and so in like manner, that when any sin was committed a beast should be slain for a sacrifice, by way of confession that that sin deserved death.

23. And therefore the law commanding that the tabernacle, which (in respect of the two parts of it, but especially the inmost part) is an image of the highest heavens, should thus be purified with the blood of bullocks or goats; that is, that the priest should never enter in thither without such blood-shedding, it is most agreeable and proportionable to these types that Christ should die, shed his own blood, and so enter into heaven to be our high priest, (and in like manner that we through many sufferings should enter into the kingdom of God.)

24. For Christ was not so an high priest as to enter into any holy place built by men, the image or representation to signify heaven, (see Wisd. ix. 8,) but into heaven itself, there to appear before God, as the priest was said to do in the holy of holies, and to recommend our wants and affairs to him, and negotiate for us, and so to relieve us when we stand in need of him;

25. Nor was the similitude betwixt him and an high priest to hold in this, that as the priest enters into the holy place every year with the blood of bullocks and goats, so Christ should enter every year into that which was signified by the holy of holies;

26. (For then he should from time to time ever since the beginning of the world have died many times,) but in this, his presenting himself in the sight of God, his going to heaven to intercede for us, differs from the priest's going into the holy of holies, that Christ doth shed none but his own blood, and that but once for all, and that now in this last age, (see note [*c*] Matt. xxiv,) this close or shutting up of the Jewish state, on purpose to obtain pardon for whatsoever sins repented of, and to work reformation among us.

27. For in this is the condition of Christ like to the condition of other men, that as they must die but once, and then be judged to all eternity:

<sup>17</sup> of service, λατρείας.  
 ἐν τῇ συντελείᾳ τῶν αἰώνων.

<sup>18</sup> copies, ἀντίτυπα.

<sup>19</sup> at the consummation of the ages,

the putting away of sin, εἰς ἀθέτησιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. <sup>21</sup> And whereas there is reserved for men, καὶ καθ' ὅσον ἀπόκειται τοῖς—

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin<sup>22</sup> unto salvation<sup>23</sup>.

28. So Christ having yielded up himself for a sacrifice for us, and so borne our sins up to the cross with him, (died as our surety or proxy,) shall do this but once; when he comes again, it shall be in another manner: he shall not come to this earth to die again, but shall come in glory and power, (quite unlike that state wherein he was when he bare our sins,) to the relieving and bestowing deliverance on those who expect and wait for him, and constantly adhere to his commands.

## CHAP. X.

FOR the law having a shadow of good things to come, and not the very image of the things, can never<sup>2</sup> with those sacrifices which they offered year by year continually make the comers thereunto perfect.

1. For the Mosaical law, which contained no more than an imperfect shadow or rude first draught of those mercies made over to us by the gospel, eternal life, &c. and not the lively representation or effigies of them, such as the gospel now affords us, is no way able by sacrificing every year, as long as the temple lasts, bullocks and goats, that is, by repeating often those same kinds of sacrifices, to work that great benefit for the worshippers which the gospel is designed to do, viz. to give men full pardon of sin, and purify their consciences.

2 For then<sup>3</sup> would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

2. For then they would not need to be offered again continually, when the work for which they were offered was once wrought; as, if the cure were wrought, the medicine need not be any more applied.

3 But in those sacrifices there is a remembrance again made of sins every year.

3. Whereas now being only a commemoration of sins, not a purging them away, they are offered every year anew on the day of expiation, thereby commemorating not only the sins committed that year, since the last day of expiation, but their former sins again, for which they had formerly sacrificed at the time of committing of them, and to typify that one true sacrifice of Christ, that alone is able to do the work for all our sins.

4 For it is not possible that the blood of bulls and of goats should take away sins.

4. For the truth is, it is not in the power of any sacrifice of any beast to take away the guilt of sin or purify the conscience.

5 Wherefore when he cometh into the

5. And therefore in the prophetic psalm concerning Christ's coming into the world, God's despising of those legal sacrifices is mentioned, and all that is

<sup>22</sup> for their deliverance, *eis σωτηρίαν*: see note [b] ch. ii. *διὰ πίστεως*, by faith.

<sup>1</sup> the good, *τῶν ἀγαθῶν*.

<sup>2</sup> by the same sacrifices every year, *κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις*.

<sup>3</sup> sure they would have ceased: for many other copies read *ἐπεὶ ἂν ἐπαύσατο*, leaving out *οὐκ*; others read the *οὐκ* not, but by way of interrogation: so Theophylact.

4 a commemoration, *ἀνάμνησις*.

<sup>23</sup> The King's MS. adds here

world, he saith, Sacrifice and offering<sup>5</sup> thou wouldest not, but a body hast thou<sup>6</sup> prepared me:

thought fit to be depended on in order to obtaining pardon for sin is the body of Christ, God giving him a body, and designing that to crucifixion, fitting it for the cross, as the servant's ear for the door-post, Deut. xv. 17, to which it was to be nailed, (on which ground of similitude it is, that instead of opening or boring my ear, in the psalmist, it is here framing him or fitting him a body, see note [c] 2 Cor. xiii,) and so decreeing that to be the perfect and complete sacrifice which was to supply the defects of all the rest.

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the 7<sup>th</sup> volume of the book it is written of me,) <sup>8</sup>to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered<sup>9</sup> by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 <sup>10</sup> By the which will we are sanctified <sup>11</sup> through the offering of the body of Jesus Christ once for all.

11 And every priest <sup>12</sup> standeth <sup>13</sup> daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered

6. And then he adds in the name of Christ speaking to God his Father, The offerings of legal sacrifices, I know, are not acceptable in thy sight, or able to reconcile thee to sinners.

7. Therefore I, that is, Christ, come (according to what he had undertaken and bound himself by bond to his Father, in order to that great work of our redemption) to perform whatsoever thou, my God, shalt require of me.

8, 9. By which place of the psalmist, psalm xl, it is clear, that the sacrifices appointed by Moses's law are not of any force with God, but only the sufferings and death of Christ, the first being in that place wholly renounced and disclaimed, and only the second set up.

10. And by this gracious will of God, (which Christ came to perform in the body which God prepared for him, ver. 5,) by offering that body once for all, and not by those legal sacrifices, which were oft repeated, all our sins are expiated, (see note [e] ch. ix,) and we received into God's favour, as many of us as by performing the condition of sincere obedience, still required of us, are rendered capable of that great benefit purchased for us by the sufferings of Christ.

11. Again, under the law, the high priest was wont every year once, (see ch. vii. 27,) on the great day of expiation, to officiate and offer up yearly the same kinds of sacrifices, bullocks, &c., none of which have power to free the conscience from the guilt, or the offender from the punishment of sin.

12. But Christ having by his own death made one complete sacrifice, which will suffice for the sins of all

<sup>5</sup> thou hast not delighted in, οὐκ ἠθέλησας.

or, folding of the bill: see note [a] Luke iv.

ing to the law, κατὰ τὸν νόμον.

indeed, μὲν—ἐστῆκε.

<sup>6</sup> framed, καταρτίσω.

<sup>8</sup> that I may do, τοῦ ποιῆσαι.

<sup>10</sup> through which, ἐν ᾧ.

<sup>11</sup> by, διὰ τῆς.

<sup>7</sup> indenture,

<sup>9</sup> accord-

<sup>12</sup> stood

<sup>13</sup> upon a day, καθ' ἡμέραν.



one sacrifice for sins, the world, without need of repeating it, (sealing to  
<sup>14</sup> for ever sat down all that shall ever live a covenant of mercy and re-  
 mission upon repentance,) hath ever since continued  
 on the right hand of God; at the right hand of God, and shall do so for ever,

13 <sup>15</sup> From hence- 13. Exercising his regal office in men's hearts, and  
 forth expecting till meaning to exercise it also over sin and death itself,  
 his enemies be made in abolishing or subduing them both in the resur-  
 rection.

14 For by one of- 14. For that one offering of his in his death hath  
 fering he hath done the whole work, once for all completely, for all  
 perfected for ever them obedient Christians, all sanctified disciples of his,  
 that are sanctified. (that having the intercession of Christ in heaven, the  
 sending the Spirit, &c. adjoined with it, which are  
 the grounds of furnishing us with all grace, &c.)

15 <sup>16</sup> Whereof the 15—17. And of this the scriptures of the Old Tes-  
 Holy Ghost also is tament do testify; for after he had premised, as the  
 a witness to us: for first thing promised in his covenant, the writing his  
 after that he had laws in their hearts and on their minds, and revealing  
<sup>17</sup> said before, his will, and giving them his sanctifying grace for the

16 This is the co- reforming of their wicked lives, he then adds, as a  
 venant that I will second part of his covenant, the free pardon of all the  
 make with them after sins and transgressions of their former life, whatsoever  
 those days, saith they have been.

17 And their sins 18. And this being done once for all, there is no  
 and iniquities will need of any further sacrifices or Judaical observances,  
 I remember no more. for which some of you do so zealously contend.

18 Now where re- 19. The doctrine then of the superlative excellence  
 mission of these is, of Christ's priesthood above the Mosaic being thus  
 there is no more of- evidenced, and the benefit of it being to us so great,  
 fering for sin. even to give us liberty (see note [a] John vii.) to ap-  
 19 Having therefore, proach unto God in prayer, and apprehension of his  
 brethren, <sup>19</sup> boldness promises, to have title to heaven itself, through what  
 to enter into the ho- Christ hath purchased for us;

liest by the blood of 20. (Which confidence and liberty to enter he hath  
 Jesus, helped us to by a way never known before, and that  
 20 <sup>20</sup> By a new and a clear or living way, in opposition to the dead sha-  
 living way, which he dows and rudiments under the law; which, I say, he  
 hath consecrated for hath helped us to, by passing himself from the outer  
 us, through the veil, to the inner tabernacle, from this life to another,  
<sup>21</sup> that is to say, his breaking through the veil or partition between them,  
 flesh; that is, through his flesh, being fain to die before he  
 entered heaven;)

14 hath for continuance sat, *eis τὸ διηνεκὲς ἐκάθισεν*: see ver. 14.  
 come, τὸ λοιπόν. 15 for the time to  
 τὸ— 16 And the Holy Ghost also beareth us witness, *μαρτυρεῖ δὲ ἡμῖν καὶ*  
 17 first said, *προσηγήναί.* 18 upon, *ἐπὶ τῶν.* 19 liberty, *παρηγόριαν.*  
 20 which he hath consecrated for us a new and living way by the veil, *ἣν ἐνεκαλίνισεν ἡμῖν ὁδοῦ*  
*πρόσφατον καὶ ζῶσαν.* 21 that is, his own flesh, *τοῦτέστι τῆς σαρκὸς αὐτοῦ.*

21 And *having* an high priest over the house of God;

21. And having one that intercedes for us at the right hand of God, and that hath taken upon him the whole care of his church, and of every faithful servant of his that shall adhere and keep close to him;

22 <sup>22</sup> Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

22. Let us serve and worship him unfeignedly, being filled with faith, (see notes [a] [h] Luke i,) and having reformed our wicked lives in sincere resolution of heart, (without which there is no more reception to be hoped for at God's hands, Isaiah i. 15, than under the law there was liberty to come into the congregation for them that had touched any impure thing, till they were sprinkled with water by the priest,) and having our actions washed and pure also.

23 Let us hold fast the profession of our <sup>23</sup> faith without wavering; (for he is faithful that promised;)

23. Let not all the afflictions and dangers that can approach us move us so much as to waver in our Christian profession, which, having the hope of eternal life joined with it, is fortification enough against all the terrors of this world, having God's fidelity engaged to make good the promise to us.

24 And let us consider one another to provoke unto love and to good works:

24. And let us weigh and consider all advantages that we can have upon one another, to provoke and excite one another to charity and all actions of piety, (such as are joining in the public service, ver. 25,) whensoever we see any thing of fainting or growing cold in any;

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the [a] day approaching.

25. And not suffer ourselves to proceed so far toward defection, as to give over the public assemblies, (the forsaking of which is not only deserting of the public profession of Christ, but also of the means of growth in grace,) but stir up one another to the performance of this and such other duties of confession toward Christ, by this argument among others, that now their deliverance from the persecutions which so discouraged them is near at hand, (by reason of the destruction of the enemies of the cross, the Jews and Gnostics, that have caused all these persecutions,) which therefore would make it unreasonable for them now to give over their constancy, and lose all, when they are so near the end of their voyage: (see Rom. xiii. 11, and James v. 7, 8.)

26 [b] For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

26, 27. For if we obstinately commit such a sin as this, defection from Christ, and forsaking Christianity (as they that forsake the public assemblies are in danger to do) after once receiving it, (see note [h] Matt. xii,) there is no plea or apology of ignorance

27 But a certain fearful looking for of judgment and <sup>24</sup>fiery indignation, <sup>25</sup>which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses :

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith <sup>26</sup>he was sanctified, <sup>27</sup>an unholy thing, and <sup>28</sup>hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great <sup>29</sup>fight of afflictions;

33 Partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, <sup>30</sup>whilst ye became companions of them that were so used.

or unwillingness for that; and consequently, as under the law no sacrifices are to be offered for such, nor ever any for apostates, so now there is no way of remission which will be profitable for such; all that is to be expected is the judgments and wrath of God, such as are like to be sent out speedily to utter destruction against all such enemies of Christ: (see note [g] 2 Peter iii, and note [b] Heb. vi.)

28. He that offended wilfully, and so capitally, under Moses's law, was not capable there of any mercy; but the thing being proved against him by competent testimony, he was to be put to death:

29. How much sadder then will his condition be judged to be, who, against all light and conviction received and formerly assented to, shall thus fall off, and by doing so, join with those antichristian Gnostics and Jews, the crucifiers of Christ and enemies of Christians, which have despised Christ as vile and nothing worth, yea, as one that died as a malefactor, and so his blood no better than unclean, profane blood, not such as will bring any benefit to us, (as it was designed to do,) and scorn and reject the gospel itself, revealed to us by the apostles, authorized thereto by the descent of the Spirit on them, and other mercies in it so graciously bestowed on us?

30. For we know it is the Lord that said, *Vengeance &c.*; and again, psalm cxxxv. 14, that *God will avenge his people*, (his church,) and consequently will avenge the cause of those which now suffer among you, against their persecutors, in his time, if you can patiently wait for it.

31. To which purpose you may be armed with this consideration, that it is not near so formidable a thing to be persecuted and punished by mortal men as by him that lives for ever: (see Matt. x. 20.)

32. Now that the being persecuted for Christianity should bring you to this defection, there is no reason, considering how, when you did first receive the faith, (see Rom. xiii. 11,) ye endured afflictions courageously, (and therefore ought not now at last to fail in any reason, lest you lose the fruit of all that;)

33. Suffering most courageously and notoriously yourselves, and shewing your fellow-feeling and common concernment with them that were thus afflicted.

24 burning of fire, πυρὸς ζήλος.

27 a profane thing, κοινόν.

30 being made partakers of those which so lived, κοινωνοὶ τῶν οὕτως ἀσπαστροφούμενων.

25 ready to, μέλλοντος.

28 hath reproached, ἐνυβρίσας.

26 he hath been—

29 combat,

34 For ye had <sup>31</sup>compassion of me in my bonds, and took joyfully the spoiling of your goods, <sup>32</sup>knowing in yourselves that ye have <sup>33</sup>in heaven a better and an enduring substance.

34. For (first to the latter of them, see note [a] Matt. vii.) you expressed your sense of my sufferings (and perhaps of many others that were in like manner imprisoned) in mourning for me and relieving me; and (for the former) ye parted with your worldly wealth, which was violently torn from you, with perfect patience, nay, rejoicing that you were thought worthy to suffer for Christ's sake, and considering and assuring yourselves that such sufferings as these yield you (and will bring you by way of reward) a more valuable and durable kind of wealth—eternal bliss in heaven.

35 Cast not away therefore your <sup>34</sup>confidence, which hath great recompence of reward.

35. Having therefore endured so much upon these grounds of the certain retribution that all your sufferings bring with them, be not beaten out of your fearlessness (see note [a] John vii.) and patience and Christianity at last.

36 For ye have need of patience, <sup>35</sup>that, after ye have done the will of God, ye might receive the promise.

36. For Christianity being a life of faith and hope, fastened on future promises, both those of this life, release from persecutions, and those of another life, eternal bliss, which will not be had till we have done what God appoints us in the interim to do or suffer, it is clear that patience is necessary for all Christians at all times, and particularly for you at this.

37 For yet <sup>36</sup>a little while, and he that <sup>37</sup>shall come will come, and will not tarry.

37. For the time is now very near at hand, that Christ (see note [a] Matt. xi.) shall come as a judge to destroy the enemies, and as a reliever to rescue all faithful disciples, (see note [a]); and though you may think he hath stayed something long, yet now he will come very speedily to that work.

38 <sup>38</sup>Now the just shall live by faith: <sup>39</sup>but if *any man* [c] draw back, my soul shall have no pleasure in him.

38. Meanwhile the true, constant Christian shall by the strength of his faith live, and hold out against all these terrors, sustain himself by his faith (see Rom. i. 17); and he that doth not so, but is affrighted and driven by afflictions out of his hold and profession, (as now ye are like to be,) God will certainly reject and hate such a man, never accept of such temporary obedience.

39 But we are not of them who draw back unto perdition; but of them that believe to the <sup>40</sup>[d]saving of the soul.

39. But as Christ told his disciples, that in times of persecution he that would save his life should be the most likely to lose it, and he that would venture the utmost for Christ's sake should be most likely to thrive, and secure himself even in this world; so it

31 Or, *a fellow-feeling with prisoners*: for the King's MS. reads τοῖς δεσμοῖς συνεπαθήσατε. 32 knowing that you have in yourselves, γνωσκούτες ἔχειν ἐν ταῖς ψαῖς. 33 a better being in heaven, and an abiding one, κρείττονα θανάτου ἐν οὐρανοῖς καὶ μένουσαν. 34 boldness, παρρησία.

35 that having done, ἔνα—ποιήσαντες. 36 a very little while, μικρὸν ὅσον ὅσον. 37 cometh, ἐρχόμενος. 38 But, Δέ. 39 and if he draw back, or, slink away, καὶ ἰδὼν—40 purchasing, acquiring, finding.

is likely to be at this time: and so I may say it with comfort of all true, faithful, constant Christians, that we do not mean to forsake Christ, or fall off to the Gnostic compliances, which instead of delivering will prove the certainest way to ruin, but to stick constantly to him, as the likeliest way to preserve us here, and the only way of securing us to eternity, whether to save our lives or our souls.

## CHAP. XI.

NOW faith is the  
<sup>1</sup> [a] substance of  
 things hoped for, the  
<sup>2</sup> evidence of things  
 not seen.

<sup>2</sup> For by it the elders  
<sup>3</sup> obtained a good  
 report.

<sup>3</sup> Through faith we  
 understand that the  
 worlds were framed  
 by the word of God,  
 so that things which  
 are seen <sup>4</sup>were [b]not  
 made of things which  
 do appear.

<sup>4</sup> By faith Abel offered  
 unto God <sup>5</sup>a

1. And that you may know to what your being Christians, and your professing the faith of Christ, obligeth you in this matter, you may consider what faith is, a confident dependence on God for the performance of his promise, a being convinced of the truth of those things of which we have no ocular or sensible demonstration.

2. And that you may not look on this faith as a new and a strange thing, ye may through all times see the examples of it among pious men, which may excite you to the practice and exercise of it at this time, now you have so much need of it, ch. x. 36. For indeed ye may observe that this was it by which the ancients or fathers of the Old Testament received a testimony of God's approbation of and respect unto them.

3. One act of faith it is by which we rightly apprehend the omnipotent power of God in creating the whole world, heaven and earth, merely by a word, saying, *Let there be light, &c. and there was light*; and so by the same act of faith we see God can and doth produce effects quite distant from the ordinary course of nature, for so all this visible world was framed, not out of things conspicuous to our eyes, as now a man of a man, a tree from a kernel, &c. but by the mere command of God out of nothing, or out of the earth, which is described as an invisible chaos of confusion, Gen. i. 2. (And then why may we not believe God's promise in the like manner at this time, that he is able to bring you deliverance out of your present persecutions, upon your continuing constant unto him, by those ways that are least discernible to you, merely by acts of his own power and wisdom?)

4. Another act of faith it was (applicable also to your present purpose) which was discernible in Abel,

<sup>1</sup> confident expectation. <sup>2</sup> conviction, *ἔλεγχος*. <sup>3</sup> received a testimony, *ἐμαρτυρήθησαν*.  
<sup>4</sup> were made not. <sup>5</sup> a sacrifice exceeding that of Cain, *πλεονα θυσιαν παρά*.

more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

who offered to God the firstlings and the fat, Gen. iv. 4; that is, the best and fairest that he had in all his flock: whereas Cain did not proportionably, but only brought of the fruit of the ground (without any choice of the best) an offering to God, ver. 3. This Abel certainly did upon a belief of God's essence and attributes, and a consequent love of him, willing to give him that which is most precious; (and parallel to that is the faithful, constant Christian now, that will lay down his life for Christ's sake, suffer any thing, part with all that is most precious), and from this faith it was that God pronounced him a righteous person, and expressed his approbation of his sacrifice; and from this it was that God said of him that his blood cried from the ground, when he was dead, intimating that he had then a life with God, who was able to speak to him, (see Philo, *li. Pejorem insidiari meliori*.) and that God would avenge his blood, and the blood of all such upon their persecutors.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

5. By faith Enoch did that which was acceptable in the sight of God, and was rewarded by God by being translated to heaven, instead of dying. (And that signifies that they that walk and persevere in the ways of God, when they go out of this world, they are never the worse for it, they are removed to a place of endless bliss.)

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

6. And this acceptation of God was a proof that he had faith, for otherwise his actions could not have been acceptable to God; for without believing the power and wisdom and justice of God, it is impossible to do any thing that can please God, or be rewarded by him: for he that undertakes the service or worship of God in any kind must believe that he is God, and that he rewards all his faithful servants that do what they are enabled to do toward the search and performance of his will. And he that doth believe this, what should ever tempt him to forsake or disobey him, when his sincere, faithful performances, how dear soever they cost him here, are sure to be abundantly rewarded by God, and his forsaking and falling off to bring judgments and ruin upon him?

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his

7. A like example of faith we have in Noah, who believing the threats, and heeding the warning of God that foretold the drowning of the world, and assuring himself that God would destroy and drown

<sup>6</sup> delivering of his household, σωτηρίαν τοῦ οἴκου αὐτοῦ.

house; by the which he condemned the world, and became heir of the righteousness which is by faith.

the wicked of that age, and preserve him and his family, (an emblem of the church of faithful, obedient Christians,) did accordingly so fear the judgment of God denounced against the wicked, and believe God's command of making an ark for himself and his family, that he set presently to making of that ark, by that means to save both himself and his family from the flood, (parallel to which is your belief of God's threats and commands, and making use of that way of securing yourselves which Christ hath directed you, a careful obedience and close adhering to the commands of Christ in this time of approaching destruction); and thus as a prophet he foretold and brought upon the whole world of sinful men an universal destruction, and himself was left the only possessor of the earth, had it all for an inheritance to him and his posterity, and no question, had the happiness of another world as a reward of his pious fear and faith in God, and the actions which he did out of that principle.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

8. A like act of faith was Abraham's obedience to God's command of leaving his country, and going whithersoever God should direct him, not knowing whither it was, only receiving a promise from God, that his posterity should be the possessors of that place whither he was appointed to go, but no way assured that himself should ever be owner of any part of it.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

9. And accordingly a like act of faith it was in him, that though he sojourned in that land which was promised him, in the same manner as he should if he and his seed had had nothing to do with it, (he and his sons and his sons' sons dwelling in it in tabernacles, erected for a transitory passage through it, and not in houses, as in a place of possession, and thus they lived all their lives long till Jacob was removed into Egypt,) yet he firmly believed that his seed should possess that land, and was himself very well satisfied without it;

10 For he looked for a city which hath foundations, whose builder and maker is God.

10. Upon this ground of Christian faith, that God had for him an abiding firm building, which after a pilgrim's life expected him in another world, (see 2 Cor. v. 1, and Heb. xii. 28,) and would plentifully reward all his obedience, though he had no other reward to receive in this life.

11 Through faith

11. By the like belief and relying on God's power

<sup>8</sup> also Sara herself and providence, against all probabilities to the contrary, Sarah being both barren, and of an age past childbearing, did not only by her handmaid Hagar, but of her own womb, and that by Abraham, when he was very old also, receive strength to conceive and bring forth a son, having no ground to believe this, or hope it possible, but that God had promised it, and she was confident he would not break his promise, but perform it.

12 Therefore sprang there even of one, and him <sup>9</sup>as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 <sup>10</sup>These all died in faith, not having received the promises, but having seen them afar off, [c] and were persuaded of them, and embraced them, and confessed that they were strangers and <sup>11</sup>pilgrims on the earth.

13. And this his numerous posterity did not till the time of Joshua come to enjoy this promised land of Canaan: only as Abraham went on cheerfully, as believing that four hundred years after, the promises should be performed to his seed, so did they comfort themselves with the assurance that their posterity should enjoy them if they did not, and meanwhile calling themselves guests and strangers in that promised land, Gen. xxiii. 4, and xlvii. 9, and not possessors of it: (which is an enforcement of that constancy which is now called for of Christians in persecution, upon strength of that promise of the approaching coming of Christ to rescue them, which in case it should not come in their days, yet being so sure to come to their posterity so much sooner than the Canaan came to Abraham's posterity, this may be matter of faith and encouragement to Christians as reasonably as the assured expectation of those promises was to Abraham and his posterity.)

14 For they that say such things declare plainly that they seek a country.

15 And truly, <sup>12</sup>if they had been mindful of that country from whence they came out, <sup>13</sup>they might have had opportunity to have returned.

14. And this language of theirs, calling themselves sojourners in Canaan, and not possessors of it, signifies that they did not think themselves at home, but that they were in pursuit of a country.

15. And that not their own country, Chaldæa, from whence Abraham first went out upon God's command, for he and his posterity had many seasons to have gone back thither, if that had been the country they looked after.

<sup>8</sup> even, καί. <sup>9</sup> dead in these respects, ταῦτα νεκρομένον. <sup>10</sup> By, or, According to faith all these died, Κατὰ πίστιν ἀπέθανον— <sup>11</sup> sojourners on the land, παρεπίδημοι ἐπὶ τῆς γῆς. <sup>12</sup> if they had mentioned, εἰ—ἐμνημόνεον. <sup>13</sup> they had, εἶχον.



16 But now they desire a better *country*, that is, an heavenly : wherefore God is not ashamed to be called their God : for he hath prepared for them a city.

16. But now it is clear that the country which they professed to expect was that promised to their posterity, which being not come till after this life of theirs, was a type of heaven ; and in having made this provision for them, God is most justly said to be the God of Abraham, &c. for whom he made so rich a preparation, destining the land of Canaan, and in that a famous city, Jerusalem, (though it was not yet imaginable how it should be built,) for their posterity, and in that mystically foreshewing an eternal city and kingdom, the Canaan and Jerusalem above, which they should have which continued constant to Christ, and obtained not the promises in this life.

17 By faith Abraham, when he was tried, offered up Isaac : and <sup>14</sup>he that had received the promises offered up his only begotten son,

18 Of whom it was said, That in Isaac <sup>15</sup>shall thy seed be called :

17, 18. Another eminent act of faith it was in Abraham, that upon God's command to sacrifice his only son Isaac, he presently and readily obeyed, took him and carried him to the mountain, and was ready to have offered him up if God had not stopped him ; and having entertained and embraced and firmly believed the promises of a numerous seed and people that should spring from him, and having no other son but this from whom they should spring, nor possibility in nature, nor promise above nature, that he should have any more children, but a plain affirmation that this people, which should be counted his seed, to whom the promises belonged, should come from Isaac, he did yet absolutely obey that command of God's, in resolving to kill that son on whom all those promises depended, and yet never doubted of the performance of the promises ;

19 Accounting that God *was* able to raise him up, even from the dead ; from whence <sup>16</sup>also he received him in a figure.

19. Resolving with himself, that rather than the promise should not be performed which was made to him of a numerous posterity, to spring particularly from Isaac, God, who was able to raise from the dead, would so raise Isaac when he should have killed him ; having withal a kind of pledge to assure him that he would do that, because when he was conceived and born to him, it was a kind of coming from the dead, viz. from Sarah's womb, when she was past age of childbearing, and from himself, who in this respect of getting children was mortified and dead also, vv. 11, 12. (And this again is an example to encourage and confirm the faith of Christians, that in obedience to Christ they continue constant to death itself, or the

14 *having admitted, or, entertained the promises he—* τὰς ἐπαγγελίας ἀναδεχόμενος. 15 *shall the seed be called to thee, κληθήσεται σοι σπέρμα.* 16 *in a figure he had also received him, αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.*

utmost danger of it, knowing that God will perform his promises to them, yield them the promised deliverance, though they cannot imagine the manner how.)

20 <sup>17</sup> [d] By faith Isaac blessed Jacob and Esau concerning things to come.

20. An act of faith also it was in Isaac, that, after that manner that is storied of him, he blessed his two sons, Jacob and Esau, that is, prayed for blessings on them, nay, as a prophet, foretold from God what should befall the posterity of each of them; first, assuring himself that the promise made to Abraham should be fulfilled in Jacob, Gen. xxviii. 4, 5; and so that what he had done, though through error, mistaking Jacob for Esau, would yet certainly be performed to him by God, Gen. xxvii. 33. 37. And for Esau, he foretold also of his posterity, that at length they should be freed from their subjection to the Jews, ver. 39, which was a kind of blessing of him also, although it were not performed to him personally, but to his posterity many years after. (And the like faith will it be now in the Christians, that shall assure themselves that God will now bless and preserve the faithful, constant believers, give them deliverances from their pressures, although they be not yet present but future.)

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and <sup>18</sup> worshipped, leaning upon the [e] top of his staff.

21. Thus Jacob, a little before his death, rose and set himself up upon his bed, and leaning upon his staff, (which was an emblem of faith,) depending and relying firmly upon God's promise, he prayed and worshipped God, and blessed prophetically Manasseh and Ephraim, foretold how God should deal with them and the tribes that sprang from them after his and their death.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

22. By the same faith and assurance that God would make good this promise of giving Canaan to Abraham's seed, though it were not yet given, Joseph, before his death a little, mentioned the Israelites' going out of Egypt, and commanded that when they went his bones should be carried with them: which argued his assurance, without all doubt, that they should possess that promised land, and be delivered out of the Egyptian thralldom that they were for some years to lie under.

23 By faith Moses, when he was born, was hid three months of his parents, be-

23. Another act of faith it was in Moses's parents to break through all fear, to hide the child, and endeavour to save him in spite of the king's bloody

<sup>17</sup> By faith concerning things to come, Πίστει περί μελλόντων. προσεκύνησεν ἐπὶ.

<sup>18</sup> worshipped upon,

cause they saw <sup>he</sup> law, having been assured from God that there should <sup>was a</sup> <sup>19</sup>proper child; be born from among them one that should deliver them out of Egypt, and judging by somewhat extraordinary in Moses's look, that he was that person thus promised them. (And a like act of faith it will now be, thus confidently to believe this promised deliverance, and to act accordingly.)

24 By faith Moses, 24. An act of faith it was in Moses, that when he came to age he would not accept the honour of being adopted by Pharaoh's daughter;

<sup>20</sup>when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to <sup>21</sup>enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

26. And counting that reproach which Christ and Christians endure now, and which the children of Israel, the anointed of the Lord, psalm cv. 15, then endured in Egypt, (being most reproachfully afflicted and oppressed,) a far more desirable thing than all the wealth and power in Egypt; looking upon the great difference of rewards between those two states in another world, wealth and greatness and persecuting God's children being attended, as Dives, with flames, and affliction and reproach with heaven and bliss, like Lazarus. (And the like faith will it be in the Christian, to renounce all those secular advantages that the Gnostics now promise men that will forsake the pure faith and join with them in compliance with and assisting the persecutors; and rather to suffer any the sharpest persecutions from the Jews than thus join and concur with them in persecuting the Christians.)

27 By faith he forsook Egypt, not fearing the wrath of the king: for he <sup>22</sup>endured, as seeing him who is invisible.

27. So after it was also an act of his faith and obedience to the word of God delivered him in the bush, that, being threatened by the king, if he should ever any more mention the going out of the people of Israel, Exod. x. 28, he went out from the king courageously, and having told Pharaoh that he would never treat with him more about it, he conducted the Israelites out of Egypt, depending constantly on God, and as firmly as if he had seen him present to secure and defend him. (And the like faith it is to confess

<sup>19</sup> comely, ἀστεῖον. <sup>20</sup> being grown big, μέγας γενόμενος. <sup>21</sup> to have the temporary enjoyment, or, delight of sin, πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν. <sup>22</sup> was constant, ἐκατέρησε.

Christ now, be the danger never so great and imminent of doing so.)

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

28. Another act of faith it was and obedience to God in Moses, that he did that which he did about the passover, and sprinkling the side-posts of the door, to deliver by that means all the firstborn of the Israelites; (by which was also typified the redemption wrought by Christ, and that which is now approaching foretold and promised by him, that he that endureth to the end shall escape, that the believers shall be sealed and secured before the destruction come out against this people: see Rev. iv. 7, &c.)

29 By faith they [f] passed through [g] the Red sea as by dry land: which the Egyptians assaying to do were drowned.

29. And an act of faith it was in the people of Israel, that they ventured into the Erythræan sea, and went through part of it as if it had been firm ground; whereas the Egyptians, persecuting and trying to follow them, were drowned. (And the like faith will now secure the constant sufferers, whilst their persecutors are overwhelmed and destroyed by the same means that gives them deliverance.)

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

30. An act of faith it was in Joshua, and the people in obedience to him, to go about Jericho seven days together with the ark before them, upon which followed the falling of the walls of it. (And the like in the Christians now, to trust confidently in God's deliverance, although they use no artifices, or secular policies, or means of their own to work it for them.)

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

31. An act of faith it was in Rahab, who had formerly been an idolatress and an harlot, (and now kept an inn or victualling-house,) to entertain the spies sent by the Israelites safely, believing that God whom they worshipped to be the true God, whereupon she was saved alive, when the rest of the incredulous idolatrous people of that land were destroyed. (And the like faith will it be in them now that shall use all kindness and fidelity to the persecuted Christians, and the doing thus will be much a more probable way to secure them that do it than all the Gnostic treacheries and compliances with the persecutors.)

32 24 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David

32, 33. What need I give you any more examples of this matter? It were infinite to enlarge on this subject, to tell you all that might be said for your encouragement to trust God and adhere constantly to him: such were the great champions of God's people, who, depending on God's strength and blessing, con-

23 obeyed not, ἀπειθήσασι.

24 And why do I yet talk, or, speak? Καὶ τί ἔτι λέγω;

also, and Samuel, and of the prophets: 33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, stantly and fearlessly discharged their duty, and by God's especial motion, and their obedience thereto, were raised up to govern the Israelites, and to fight their battles for them, and to make conquests, Gedcon over the Midianites, Barak over the Canaanites, Samson and Samuel over the Philistines, Jephtha over the Ammonites, David over the Amalekites, Jebusites, Moabites, Philistines, Idumæans, Syrians: and all these by faith, (not thinking they should be able to vanquish them without fighting, but) fighting valiantly, and depending on God's promise and power to give them victories, with small as well as with great numbers, who again by faith lived godly and righteous lives, received great mercies from God miraculously, only by the strength of his having promised it. And some of them, Daniel by name, (contained under the word *prophets*, ver. 32,) obtained that miracle of mercy and deliverance from God, that the lions, when he was thrown into their den, did him no hurt:

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

34. Others were so favoured by God, that the fire did them no hurt when they (that is, the three children) were cast into it; others escaped present danger of being killed by the sword, as David from Saul, Elijah and Michaiah from Ahab, the Jews in Esther from Haman; others were recovered from desperate diseases, as Job and Hezekiah; others became wonderfully courageous in fighting, as Jonathan, &c. and routed the armies of the heathen Canaanites, &c. very often.

35 Women received their dead <sup>25</sup> raised to life again: and others were [h] tortured, not accepting deliverance; that they might obtain a better resurrection:

35. Some women (as the widow of Sarepta, 1 Kings xvii. 21, and the Shunamitish woman, 2 Kings iv.) had their children restored from death to life, upon their entertaining the prophets of God, cherishing and relieving God's servants, Elias and Elisha; others when racked and tormented for the acknowledgment of the truth had no desire to be spared, but refused to be delivered when they might, merely by the strength of faith believing a resurrection to life eternal after death, and looked upon that as much more desirable than a present remission of torments. Thus the mother and seven children, 2 Mac. vi. 19. 30, and ch. vii. 9.

36 And others had trial of <sup>26</sup> cruel mockings and scourgings,

36. Others, as Michaiah and Jeremiah and the Maccabees, had patience tried by whipping, very re-

<sup>25</sup> by resurrection, ἐξ ἀναστάσεως.

<sup>26</sup> contumelies, ἐμπαργμῶν.

yea, moreover of proachful and painful; others by shackles and imprisonment: and so Joseph in Egypt and others.

37 They were stoned, as Zacharias; others sawn asunder, (as Isaiah by Manasses, say the Jews;) others burnt alive, or broiled, or run through with hot irons, as the Maccabees; others, very many, killed by the sword; others, the prophets that preached the coming of Christ, meanly arrayed in skins, as Ezekiel, John Baptist, &c. being very poor, in great dangers, and meeting with very ill usage;

38. Used thus, as men that were too good to live in this wicked world; and accordingly others of them lived recluse and retired from the world, in deserts and hills, and caves of the earth.

39. And all these valiant champions and servants of God last mentioned, ver. 36, &c. and before, vv. 8.

39 And these all, having obtained a good report through faith, received not the promise: 13, being much commended for their faith, did not in their time receive the promises made to Abraham, had no deliverance in this life from their persecutors:

40. God having determined this as the time most congruous in his wisdom to give the utmost completion to all those prophecies and promises to send the Messias into the world, and, as a consequent of his resurrection from the dead, to grant us those privileges and advantages that the fathers had not enjoyed, a rest after long persecutions, a victory over all opposers of Christ's church, that so what was promised to Abraham's seed, Gen. xxii. 17, that they should possess the gates of their enemies, being but imperfectly fulfilled to the fathers, might have the utmost completion in the victory and flourishing of the Christian faith over all the enemies thereof.

## CHAP. XII.

WHEREFORE 1. Wherefore we having such a multitude of examples of faith and constancy in the ancients, which may serve as so many encouragements and obligations to hearten and incite us to our course, let us lay aside [a] lay aside every weight, and the sin which doth so easily beset us, and let us run with patience from our constancy, but proceed cheerfully, and per-

<sup>27</sup> were burnt with hot irons. <sup>28</sup> in want, distressed, ill handled, ὀστερούμενοι, θλιβόμενοι, κακουχούμενοι. <sup>29</sup> received testimony, μαρτυρηθέντες. <sup>30</sup> God foreseeing somewhat better concerning us, that they might not be perfected without us, τοῦ Θεοῦ περὶ ἡμῶν κρείττον τι προβλεψάμενον. <sup>1</sup> that hath such fair pretences. <sup>2</sup> perseverance, ὑπομονή.

ence the <sup>3</sup> race that is <sup>4</sup> set before us,

<sup>2</sup> Looking unto Jesus <sup>5</sup> the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

<sup>3</sup> For consider him that endured such <sup>6</sup> contradiction of sinners against himself, lest ye be [*b*] wearied and [*c*] faint in your minds.

<sup>4</sup> Ye have not yet [*d*] resisted <sup>7</sup> unto blood, striving against sin.

<sup>5</sup> And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

<sup>6</sup> For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

<sup>7</sup> If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

<sup>8</sup> But if ye be without chastisement, whereof all

severe in our Christian race, whatsoever difficulties or afflictions we meet with, as they that hope not for any reward till they come to the end of their course, and there prove conquerors over all opposition.

<sup>2</sup>. And for our encouragement let us look on our Saviour Jesus Christ, who in himself hath given an example of the enduring of the highest afflictions, and will be sure to crown all those that follow after him, hath led us as a captain in this march of faith, having in his eye that reward of his sufferings, a numerous seed, Isaiah liii, a church of pious livers, and an exaltation expected from God for himself, Phil. ii. 9; and in intuition of these, going before us courageously through all assaults; and being now in the possession of all power in heaven, hath undertaken to reward whatsoever we do or suffer for him.

<sup>3</sup>. For consider his patience and perseverance, how heavy pressures he suffered from his enemies, and by considering of him you will be engaged to persevere also, never to leave the field or turn cowards.

<sup>4, 5</sup>. What ye have yet suffered in the combating with sin is but a kind of light skirmishing, you may well resolve to prepare yourselves for yet sharper assaults. You have been exhorted and warned by Solomon, in the person of Wisdom speaking to her sons, Prov. iii. 11, neither to kick against God's punishments, without making that use of them for which they are sent, (as they that are no way reformed by afflictions,) nor to be discouraged and disheartened by them.

<sup>6</sup>. For it is an effect in God of paternal love, that on his beloved children and servants he inflicts punishments for their further amendment; and it is an argument of his approving and acknowledging them for his own that he dealeth thus sharply with them, permitting them to be persecuted.

<sup>7</sup>. And therefore in that ye are afflicted or punished ye are to reckon yourselves dealt with as children by their parents; for among men ye shall seldom ever hear of a child that hath not sometimes been chastened by his parent.

<sup>8</sup>. It were a sadder condition on the other side, and an argument, that though ye are in God's family and are not owned and acknowledged by him, (and so

<sup>3</sup> exercise, game.  
and crown, ἀρχηγὸν καὶ τελειωτὴν.  
λογίαν.

<sup>4</sup> prescribed, or, proposed to us, προκειμενον ἡμῖν.  
<sup>7</sup> as far as, μέχρις.

<sup>5</sup> the leader  
<sup>6</sup> opposition from sinners, ἀπὸ τῶν ἁμαρτωλῶν ἀντι-  
<sup>8</sup> And have ye forgotten, Καὶ ἐκλέλησθε.

<sup>9</sup> are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us <sup>10</sup> after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be <sup>11</sup> joyous, but grievous: <sup>12</sup> nevertheless afterward it yieldeth the [e] peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, <sup>13</sup> lest that which is lame be turned out of the way; but let it rather be healed.

14 <sup>14</sup> Follow peace with all men, <sup>15</sup> holiness, without

that ye have no title to or expectation of the inheritance,) if when all the faithful, mentioned ch. xi, did pass through pressures and persecutions, ye should now have immunity from them.

9. Again, we know that when our carnal fathers, which begot us men, chastised us, we have not been incited thereby to love or reverence them less, to forsake or renounce them: and shall we for a little persecution fall off from Christ our spiritual father, which makes Christians and saints of us, and, if obeyed constantly and adhered to in spite of persecution, will bestow eternal life on us as a reward of our patience and perseverance?

10. The carnal parents indeed chastised you when you were children, and no longer, and that (as having absolute dominion over their children) by the rules of their own judgment or will, which are oft corrupt; but all God's chastisements are for your advantage, that you may be the higher advanced toward his purity or sanctity: and so it is a mercy of his, and a kindness above that of parents, that he never gives over this special care of you, but continues this healthful discipline unto you.

11. It is true indeed, that there is in all affliction that which is ungrateful to flesh and blood, and so cannot be joyous to us at the present; but then in the end it gives us our payment for all our patience, viz. a blessed reward of bliss and peace to all that have suffered any thing as Christians.

12, 13. Wherefore encourage all the cowardly, pusillanimous, fearful persons, (see notes [b] [c] ver. 3,) and by the considerations here offered to you remove all things out of the way which may discourage the weak, and make them forsake their Christian course when they see it persecuted; but on the other side, whomsoever you see thus weak, or in danger of being thus perverted or disheartened through his own fears, cure him of his fears, and establish and confirm him in his course of Christianity.

14. Two great faults there be in the Gnostics, of which I would advise you—malice and uncleanness, all filthy pollutions of the flesh; and be you careful

<sup>9</sup> have been made partakers, μέτοχοι γεγονόσιν. κατὰ τὸ δοκοῦν αὐτοῖς.

<sup>11</sup> matter of joy, but sorrow, χαρὰς, ἀλλὰ λύπη.

<sup>12</sup> but at last it returns, ὑστερον δὲ—ἀποδίδωσι.

<sup>13</sup> that the lame be not turned out of the way, but may rather be healed, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον.

<sup>15</sup> purification, τὴν ἁγιασμόν.

<sup>10</sup> according as they thought good,

<sup>12</sup> but at

<sup>14</sup> Pursue, Διώκετε.



which no man shall see the Lord: ye be not seduced into either of these; but on the contrary, strive as much as is possible to maintain peace and all kind of charity even with your persecutors; and be sure ye do not make use of Christian liberty to licentiousness, to the neglecting of that purity and sanctity of life, without endeavour of and growth in which no man shall come to heaven;

15 Looking diligently lest any man fall of the grace of God; <sup>16</sup>lest any root of bitterness springing up trouble you, and thereby many be defiled;

16 Lest there be any fornicator, or [f] profane person, as Esau, who for one <sup>17</sup>morsel of meat sold his birthright.

17 For ye know how that afterward, when he <sup>18</sup>would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it <sup>19</sup>carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned

15. Taking all care that ye walk like Christians, that ye do not fall off from the gospel state, (see note [d] ch. xiii.) lest the heresy of the Gnostics begun in Simon Magus be found among you, (see note [d] Acts viii.) and that poison prove infectious to others:

16. Lest any of their unclean infusions come in among you, or lest there be any so profane, that, like Esau, through hunger or any such pressure, he part with the priesthood and primogeniture, that is, to avoid the afflictions of this life here, he forsake Christianity itself, and for the present, to get a little ease from persecution, he forsake the public meetings for God's service, Heb. x. 25, and all other privileges attending it.

17. Which profaneness of Esau's in selling at so small a rate the privileges of the firstborn, (to which the priesthood was annexed,) was so provoking a sin in God's sight, that after, when he would have gotten the blessing from Isaac, and besought him to reverse his act, to do otherwise than he had done, to give him the blessing, that is, the promise of Canaan for his seed, (when he had with error, but withal by the ordering of Divine Providence, given it to Jacob,) and thereupon cried with an exceeding bitter cry, Gen. xxvii. 34, he was not able to prevail with him with all this importunity; which signifies how impossible it is for them who have been thus profane as to forsake Christ, or that which is most sacred, the public assemblies of his service, (resembled by Esau's selling his birthright,) for the removing a little pressure, to get the reward of a Christian, happiness here and heaven hereafter, (resembled by the blessing,) though they would never so fain get it, and express vehement sorrow that they cannot.

18. This is enough to enforce the great admonition of this epistle, of holding fast the faith, and not falling off for persecutions, to Judaism and heresy: for

<sup>16</sup> lest there be any root of bitterness springing up with poison, and thereby many be infected: see note [d] Acts viii. <sup>17</sup> dish of meat, *βρώσεως*. <sup>18</sup> desired to inherit, *θέλω* κληρονομήσαι. <sup>19</sup> earnestly, *ἐκζητήσας*.

with fire, nor unto blackness, and darkness, and tempest,

you Christians have a more honourable calling than that of the Jews, that was only to the law given from mount Sinai, a mountain on earth, only that set out with terrible representations of fire, and thick clouds, and thunder and lightning,

19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

19. A trumpet to summon all to appear before God, and the voice of God heard in a dreadful manner, so dreadful that the people desired they might hear no more of it.

20 (For they <sup>20</sup>could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

20, 21. A token of the great unsupportableness of the Mosaical law, which was further signified by the severity threatened to any beast that should touch that mount whence the law was given, and the so formidable aspect of those things that appeared there, that Moses himself could not choose but tremble, (as is received by tradition of the Jews, (as many other things, see note [a] 2 Tim. iii,) though not mentioned in Exodus :) which sure may take off any man among you from falling in love with Judaism.

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

22. But ye are admitted to the Christian church, and by that to the liberty of approaching heaven, of claiming right to it, that substance of which the mount Sion and Jerusalem (called the city of the living God) was but an image or type, where there are so many troops of angels, ten thousand in a troop, with whom all Christians have communion in the church;

22 But ye are come untomount Sion, and unto the city of the living God, the heavenly Jerusalem, and to <sup>21</sup>an innumerable company of angels,

23. To the dignity of being members of that congregation of Jews and Gentiles, where angels and men join together, and make up the assembly of the church, made up of apostles, the firstfruits of the faith, Rom. viii. 23, and all those eminent, faithful persons whose names are honoured and recorded in the book of God, nay, to the presence of God himself, and all the saints that are now in bliss;

23 To the [g] general assembly and church of the [h] firstborn, which are <sup>22</sup>[i] written in heaven, and to God the Judge of all, and to the spirits of just men <sup>23</sup>[k] made perfect,

24. Yea, unto Jesus Christ, who, as a mediator between God and us, hath established a second covenant, and assured us that it is indeed the covenant of God, and consequently that we may be confident that God will perform his part of it, and now requires of us and gives us grace to perform ours; and to his blood, with which we must be sprinkled before we can be admitted into heaven, (as the priest was to sprinkle himself before he went into the holy of holies,) which is quite contrary to Abel's blood, as it is mentioned in Genesis, that called for vengeance

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than [l] that of Abel.

20 were not able to bear, οὐκ ἔφερον.  
23 consummate.

21 the myriads, μυριάδων.

22 enrolled.

on Cain, this called for mercy even upon his crucifiers, if they would repent and reform, and doth powerfully draw down mercy on the penitent believers ; or, that hath much more efficacy in it to obtain God's acceptance than had the blood of Abel's sacrifice, which was the first type of the blood of Christ, of which we read, and of which it is said, that God had respect to it.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that <sup>24</sup>[*n*] spake on earth, much more <sup>25</sup> shall not we escape, if we turn away from him that *speaketh* from heaven :

26 Whose voice then shook the earth : but now he hath promised, saying, <sup>26</sup>Yet once more I shake not the earth only, but also heaven.

27 <sup>27</sup>And this word, Yet once more, signifieth the <sup>28</sup>removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom <sup>29</sup>which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear :

25. And therefore be sure ye despise not Christ, who is come to deliver God's will unto you ; for if they were destroyed that contemned Moses that delivered the law from mount Sinai, then much severer destruction is to be expected for them that despise the commandments of Christ, that delivers them immediately from heaven.

26. In giving the law, there was an earthquake when God spake, and that was somewhat terrible ; but now is the time of fulfilling that prophecy, Hag. ii. 7, where God professes to make great changes, greater than ever were among them before, even to the destroying the whole state of the Jews : (see note [*n*] Matt. xxiv.)

27. For that is the notation of the phrase which is rendered *Yet once*, which signifies some final ruin, and that very remarkable, as here the total subversion of the Jews, of all their law and policy, as of things that were made on purpose to be destroyed, designed by God only for a time, for that imperfect state, as a forerunner and preparative to the gospel, which therefore is a state of which there is no mention of the shaking it, nor consequently of any other future state that shall succeed it, which signifies that that is most certainly to endure for ever, till the end of the world.

28. We therefore that are vouchsafed our part in this immutable kingdom or state under Christ, a condition that no persecutions, nor even the gates of hell, shall prevail against, but it shall be sure finally to overcome and survive all opposition ; let us take care to hold fast and not forsake the gospel, (see note [*d*] ch. xiii,) through which we may serve God so as he will now accept of, with reverence of so glorious a master, and with fear of his wrath, if we do provoke him by abusing his mercies : (see note [*c*] Phil. ii.)

<sup>24</sup> delivered the oracle. ἀποστρέφόμενοι.

<sup>25</sup> we that refuse him from heaven, ἡμεῖς οἱ τὸν ἀπ' οὐρανοῦ ἄποστρέφόμενοι. <sup>26</sup> Yet once, or, This one time, Ἐνὶ ἁπαλῇ. <sup>27</sup> Now the phrase, τὸ δεῦ.

<sup>28</sup> subversion, μετὰθεσιν. <sup>29</sup> that is not to be shaken, ἀσάλευτον.

29 For our God is a consuming fire.

29. For this gracious God, which is our God, will shew himself to the provoking Christians, as (or more severely than) he threatened to the Israelites, Deut. iv. 24, an emblem of which we have Exod. xxiv. 17, where the sight of the glory of the Lord, that is, of his presentiating himself, was like devouring fire on the top of the mountain.

### CHAP. XIII.

LET brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4 <sup>2</sup> [a] Marriage is honourable in all, and the bed <sup>3</sup> undefiled: but <sup>4</sup> whoremongers and adulterers God will judge.

5 Let your <sup>5</sup> conversation be without covetousness; and be content with <sup>6</sup> such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may

1, 2. And for particular directions of Christian life, I shall commend these unto you at this time, in respect of your present state. Be kind unto all Christians, not only those of your own nation, Jews, but to any of all countries, strangers so called, or aliens: let not the Christian virtue of hospitality to strangers be strange to you; for by the practice of that, Abraham and Lot, Gen. xviii. and xix, received angels into their houses unawares.

3. Have that compassion to prisoners, that sense of their sufferings, as you would have if you were in the same condition with them; relieve and rescue those that are under any affliction, as men that know and consider yourselves to be in the same frail, human estate, subject to all that befalls any man.

4. And whereas the Gnostics pronounce marriage unlawful, but indulge to all unnatural lusts, do ye look on marriage, not only as lawful, but as honourable, instituted by God; only take care that you make use of it as a fortification against all unlawful lusts. For fornication, of what sort soever, which the dislike of marriage brings many to, and adultery, which is the violation of marriage, are sins that will be severely punished by God.

5. And in such times especially as these of persecution, there is no temper so fit for you to be furnished against as that of covetousness: whatever God at present allows you, be ye fully satisfied with that. For what God said to Joshua of the Jews he saith to all true Christians, of whom those were the type, that he will by no means utterly destitute them, and so they have no need of that fear which is wont to betray men to covetousness.

6. So that we Christians, particularly you Hebrew

<sup>1</sup> are evil intreated, κακοχουμένων. <sup>2</sup> Let marriage be honourable among all, τίμιος ὁ γάμος ἐν πᾶσι.

<sup>3</sup> be undefiled, ἀμικτός. <sup>4</sup> fornicators, πόρνους. <sup>5</sup> disposition, temper of mind, manners, be free from the love of money, ἀφιλάργυρος ὁ τρόπος. <sup>6</sup> the things that are present, τοῖς παροῦσιν.

boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Christians, that suffer so much for the profession of the faith, may from the word of God take courage, and say, I will trust God with my security, and live fearless of all danger, knowing, that as long as he sees it best for me, he will deliver me from worldly dangers, and that when he permits them to come, the utmost shall do me no hurt.

7 Remember them [b] which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation:

8 Jesus Christ the same yesterday, and to day, and for ever.

7. Set before your eyes the bishops and governors that have been in your church, and preached the gospel to you; observe their manner of living, their perseverance till death; and then make their faith, their perseverance and constancy in the doctrine of the gospel, the example for you to imitate and transcribe.

8. The same faith that then was the true faith, in which they persevered to the death, will be so now unto you and to all ages; you have no reason to think that it is so suddenly changed, that Judaism, which they took to be abolished, should now be in force again among you, as your Gnostic teachers are willing to persuade you.

9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be [c] established with [d] grace; not with meats, which have not profited them that have been occupied therein.

9. This change, and bringing in of new doctrines of Judaism into the church, is a piece of dangerous inconstancy: it were sure more for the turn to be grounded in the truth, to take that which is best for your turn, and then never to remove, or be carried about from that to any other. And that that is the gospel, and not the Mosaical law about sacrifices and meats, &c., that this is much better for the soul than the other, will soon appear unto you, if you consider how empty and unprofitable those observances of the law always were, (considered in themselves,) even when they were in force; for even then they that dealt in them were really little profited by them, (see ch. x. 1, 2, 3, where the sacrifices are said only to be a commemoration of sin, unable to expiate, and so leaving in estate of damnation, unless they advance further to Christ, signified by those sacrifices.)

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

10. And if any man think his Judaizing will do him no hurt in respect of Christianity, that those that stand for the Mosaical performances may yet have their portion in Christ, let him know he is mistaken. For Christ, the only Christian altar to which we bring all our sacrifices, and who is so beneficial to us, will not be beneficial to them that depend on the Mosaical law; they that do so, have no right to partake of

7 Be mindful of your governors, *Μνημονεύετε τῶν ἡγουμ.* 8 various, *ποικίλοι.* 9 which walked, *περιπατήσαντες.*

8 various, *ποικίλοι.*

9 which

Christ, (Gal. v. 2. *If you be circumcised, Christ shall profit you nothing.*)

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

11. And the truth of this you may discern by a ceremony among the Jews, to wit, in the sacrifice of atonement or expiation, of which the priest never eat a bit; the blood he carried in with him into the holy place, and the body was burnt without the camp. Now by that sacrifice the Messias was typified most lively, as is acknowledged by themselves, so that they, even the priests and principal persons among them, being not allowed to eat of that sacrifice, might hence collect this truth in hand, that they that eat or partake of Christ should reap no benefit by him as long as they pretended their law in force, and depended on these legal ceremonies for heaven.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

12. And that the burning that sacrifice (all the body of it) without the camp, so that no part of it was useful to the Jews, people or priest, did typify this truth, that Jews relying on their religion should not receive benefit by Christ, may further be illustrated by our Saviour's practice, who, when he was to enter into the holy place, that is, heaven, to bless and sanctify us, and to that end to shed his own blood, to carry it as it were in with him, as the priest did the blood of goats and bullocks into the holy place, (to signify that there is no means of expiation to be had but by his blood,) he suffered without the gate, so fulfilling the type, and confirming this truth typified by it, that it was not by those legal sacrifices, but by Christ's offering himself, that any benefit is to be hoped for by us.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

13. Let us therefore leave the Judaical service, the Mosaical law, though many afflictions threaten us for so doing; let us rely wholly on Christ upon the cross, (know nothing but Jesus Christ, and him crucified,) and take all afflictions, in the way to that, cheerfully, therein imitating Christ himself, who endured the cross, despised the shame, &c.

14 For here have we no continuing city, but we seek one to come.

14. For this that is to be had here, is no condition of rest and tranquillity; we, like Abraham, Isaac, and Jacob, that sojourned in Canaan, are not to look upon our present being as the preferment which is promised Christians, (which if it were, we might then expect it free from afflictions,) but we have a future expectation of stability whereon we depend.

10 for a sin-offering, *περὶ ἁμαρτίας*.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the [e]fruit of our lips giving thanks to his name.

15. Let us therefore, now our High Priest is entered heaven, by him offer up to God our Christian sacrifice, our sacrifice, not of beasts' bodies, but that figured by them, our sacrifice of praise; and that, not like to that of the Jews, at some set seasons only, but continually all the days of our lives; not the fruit of our herds, to be burnt upon his altar, but the offering of our charity, alms and mercy, our Christian sacrifice, ver. 16, joined with our thanksgiving to God, (and never omitted by the primitive Christians in their eucharist,) answerable to the freewill offerings or vows, Hos. xiv. 3, in acknowledgment of his power and goodness.

16 But <sup>11</sup>to do good and to communicate forget not: for with such sacrifices God is well pleased.

16. But be sure not to omit any season of charity or supply to any brother's wants that can at any time be offered to you; for this is of the same nature and obligation with the former. All such are offerings to God, very acceptable to him, (whatsoever ye do to one of these little ones, ye do unto him,) and required now of us under the gospel as our only Christian sacrifice.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not <sup>12</sup>with grief: for that is unprofitable for you.

17. Obey those that are set to rule you in your several churches, the bishops (see note [a]), whose whole care is spent among you, as being to give an account of your proficiency in the gospel. And by your submission to them do ye endeavour to make their task as easy and sweet as you can, that they may have joy, not sorrow, in the execution of it; for it will be small benefit to you that they have no comfort in the discharge of their office toward you; and as long as they do it sadly, cannot do it so effectually as otherwise they might.

18 Pray for us: for <sup>13</sup>we trust we have a good conscience, <sup>14</sup>in all things willing to live honestly.

18. I beseech your prayers for me and my fellow-labourers in the gospel, which in all reason you ought to afford us, as your reward of our sincere labour and industry for your good, wherein we have confidence of ourselves that we have discharged a good conscience.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

19. And one thing I most earnestly desire you to pray for us, that I may come to you the more speedily.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that

20. Now our God, which delighteth in the peace and unity of Christians, that raised Christ from death to life, (Christ that great pastor and ruler of his church, who, that he might shew himself a good

11 beneficence and liberality, εὐποίας καὶ κοινωνίας: see note [d] Acts ii. 12 *grieving, or, sighing, στενάζοντες.* 13 we are confident, πεποιθήμεν. 14 to behave ourselves well in all things, ἐν παντί καλῶς ἀναστρέφεσθαι.

15 But I the more abundantly beseech you, Περισσότερος δὲ παρακαλῶ.

great shepherd of the sheep, through the blood of the everlasting covenant, laid down his life for us, and therewith is now (as the high priest was wont) entered into heaven.)

21 <sup>16</sup>Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. 21. Incline and prepare your hearts for all Christian performances, particularly that of peace and concord, enabling and exciting you to do whatsoever will be acceptable in his sight now, according to the commands of his Son Jesus Christ, God blessed for ever. Amen.

23 <sup>17</sup>Know ye that our brother Timothy is <sup>a</sup> set at liberty; with whom, if he come shortly, I will see you. 22. But I beseech you, as you tender your endless good, that ye embrace and make use of that good advice that I have given you in this brief epistle against defection from Christianity.

24 Salute <sup>b</sup> all them that have the rule over you, and all the saints. They of Italy salute you. <sup>a</sup> freed from prison; with whom— <sup>b</sup> the bishops of your several churches, and all the flock under them. The Christians that from several parts of Italy are in this place, send you greeting.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from <sup>18</sup> Italy by Timothy.

<sup>16</sup> fit you for, καταρτίσαι ὑμᾶς ἐν.  
so the King's MS. reads 'Πάμης.

<sup>17</sup> Or, Ye know, Γινώσκετε.

<sup>18</sup> Or, Rome: for



# THE [4]GENERAL EPISTLE

OF

[B]JAMES\*.

## CHAP. I.

**J**AMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are <sup>1</sup>scattered abroad, greeting.

<sup>2</sup> My brethren, count it all joy when ye fall <sup>2</sup>into divers temptations;

<sup>3</sup> Knowing *this*, that the trying of your faith worketh patience.

<sup>4</sup> <sup>3</sup> But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

<sup>4</sup> And then let this patience, by consideration of the advantages of our suffering for Christ and piety's sake, and by the delightfulness of these exercises of it, advance to this pitch of rejoicing in tribulations,

\* the apostle; so most of the copies read ἀποστόλου.

<sup>1</sup> in the dispersion, ἐν τῇ διασπορᾷ. <sup>2</sup> among, περιπέσῃτε: see Luke x. 30. <sup>3</sup> And, Δέ.

of blessing and glorifying God for them, together with constancy and perseverance therein, and the more and heavier the afflictions are, of rejoicing still the more, ver. 2, which is the giving patience the full scope, improving that virtue to the highest degree of perfection : and this will be infinitely for your advantage, the greatest riches that ye can be capable of in this world.

5 <sup>4</sup> If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

5. To this indeed there is not only fortitude required, but wisdom, and that of the highest nature. And if in such times of pressure as these any man want this true, heavenly, spiritual wisdom, this skill of managing himself at this time, of securing his interest with Christ rather than with the world, of depending on Christ's care of him, without using other artifices of securing himself, of bearing not only patiently but joyfully the utmost evils, let his recourse be continually to God, whom he need not make scruple or be ashamed to consult upon every occasion ; for his liberality is not confined, like ours, nor is he wont to reproach those whom he gives any thing to, and he will certainly shew him this truth, and furnish him with this strength of enduring cheerfully, and give him, when time comes, the experimental knowledge of what I here say, how joyful a thing it is to be thus exercised, and to retain this superiority of mind in all the afflictions than can befall us.

6 But let him ask [*a*] in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

6. But let him come to God with firm adherence on him ; a mind resolved, whatsoever comes, to stick fast to God ; to use no means of delivering himself but such as are acceptable to him ; never entertaining any doubt whether God's ways or his own are to be adhered to for the obtaining of his ends ; making no question of God's power or will to answer his requests, and therefore praying and depending on him quietly for an issue out of all ; whereas the contrary doubting or wavering keeps men in a perpetual tempest and agitation of mind, always tossed from one hold, one dependence to another : (see note [*b*]

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man is unstable in all his ways.

1 John v.)  
7. And besides, it is the blasting of our prayers, God being not wont to hear them that do not sincerely and faithfully depend on him.

8. A wavering, inconstant Christian, that together with the faith of Christ applies himself to unlawful

<sup>4</sup> But if, *El 34*.

courses for his own safeguard, hath the infelicity of never knowing which way to turn himself, being always betwixt two, and disquieted upon all occasions: (see Eccclus. ii. 13—16.)

9 <sup>5</sup> Let the [b]rother of low degree rejoice <sup>6</sup> in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

9, 10. But let the rich man that falls into a low condition through the afflictions to which this world is subject, be as well pleased, and thank God as heartily for his being reduced to this low estate, as a poor man is wont to be when he is preferred and exalted, (see note [d] Matt. ix.) Or thus: It is no unhappy state for a man to have lost all, to be brought low in the world, and so to have nothing left to lose or secure. Nay, this he may really look on as a dignity or preferment that he hath reason to be very glad of, and not to mourn for. And so likewise may the rich man look with joy upon the plunderings and violences that befall him; because his riches is as fading and transitory a thing as the greenness of the grass, not worth the valuing; and the care of keeping and perpetuating it unto him will bring him a great deal of temptation and vexation, and little of joy or advantage.

11 For the sun <sup>7</sup> is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man <sup>8</sup> fade away in his [c] ways.

11. For as it is with the green grass on the ground, as soon as ever the sun riseth and scorcheth it, it makes it wither, and all the florid part and beauty vanisheth presently, and there is no possible preserving it at such a time; so the rich man, when afflictions and devourers come upon him, doth in a small time wither and fall away; his riches leave him, or he them; if God see fit to send or permit afflictions, he will not by all his dexterities, by any means, (but prayer and fidelity and constancy, vv. 5—7,) be able to avert them.

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

12. Whereas, on the other side, for the true, constant, pious Christian, it is a blessed thing for him that he meets with afflictions, which are but means to try and exercise his Christian virtues: which being done, he shall receive approbation from God, and with it a reward, such as in the gospel is promised to all that adhere and cleave fast to God, if not deliverance here, eternity hereafter.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be

13. Let no man that by afflictions is brought to any sins say that God is the author of this; for as God cannot himself be brought to sin by any means, so

<sup>5</sup> But let, ΔΔ.

and dried away the grass, and the flower thereof fell away, and the beauty of the look of it perished, Ἀνέτελλε γὰρ—<sup>6</sup> in his own height, ἐν τῇ ὕψει αὐτοῦ. <sup>7</sup> arose with burning heat, <sup>8</sup> he withered in his own ways, μαρανθήσεται ἐν ταῖς—αὐτοῦ.

<sup>9</sup> being approved, δοκιμος γερόμενος.

tempted <sup>10</sup> with evil, doth not he by sending affliction seduce or insnare  
neither tempteth he any, cause him to fall by that means, (as appears by  
any man : the sincere Christian, whose fidelity is not betrayed,  
but approved by afflictions.)

14 But every man is tempted, when he is drawn away of his own lust, and enticed. 14. But every man's falling into any sin comes from himself, his own treacherous, sensual appetite, which being impatient of sufferings, suggests and tenders him some sensitive, carnal baits, and so by them draws him out of his course and entices him.

15 Then when lust hath conceived, it bringeth forth sin : and sin, when it is finished, bringeth forth death. 15. And when his consent is joined to that proposal or invitation of his sensual part against the contrary dictates of his reason and the Spirit of God, then that, and not the affliction and temptation, ver. 13, begetteth sin, every such consent is the engaging the soul in sin ; and such sin, when by repetition of acts or indulgence it comes to some perfection, it engageth the soul in eternal death : (see note [f] 1 Thess. v.)

16 <sup>11</sup>Do not err, my beloved brethren. 16, 17. Do not permit yourselves to be deceived by the Gnostics that creep in among you, and flatter

17 Every good <sup>12</sup>gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is <sup>13</sup>no [d]variableness, neither shadow of turning. you with hopes that they by their compliances will be able to preserve you from suffering here. No, certainly, it is God must secure you, or ye are not likely to be secured ; the present avoiding of persecutions, by not confessing of Christ, will stand you in small stead, involve you only in the destruction that attends the persecutors : and this will be a sad deceit when it befalls you. How much better and safer will it be to adhere to God, when every good thing that is given to men, whether of the lower or higher sort, the ordinary prizes in their spiritual exercises, and the most illustrious crowns, (see note [d] Phil. iii,) come from heaven, descend to us from God, who is the great spring and fountain of all good things, who, like the sun, sends out light to all that want ; but then is not like that in its changeableness, (as in the several appearances of the sun, when it riseth, when it is high noon, and when it sets, whereas God is constant in the same pouring out his rays on us, hath no rising nor setting ;) nor again in his yearly removing or going from us, which causes different shadows on the earth. God sends forth his light without mixture of shade, his gifts without all niggardliness or restraint.

18 Of his own will begat he us with the word of truth, that 18. He hath now begotten us in a more excellent way and manner than when we were called his child-

<sup>10</sup> to. <sup>11</sup> Be not deceived, Μη πλανᾶσθε.  
nor casting of shadow, caused by his turning from us.

<sup>12</sup> largess, δόσις.

<sup>13</sup> no variation

we should be a kind of firstfruits of his creatures.

ren, being Israelites, begotten us by the gospel to be Christians and heirs of salvation; and therein he hath allowed us the favour of being the first that have been called to this dignity, Ephes. i. 12, and that out of no consideration of any thing in us, but only of his own free will and pleasure, which being an evidence of his free goodness toward us, we have little reason to misdoubt him.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

19. Seeing therefore God hath been so gracious to us, let these advantages be made use of to reform every thing that is amiss; let it engage us to those moral duties oft recommended to us, as to be very ready to hear and learn, and yet very deliberate and wary in our words; so to be very hardly brought to anger or impatience, whatever the wickedness of men, whatsoever our provocations be.

20 For the wrath of man worketh not the righteousness of God.

20. For it is not at all agreeable to the Christian temper, required Matt. v, to be impatient and fall out into sudden wrath or anger; and he that is such, will never be able to do that which is prescribed by God, and acceptable to him under the gospel.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

21. And as the sins of wrath and malice so observable in the Gnostics among you, (which are therefore called *dogs*, and *the concision*, by St. Paul,) so likewise of lust also, all those that circumcision noted the casting from us, and are answerable to the suckers that grow from the root of the tree, let them be plucked off and removed, that you may be the more docile and capable of receiving the whole gospel doctrine, which is as it were a graft of a sweet, kindly fruit, grafted into the stock of our sour and corrupt nature, and being received and prospering in our hearts, will fructify unto holiness, and finally will bring men to heaven.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

22. But then it will not be sufficient to receive that doctrine into your ears or brain, but it must be uniformly practised, or else it is but the deceiving of yourselves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his [e] natural face in a glass:

23, 24. For he that hears the directions that are given in the gospel for good life, and the motives and obligations to it; and when he hath done so, sets not with any care to live accordingly a pious Christian life, may be resembled to a man looking in a mirror, to observe what spots or sullages are there in his face;

24 For he

14 beheld himself and went away, and presently forgot, κατενόησε—καὶ ἀπελήλυθε, καὶ ἐπελῆθ' αὐτόν.

eth himself, and goeth his way, and straightway forgetteth what manner of man he was. and when he hath done, goes away, and forgets what he saw there, never thinks to reform what was amiss.

25 But <sup>15</sup> whose looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his <sup>16</sup> deed. 25. But he that hath studied the gospel to purpose, seen his own image there, all that he is concerned in for his present and eternal well-being, and hath not looked slightly, but insisted, continued looking on it, and lays it to heart, and applies it to practice, and lives and acts accordingly, actually performing that which is required of him, that man may receive comfort and joy in his course, and God will bless him in it.

26 If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. 26. If a man appear or make show of serving and worshipping God, profess to be religious, and yet gives his tongue the reins to rail riotously on his fellow-Christians, that man deceiveth himself, flattereth himself with vain hopes, if he think that his religion should ever stand him in any stead.

27 [*f*] Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. 27. The true Christian religion, such as God, which is our Father, will accept of, consists of two special parts, charity to all that are in need, and purity of life, abstaining from filthy lusts and all the evil examples and temptations of the world.

## CHAP. II.

MY brethren, have not the [*a*] faith <sup>1</sup> of our Lord Jesus Christ, the Lord of glory, with respect of persons. 1. Christianity being so great a promoter of justice and charity to all, and especially to Christians, and again to those that most need our relief and assistance, ch. i. 27, it is a most unchristian thing to be partial to one before another Christian on consideration that one is richer or in better clothes than the other.

2 For if there come unto your [*b*] assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

2. For if a cause in your judicatures or consistories happen between a rich gallant and a poor beggarly person,

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here <sup>2</sup> in a good place; and say to the poor, Stand thou there, or sit here under my footstool: 3. And if you shall make a difference between them in respect of their wealth and clothes, and shall set one in a more honourable place than the other, (see note [*b*],) consider one and despise the other,

<sup>15</sup> he that hath looked close—and dwelt upon it, and is not—*ὁ δὲ παραύτως—καὶ παραμύτως—* <sup>16</sup> doing, *ποιοῦσι.* <sup>1</sup> of the glory of our Lord Jesus Christ. <sup>2</sup> and ye shall look upon him, *καὶ ἐπιβλέψετε ἐπὶ.* <sup>3</sup> fairly.

4 <sup>4</sup>Are ye not then [c] partial in yourselves, and are become judges of evil thoughts?

4. And without any doubt or scruple in your hearts be thus unjustly partial; or if ye do not so much as debate among yourselves, or consider the merit of the cause, but as wicked, corrupt judges, hand over head, adjudge the cause to the rich, (and despise the poor, ver. 6,) whatsoever the justice of the cause and merit of it be, or prefer the rich before the poor, and judge the cause by the person, not the person by the cause;

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the <sup>5</sup>kingdom which he hath promised to them that love him?

5. This is a most unchristian dealing in you. And then do but consider, hath God had any such partialities in bestowing Christianity and his graces on men? Nay, hath he not, on the other side, picked out men as poor as any to be as eminent believers and saints as any?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

6, 7. But you, if a man be poor, despise him, consider him not. And truly it is no very amiable thing to be rich, nor doth it produce any excellencies in them that are so, or favours toward you, that deserve to be so considered by you; for riches make men apt to oppress others, and to enter vexatious suits against them, and to despise Christianity, and blaspheme that good profession of yours.

7 Do not they blaspheme that worthy name <sup>6</sup>by the which ye are called?

8. If ye observe the law of Christ our King, which he hath in a particular manner prescribed us, John xiii. 34, and xv. 12, and to which above all other men all we Christians are to be subject, and that agreeable to what is mentioned in the Old Testament, Levit. xix. 18, the command of measuring our love to our neighbour by that which we bear to ourselves, this is somewhat like a Christian.

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are <sup>9</sup>convicted of the law as transgressors.

9. But if ye use this partiality, ver. 2, this is a sin, and so condemned by the law, Levit. xxx. 15. Deut. i. 17, and xvi. 19, Exod. xxiii. 3, and so you offend even against the law, and not only against the gospel.

10 For whosoever shall keep the whole law, and yet offend in one <sup>10</sup>point, <sup>8</sup>he is guilty of all.

10. And it is but a small excuse for you to think that this is but one transgression, and therefore not considerable: for the obedience to God's will is required universally to all that he commands; and he that offends in one, though he keep all the rest, is guilty of the breach of that obedience, and punishable as well as if he had broken all.

11 For he that said, Do not commit adultery, said also, Do

11. For it is the same Lawgiver that imposed the one and the other law, that interdicted adultery and

<sup>4</sup> and are doubtful in, or, debate not among yourselves. MS. reads ἐπαγγελίας. <sup>8</sup> is become, γέγονε.

<sup>5</sup> Or, promise: for the King's τὸ ἐπικληθὲν ἐφ' ὁμᾶς; <sup>7</sup> reproved,

not kill. Now if thou murder, and his authority is equally despised by the commit no adultery, committing of either.

yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy;

and mercy rejoiceth against judgment.

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, De-

part in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body;

what doth it profit?

17 Even so faith, if it hath not works, is dead, <sup>10</sup> being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith <sup>12</sup> without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man,

12. Let your words and actions be like those that are to be judged, not by the Mosaical law, which requires those external observances so severely, circumcision under pain of death, &c., but by the law of Christ, which hath set us at liberty in this kind, and requires of us another sort of performances.

13. And first, for the latter of these, that of actions, it is certain that among the precepts of Christ there is none more eminent than that of works of mercy, unto which the promises of God's mercy are so linked and proportioned, that he that condemns others shall himself be condemned, and he that doth forgive others needs not fear God's condemnation, Matt. vi.

14. And it is not for a Christian to say that his faith shall render such works unnecessary; for indeed without such works his faith will nothing profit him, and it is ridiculous to think it will.

15. For in case a Christian be in great want and distress for supply of the necessities of life, food and raiment,

16. And you give him good words, bid him have plenty, or wish he had, but do no more to help him to the things which he hath need of for his body; what is he the better for your words?

17. So if faith be by itself, without actions consequent and agreeable to it, it is as fruitless and lifeless as those words were.

18. And any man that looks on this uncharitable believer will be able to reprove him thus: Talk as much of thy faith as thou wilt, no man will believe thee; thy works must be superadded to the confession of thy faith, to approve the sincerity of it.

19. One act of thy faith is, the believing one true God, and this is most absolutely necessary to thee; but if thy life be not answerable to this part of thy faith, and that evidenced by piety and charity, thou art then to remember that the believing there is one God is such a good quality as is common to thee and the devils also, and if it have no more joined to it, will bestead thee no more than them.

20. It is a mere vanity to conceive that faith with-

<sup>9</sup> triumpheth over, κατακαυχᾶται.

'Αλλ' ἐπεὶ τις.

MS. χαρίς; others read ἐκ, by.

<sup>10</sup> by itself, καθ' ἑαυτήν.

<sup>12</sup> So the Syriac, Arabic, and Latin copies read, and so the King's

<sup>11</sup> But one will say,



that faith without works is dead? out Christian obedience can be effectual to justification, and you may discern it by this.

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 21. Abraham was the father of the faithful, the great example of faith and justification; but it was not upon his bare believing God's promise that he was justified, but upon that high act of obedience to God, in being ready to offer up his only son, in whom the promises were made to him.

22 <sup>13</sup>Seest thou how faith wrought with his works, and by works was faith made perfect? 22. And so you see his obedience to God's commands, as well as belief of his promises, concurred to the rendering him capable of the continuance of God's favour and approbation. And through the performance of that ready obedience it was that his faith came to attain the end designed it.

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 23. And by this trial of his obedience it was that Abraham was most eminently said to be approved by God, 1 Mac. ii. 52, and looked on as a friend by him, Gen. xxii. 15, and in which that place of scripture (before delivered, Gen. xv. 6.) concerning God's imputing his faith for righteousness was most eminently completed.

24 Ye see then how that by works a man is justified, and not by faith only. 24. And so this is one great testimony, that to a man's approbation with God obedience is required, and not faith deemed sufficient, that hath not that joined with it.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 25. Another evidence of this truth is to be fetched from that we read of God's approving and rewarding of Rahab, a proselyte and stranger, no native Jew, whose faith is set forth Heb. xi. 30, and she in a special manner rewarded by God, Josh. vi. 25; and what was it that was thus rewarded in her? Why, her care and charity to those that were sent to view the land, Josh. ii. 4.

26 For as the body without the spirit is dead, so faith without works is dead also. 26. And so the conclusion is clear and infallible, that as the body of man, without the soul enlivening it, exercises no actions of life, so doth not faith profit to our justification without works of obedience to the commands of Christ, justice and charity, &c. vv. 1. 8. 14.

### CHAP. III.

MY brethren, [a] be not many <sup>1</sup>masters, knowing that we shall receive <sup>2</sup>the greater condemnation. 1. And as for actions, (see ch. ii. 12, 13,) so for words ye are not to judge your brethren, or to take upon you that office of master or teacher which belongs only to Christ; but to consider that there is a greater, a higher judicature, the judgment of God, to which we are all reserved.

<sup>13</sup> You see, βλέπετε.

<sup>1</sup> teachers.

<sup>2</sup> a greater judgment, μείζον κρίμα.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

2. The best of us have much to blame and accuse in ourselves, and therefore should not be forward to accuse or judge others. And of all vices, those of the tongue (whereof this of judging is an eminent one) are most ordinary; and they that can rule and manage that, (as the Judaizers are far from doing, ch. iv. 11,) and keep innocent from all faults of that kind, do thereby demonstrate themselves to be true sincere Christians, able to resist all other temptations, and guide all their actions according to the Christian rule.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

3. As in managing of horses, when by a bridle put into his mouth we have gotten power over that part, we are thereby enabled to dispose of the whole beast, though a very strong one, as we please.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

4. And so though a ship on the sea be a vast unwieldy vessel, and in the power of winds and waves (as we are of temptations) to carry it violently before them, yet the pilot by means of the helm or stern, a small part, of an unconsiderable bigness, is able to rule it and turn it as he please.

5 <sup>[b]</sup> Even so the tongue is a little member, and <sup>b</sup> boasteth great things. Behold, how great a matter a little fire kindleth!

5. Again, the tongue is one of the smallest parts of a man's body, and yet makes a great noise, doth a great deal of hurt, stirs up faction and contention in the church; as a little fire, ye know, will set a whole house, or any the greatest pile on fire.

6 <sup>[c]</sup> And the tongue is <sup>c</sup> a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the <sup>d</sup> course of nature; and it is set on fire of hell.

6. And the tongue cannot more fitly be resembled than to fire, for though it be but one, and that a very small member of the body, yet so it may be used as to set the whole society of men, a church, a kingdom, a whole world on fire with strife and contention and all wickedness, infecting and poisoning the whole society, setting all in combustion, being itself set on work by the devil, kindled by that fire that comes from hell.

7 For <sup>e</sup> every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed <sup>e</sup> of mankind:

7. It is in the power and skill of man, (as through all times we see,) to repress the violence and poison of all other creatures, to subdue and disarm them of their weapons and means of hurting mortally:

8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.

8. But the tongue is more hard to be subdued than any of these, an irremediable author of many evils, strikes and wounds and kills like the most venomous beast, and no antidote is sufficient against it.

9 Therewith bless

9. And what a foul sin is it in a Christian or pro-

8 bridles, χαλινούς.

4 So.

5 makes great boasts, μεγαλαυχῆι.

6 Or, is set in the members a fire of iniquity to the world.

7 wheel of affairs.

8 all the nature.

9 by the nature of man.

we God, <sup>10</sup> even the Father; and there-  
with curse we men, is both our God and our Father, and to judge and rail  
which are made af- at our Christian brethren, who, for that image of God  
ter the similitude of they bear upon them, are to be looked on and used  
God. with all kindness?

10 Out of the same mouth proceedeth blessing and curs-  
ing. My brethren, your profession of piety to God ought to have all char-  
these things ought ity to your fellow-Christians accompanying it.  
not so to be.

11 Doth a fountain of so distant a nature, so contrary one to the other,  
send forth at the sweet water, to which the effluxions of our charity  
same place sweet may fitly be compared, and bitter water, by which  
water and bitter? cursing was expressed, Numb. v. 21,

12 <sup>11</sup> Can the fig 12. Any more than one tree can bear the fruit that  
tree, my brethren, belongs to another tree.

bear olive berries? 13. And therefore for them that despise and con-  
either a vine, figs? demn others, and take upon them to be the only per-  
so can no fountain fect men, vv. 1, 2, the Gnostic Judaizers, let them  
both yield salt water know wherein the true Christian knowledge consists,  
and fresh. even in doing all works of charity as well as piety,  
with all meekness (as that is opposed to pride of their  
own wisdom) accompanying them.

13 Who is a wise 14. But bitter emulation and contention is far from  
man and <sup>12</sup> endued being a piece of spiritual wisdom, and therefore if  
with knowledge a- this be among you, what is this but a hypocritical  
mong you? let him boasting? or, ye have little reason to boast, or pre-  
shew out of a good tend that you are the wise or spiritual, as the bitter  
conversation his contentious Gnostics do: (see ver. 15.)

14 But if ye have 15. This is quite contrary to the true celestial  
bitter envying and wisdom that Christ came to teach and infuse into us;  
strife in your hearts, it is that which, first, the love of the world, secondly,  
<sup>13</sup> glory not, and lie men's own carnal unregenerate hearts, or thirdly,  
not against the truth. Satan himself, that professeth to be an enemy of all  
good men, infuseth into them.

15 <sup>14</sup> This wisdom 16. For there is nothing so ill, that is, sinful, be it  
descendeth not from sedition, or disturbance of the whole state or church;  
above, but is earthly, and nothing so ill, that is, miserable, no such curse  
<sup>15</sup> sensual, devilish. to any community, or unquietness to any particular  
person, but it is certainly to be expected where emu-  
lation and contention have once entered.

16 For where env- 17. But the true Christian celestial wisdom indeed  
ying and strife is, 17 But the wisdom

17 But the wisdom

10 and, *kal.* 11 *A fig tree, my brethren, cannot bring forth olives, or a vine figs; neither will salt water produce sweet:* for the King's MS. reads *οὐτε ἄλκυν γλυκὺ ποιῆσαι ὕδωρ.*

12 knowing, *ἐπιστήμων.* 13 do ye not boast and lie— *μὴ κατακαυχᾶσθε καὶ ψευδέσθε—*

14 This is not the wisdom that descendeth from— *οὐκ ἐστὶν αὕτη ἡ σοφία.* 15 animal,

*ψυχική.* 16 sedition, *ἀκαταστασία.*

that is from above is first pure, then peaceable, <sup>17</sup> gentle, and easy to be intreated, full of mercy and good fruits, <sup>18</sup> [f] without partiality, and without hypocrisy.

may be known by these properties: that it is, first, pure from all lusts and filthiness, so frequently practised by the Gnostics; secondly, peaceable, and so quite contrary to the contentious factious humour of the Gnostics; thirdly, not rigid, but gentle, mild, equitable, receding from his own strict right in order to peace (see note [a] 2 Cor. x.); fourthly, very ready to believe any thing that is good of another, or that may mitigate or alleviate his fault (see note [c] 1 Cor. xiii.); fifthly, abounding in all charitable works; sixthly, without all wavering or inconstancy, or danger of falling off to the seducers or persecutors, Gnostics or Jews, or, without making any difference, a liberal distribution to all that want; seventhly, without dissimulation, or appearing to be what they are not, such as the false brethren, 2 Cor. xi. 26, which brought such mischief on the apostle.

<sup>18</sup> <sup>19</sup> And the [g] fruit of righteousness is sown in peace <sup>20</sup> of them that make peace.

18. But they that love and follow peace shall accordingly be repaid the reward of the righteous, the peace and all the mercies of God shall be their reward.

#### CHAP. IV.

FROM whence come wars and <sup>1</sup> fightings among you? come they not hence, even of your <sup>2</sup> lusts that war in your members?

1. All the open wars among the Jews at this time, (see note [c] ch. v.) and all the lower strifes and dissensions and emulations wherein the Christian Judaizers are now engaged against others, (see Zonar. in Can. Ap. 65,) are far from any pious or divine supernal principle, ch. iii. 17, they proceed visibly from your own carnal hearts, your desires and pursuits of those things that are matter of satisfaction to your lusts within you, those sensual lusts which first war against your reason and upper soul, and then against the directions of God's Spirit; first move a strife within your own breasts, rebelling against the law of the mind, Rom. vii, and then disquiet all others near you.

<sup>2</sup> Ye <sup>3</sup> lust, and have not: ye kill, and <sup>4</sup> desire to have, and cannot obtain: <sup>5</sup> ye fight and war, yet ye have not, because ye ask not.

<sup>3</sup> Ye ask, and receive not, because

<sup>2</sup> All your coveting and envying and contending and fighting brings you in no kind of profit, because praying to God, which is the only means of attaining, is neglected.

<sup>3</sup> And for them that do pray to God, it is yet among many of you only, or principally, for such things which may be instrumental to your lusts, and

<sup>17</sup> mild, easy to be persuaded, *ἐπεικὴς, εὐπειθής.*

difference.

*μάχαι.*

contend and fight, *μάχεσθε καὶ πολεμεῖτε.*

<sup>19</sup> But, *Δέ.*

<sup>2</sup> pleasures, *ἡδονών.*

<sup>3</sup> covet, *ἐπιθυμεῖτε.*

<sup>20</sup> for them that cause, *τοῖς ποιοῦσι.*

<sup>1</sup> contentions,

<sup>4</sup> envy, *ζηλοῦτε.*

<sup>18</sup> without wavering, or, making a

<sup>5</sup> ye

ye ask amiss, that ye may consume it upon your lusts. therefore God, who hath promised to grant all things that we pray for, if it be for our advantage that he should, doth not grant you such prayers as these.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. 4. And ye that thus behave yourselves to God as adulterers or adulteresses to their mates, that receive other loves into competition with him, that think to love God and the world too, must know that this cannot be done, the loving of the world, the pursuing of worldly ends or advantages, is not the loving but the hating of God; whosoever therefore is a lover of the world, is by that to be presumed to be a professed enemy of God's.

5 Do ye think that [a] the scriptures saith in vain, The spirit<sup>6</sup> that dwelleth in us lusteth to envy? 5. This odiousness of carnal minds in the sight of God was long since expressed in the Old Testament concerning the old world, Gen. vi, where, as the cause of the threatened deluge, is mentioned, that the spirit that was in the men of that age, ver. 3, that is, their souls or minds, were insatiably set upon their own lusts, imagined evil continually.

6 But he giveth more grace. Wherefore he saith, God resisteth [b] the proud, but giveth grace unto the humble. 6. To those God then gave time of repentance, a hundred and twenty years, and pardon if they would make use of it, and so God doth still; but that still available to men only upon condition of repentance and reformation; according to what is said in another scripture, Prov. iii. 34, God setteth himself against the stubborn vicious person, but is gracious and merciful to the obedient and penitent.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 7. By this it appears how necessary it is for all that expect any mercy from God to be wholly conformed to his will; and whatever suggestions to envy, strife, emulation, the devil and that wisdom which is not from above, ch. iii. 15, shall offer to you, do you repel them; and it is not in his power without your consent to hurt you, but he will certainly, being repelled, depart from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. 8. Make your humble addresses in prayer to God, and faithful obedience to him, and he will be ready to assist you against all temptations mentioned ver. 8. As for all you Gnostics that are for God and the world too, ver. 4, (see note [a] ch. i,) which will profess Christ no longer than it is safe to do so, inconstant, cowardly, wavering hypocrites, your hearts must be purified from that profane mixture, and wholly consecrated to God's service.

9 Be afflicted, and mourn, and weep: 9. Your reformation of such sins as these must be joined with great humiliation and mourning and

<sup>6</sup> which hath sojourned in us desireth—

let your laughter be turned to mourning, and *your* joy to heaviness.

10 <sup>7</sup> Humble yourselves in the sight of the Lord, and he shall lift you up.

11 <sup>8</sup> Speak not evil one of another, brethren. He that speaketh <sup>9</sup> evil of his brother, and judgeth his brother, speaketh <sup>10</sup> evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver<sup>11</sup>, who is able to save and to destroy: who art thou that judgest another?

13 And now, ye that say, [c] To day for you to impose observances where he hath given or to morrow we will go into such a city, and continue there a year, and <sup>12</sup> buy and sell, and get gain:

14 Whereas ye know not what *shall* be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, <sup>13</sup> If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your [d] boastings: all such rejoicing is <sup>14</sup> evil.

17 Therefore to him that is humble, and to him that is of another making, never mentioning any purpose of yours but with subordination to the good pleasure of God.

18 And for you to take pleasure in such insolent speeches as these is a wicked atheistical thing.

19 And for Christians to be guilty of this, who

<sup>7</sup> Be ye humbled, Ταπεινώθητε. <sup>8</sup> Speak not against, Μὴ καταλαλεῖτε. <sup>9</sup> against.

<sup>10</sup> against. <sup>11</sup> and judge: for the King's MS. reads καὶ κρινῇς. <sup>12</sup> merchandise, ἐμπορεύομεθα. <sup>13</sup> If the Lord please, and if we shall live, we will even, or, also do this—

Ἐάν ὁ Κύριος θέλῃ, καὶ ζήσωμεν, καὶ ποιήσωμεν— <sup>14</sup> wicked, πονηρά.

that knoweth to do good, and doeth it not, to him it is sin. have received so much light and knowledge to the contrary, this will render you the more inexcusably guilty and punishable.

## CHAP. V.

GO to now, ye rich men, weep and howl for your miseries<sup>1</sup> that shall come upon you.

<sup>2</sup> Your riches are corrupted, and your garments<sup>3</sup> are moth-eaten.

<sup>3</sup> Your gold and silver<sup>4</sup> is cankered; and the rust of them shall be a witness against you, and shall eat your flesh [a] as it were fire. <sup>5</sup> Ye have heaped treasure together for the last days.

<sup>4</sup> Behold, the hire of the labourers who have reaped down your fields, <sup>6</sup> which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of <sup>7</sup> sabaoth.

<sup>5</sup> Ye have <sup>8</sup> lived in pleasure on the earth, and been wanton; ye have <sup>9</sup> nourished your hearts, as in a day of slaughter.

<sup>6</sup> Ye have condemned and killed

1. There will now shortly come such days, that all the rich among you, or that place any part of their interest on this world, are likely to have a very mournful time of it, in respect of their great disappointments, and the sad destructions and calamities that are about to fall on the Jews.

2. You have not employed your wealth, like faithful stewards, as God hath appointed you, to the relief of them that want, but let them rot in your hands for want of use: your food, like manna, is putrefied by being kept, Exod. xvi. 20; and so the garments which would have covered the needy, being laid up in your wardrobes, are devoured by moths.

3. And that rust which is wont to breed in iron by lying unused breeds in your coin, your gold and silver, (which are not ordinarily capable of rust;) and this covetous withholding more than is meet, will not only tend to your want, but is moreover a foul and crying sin, that shall rise in judgment against you, and shall gnaw on and devour your flesh; your treasuring up wealth is as the treasuring up fire, which shall only help to bring more miseries upon you, and so more fearfully to consume you, when the destruction of the Jews, now approaching, comes, and falls most sharply upon the wealthiest men, (as soon after it fell out.)

4. These riches of yours have not kept you from being unjust, but rather tempted you to oppression of the poor labourer. And this griping and cruelty of yours is a crying sin, and will bring down severe vengeance upon you from the Lord of hosts.

5. You have set your hearts upon the pitiful poor delights and joys of this earth, lived delicately and luxuriously, (as Dives.) And what hath all this been but the pampering yourselves as it were for the shambles?

6. Your nation hath condemned Christ to death and crucified him, he making no resistance; and now

<sup>1</sup> that come, ἐπερχομένοις. rusted, καρτεῖται.

<sup>5</sup> you have treasured it up, ἐθισαυρίσατε. away, ὁ ἀπεστερημένος ὑφ' ὑμῶν. ἐτρυφήσατε—καὶ ἐσταυρώσατε.

<sup>2</sup> putrefied, σέσηκε.

<sup>7</sup> hosts, σαβαώθ.

<sup>9</sup> fed your hearts as for the day, ἐτρέφατε—ὡς ἐν.

<sup>3</sup> are become, γέγονε.

<sup>6</sup> being by you taken

<sup>8</sup> revelled—and been luxurious,

the just; and he doth not resist you. ye Gnostic Judaizers have dealt in like manner with the pure orthodox Christians.

7 Be patient therefore, brethren, unto the [b] coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the <sup>10</sup> early and latter rain.

7. As for you that are Christians indeed, and are now persecuted by them, ye may be confident that Christ will shortly come and avenge his cause upon them, see ver. 8, and therefore ye may well wait patiently so short a space, till that time come, and then you shall be rescued from the present distresses: (see note [b] Matt. xxiv.) For thus doth the husbandman give you an example of patience, waiting for the fruit of the earth; and in order to that, for the showers that come in the seed time to fit the ground, and before harvest or reaping to plump the corn, and accordingly he defers to do one or other, to sow or reap, with patience, and attendance to the other duties of his calling, till those seasons come.

8 <sup>11</sup> Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

8. And their example ye may very fitly transcribe at this time, and thereby confirm and encourage yourselves in your adherence to Christ, whatever your sufferings are, as being assured that coming of Christ (described Matt. xxiv.) in vengeance on his enemies, is now very near approaching: (see note [b] Matt. xxiv. and Heb. x. 37.)

9 <sup>12</sup> [c] Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the <sup>13</sup> door.

9. Envy not one another, break not out into those acts of zeal or emulation or murmuring against one another, lest you bring that vengeance upon you; for behold the coming of Christ to the destruction of the Jews and malicious persecuting Gnostics, is now very nigh at hand: (see note [b] Matt. xxiv.)

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of <sup>11</sup> patience.

10. And whatsoever the temptations or persecutions are which might tempt you to comply and join with the persecutors, consider what ye read and know of the prophets of God in the Old Testament, who, when they came to proclaim God's judgments against the sinful Jews, were generally very contumeliously used by them, but yet never fainted or were discouraged thereby: and such examples will fortify you against the like temptations, that they may not have any impression on you, to weary you out of your constancy, and bring you to join with the Judaizers.

11 Behold, <sup>12</sup> we count them happy which endure. Ye

11. There is nothing that, according to the principles of Christianity, is more honourable and blissful, than suffering patiently and constantly. You remem-

<sup>10</sup> former, *πρώτων*.  
καὶ ὑμεῖς στήριξατε.

<sup>13</sup> we bless, *μακαρίζομεν*.

<sup>11</sup> Do ye endure patiently, and yourselves confirm, *Μακροθυμήσατε*

<sup>12</sup> Do not sigh.

<sup>13</sup> gates, *θύραι*.

<sup>14</sup> longanimity, *μακροθυμία*.



have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. ber what sufferings Job met with, and upon his patient bearing of them, what in the end the Lord gave him, double to all that he had lost, Job xlii. 10. By which it appears how far God is from despising us in our afflictions, or leaving us in the hands of the persecutors; how much he loves, and how careful he is of you.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into <sup>16</sup>[d]condemnation. 12. One special caveat I shall further give you, that ye permit not yourselves that custom of swearing, by heaven or earth, or any other form of oath. Instead of such unnecessary customs it will be much more for your turn that ye take care that your performances be agreeable to your words, (see note [b] 2 Cor. i,) that you fall not into lying or false speaking.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms. 13. Again, let your care be, that whenever any affliction befalls you, your praying to God be the constant effect of it, as on the other side, singing thanksgivings of your prosperity.

14 Is any sick among you? let him call for the [e]lders of the church; and let them pray over him, [f]anointing him with oil in the name of the Lord: 14. When any man falls into any disease, he is to look on it as that which comes from God for some special end of his, very ordinarily for some sin of ours committed either against God or man, not yet repented of, as it ought: and because the man so visited may not be so well able to judge of himself, but that he may stand in need of spiritual directions and counsel, to discern his own guilts, and because whatsoever his condition be, he may receive much benefit thereby, let him call to his assistance some spiritual person, the bishop in every city, (see note [b] Acts xi,) or whosoever is by or under him ordained for such offices; and when he hath afforded the sick man his best directions and assistance, let him also pray to God with and for him, that God will pardon his sins, assuage his pains, remove the disease, and restore him to his former health; withal using that ceremony of unction, so ordinarily used by Christ in curing diseases, and doing it in the name of Christ.

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, <sup>17</sup>[g]they shall be forgiven him. 15. And the prayer of the bishop, &c. and of the sick, if it come from faith in Christ in the one, praying to God in Christ for his recovery, and in the sick person from a true Christian, penitent heart, shall be of force (save where God is pleased otherwise to dispose of it, for the good of the patient and his own glory) to heal and recover the sick, (see note [g] Matt. x. and note [b] Luke xiii,) and God shall restore him to his former health: to which purpose also

16 hypocrisy.

17 absolution shall be given him.

it is useful that, if upon examination he be found to have committed any wasting sin or sins, which probably have brought this disease on him, the sick person first fit himself for, and then receive absolution from the bishop.

16[a] Confess <sup>1a</sup> your faults one to another, and pray one for another, that ye may be healed. The <sup>1b</sup> effectual fervent prayer of a righteous man availeth much.

16. Upon these considerations, therefore, it will be very proper for all that are in this estate, to make acknowledgment of their sins to such as are thus called to visit them, and that, besides other respects, in order to their cure from such diseases as are then upon them, by virtue of their intercession to God for those who shall thus approve to them the sincerity of their repentance, see Gen. xx. 7. For this is certainly known, that the prayer of a man of God, to which he is incited by the Spirit, (as the prophets were when they prayed, and as they were under the gospel who had the gift of miracles, see note [b] Gal. v.) will be very effectual, even work miraculous cures.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the <sup>20</sup> earth by the space of three years and six months.

17. Elias was a prophet and a righteous man, but a man for all that, and subject to the same afflictions and frailties that we are; and yet by earnest prayer he brought drought and famine upon the land, for the punishment of the sins of the people, that ran idolatrously after Baal, and so upon the land of the ten tribes it rained not for three years and a half, Luke iv. 25. and Rev. xi. 6.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

18. And upon some reformation he again prayed, 1 Kings xviii. 45, and he was heard in abundance of rain and fruits.

19 Brethren, if any of you do err from the truth, and one convert him;

19. To conclude this discourse, begun ver. 14, let this be remembered and considered by all, if any Christian transgress the evangelical rule of life, fall into sin, and any man take him off from that vicious course,

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall [i] hide a multitude of sins.

20. It is a most excellent glorious work of mercy which he hath wrought, the effect of which is, that God will free him on whom this change is wrought from death eternal, and perhaps from temporal present death through sickness fallen on him for that sin, ver. 15; and besides he will accept and reward that charity of him that hath wrought that good work on him, with the free discharge of whatsoever sins he hath formerly been guilty, but hath now repented of.

18 Or, therefore: for the King's MS. adds *οὕτως*.

19 inspired, *ἐνεργουμένη*.

20 land, *γῆς*.

THE  
[4] FIRST EPISTLE GENERAL  
OF  
PETER.

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CHAP. I.

**P**ETER, an apostle of Jesus Christ, to the faith of Christ, and are dispersed and sojourn in Pontus, &c. (called the Asian dispersion, see note [d] John vii.)

2 <sup>1</sup> Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and <sup>2</sup> [a] sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a <sup>3</sup> lively hope by the resurrection of Jesus Christ from the dead,

1. Simon, an apostle of Jesus Christ, and by him surnamed Peter, to the Jews that have received the faith of Christ, and are dispersed and sojourn in Pontus, &c. (called the Asian dispersion, see note [d] John vii.)

2. Who according to the good pleasure and purpose and decree of God, to rescue a remnant of the Jews out of the common deluge of sin and destruction, are by the word preached, and miracles wrought by the apostles, (the means used by the Holy Ghost to convert men to Christianity,) brought to this blessed state, to obey Christ, and to be in covenant with him, who signed it with the effusion of his blood, and thereby enabled and obliged us to perform the condition of it: I salute you all in the Lord, and wish you all increase of all evangelical blessings, and of all prosperity.

3. Blessed be the name of that eternal God, the God and Father of Jesus Christ, who is our Lord, who out of his infinite mercy to frail sinful mortal men, hath, by raising Christ from the dead, and setting him at his right hand, and by the blessed consequents of that, given us grounds and matter of hope and cheerful assurance,

<sup>1</sup> the apostle Peter : for the copies ordinarily read τοῦ ἀποστόλου Π. ἐκλεκτοῖς παρεπιδήμοις. <sup>2</sup> of the dispersion of, διασπορᾶς Πόντου. κατὰ πρόγνω. <sup>3</sup> to sprinkling. <sup>4</sup> living, ζῶσαν.

<sup>2</sup> the elect strangers, <sup>4</sup> according to the,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto <sup>7</sup>salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, <sup>8</sup>though now for a season, if need be, ye are in heaviness through manifold temptations :

7 That the trial of your faith, being much more precious than of gold that perisheth, <sup>9</sup>though it be tried with fire, <sup>10</sup>might be found unto praise and honour and glory <sup>11</sup>at the appearing of Jesus Christ :

8 <sup>12</sup>Whom having not seen, ye love ; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory :

9 Receiving the end of your faith, even the <sup>13</sup>salvation of your souls.

10 Of which <sup>14</sup>sal-

4. That he will raise us also from our state of sin and mortality to an eternal pure estate, designed to you believers as to his sons, begun here, and to be completed to you in heaven, now reserved for you, and when it is bestowed, sure to remain to you to all eternity ;

5. Who in the mean time are and shall be preserved from present dangers by the power of Christ, which he hath promised to shew forth in defending of believers, that we may be partakers of that famous deliverance so oft spoken of in the gospel, (see note [h] Matt. x. note [g] Matt. xxiv. note [b] Luke xiii. note [c] Rom. xiii. and note [b] 2 Thess. i.) which is now within few years ready to appear, ver. 7.

6. And this is fit matter of rejoicing to you in the midst of your present afflictions ; or though for the present ye are permitted by his divine wisdom to be exercised and saddened with variety of afflictions :

7. That the trial of your faith by sufferings, being a thing that tends much more to your advantage than the trial of gold doth to the advantage of gold, (because gold is apt to be worn out and perish, (see ver. 18,) even after it is tried in the fire and found to be good, whereas your faith, approving itself to God, shall not perish, and so hath the advantage, may prove successful to the obtaining for you approbation and honour and glory at the final day of doom ; and the like here at this other day of Christ's coming, to destroy your persecutors, and to give you an honourable, discernible deliverance, ver. 5 : (see ver. 13. and ch. iv. 13, and note [b] 2 Thess. i.

8. Whom though you do not know by face, you yet love ; on whom, though you see him not, you yet believe ; and, so doing, rejoice with that joy that cannot be expressed by you, nor valued sufficiently by others :

9. And shall suddenly receive the crown and reward of your faith, an eminent deliverance here, (when they that have fallen off shall perish by that means by which they meant to preserve themselves,) and eternal salvation hereafter.

10. Of which deliverance (see note [c] Rom. xiii.)

7 the deliverance, σωτηρίαν.

11 at the revelation, ἐν ἀποκαλύψει.

preservation of your lives, σωτηρίαν ψυχῶν : see note [c] Rom. xiii.

8 being yet a little while (perhaps) grieved, ὀλίγον ἔτι (εἰ δέον ἐστὶ) λυπηθέντες.

9 but is tried, δοκιμαζόμενον δέ.

12 whom having not known, ὃν οὐκ εἰδότες.

10 may be found, εὕρεσθαι.

13 Or,

14 deliverance, ver. 9.

vation the prophets have enquired and searched diligently, who prophesied of the grace <sup>15</sup> that should come unto you :

11 Searching <sup>16</sup> what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the <sup>17</sup> glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister <sup>18</sup> the things, <sup>19</sup> which are now reported unto you by them that have preached the gospel unto you <sup>20</sup> with the Holy Ghost sent down from heaven ; which things the angels desire to look into.

13 Wherefore <sup>21</sup> gird up the loins of your mind, be sober, and hope <sup>22</sup> to the end for the grace <sup>23</sup> that is to be brought unto you <sup>24</sup> at the revelation of Jesus Christ ;

14 <sup>25</sup> As obedient children, not fashioning yourselves according to the former lusts in your ignorance :

15 <sup>26</sup> But as he which hath called you is holy, so be you his children, do you live like such ;

many of the ancient prophets (that prophesied of the remnant of the Jews that should be saved, or escape out of the common infidelity, that is, embrace the gospel) covertly foretold, in those prophecies which belonged first to the deliverance of the Jews out of Babylon and from Antiochus, which were types of what is now approaching :

11. Not knowing perfectly to what point of time it was, or what age it should be, of which their prophecies were ultimately to be understood, concerning the sufferings and afflictions which should befall Christ, and the church or the body of Christ, that is, Christians, and after them the resurrection both of him and them, and the visible deliverances out of them, and destructions on their enemies : (see Dan. ix. 22, &c.)

12. Which prophets received revelations also, that the things which they spake of were to be eminently fulfilled, not in their own, but after-times, even the times of the gospel, (called by them *the latter times*,) and that they were things of so strange and weighty an importance, that the angels were desirous to find them out, but could not.

13. Wherefore, as servants waiting for your Lord, continue vigilant, and hope steadfastly and perseveringly, without any doubting or anxiety, for the deliverance and mercy which is or shall be wrought for you by this coming of Christ in so discernible a manner : (see note [b] 2 Thess. i.)

14. As new reformed persons, not relapsing into the sins of your former unregenerate life ;

15. But after the example of the divine purity of God, who hath thus favoured you as to acknowledge you his children, do you live like such ;

<sup>15</sup> toward you, *τῆς εἰς ὑμᾶς.*

them pointed, *εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου—*

<sup>18</sup> the same things, *αὐτά.* <sup>19</sup> which have now been declared, *ἃ νῦν ἀνηγγέλη.* <sup>20</sup> through,

or, *δι, ἐν.* <sup>21</sup> having girt, *ἀναζωσάμενοι.* <sup>22</sup> perfectly, *τελειῶς.* <sup>23</sup> brought,

*φερομένην.* <sup>24</sup> by, *ἐν.* <sup>25</sup> as children of obedience, not conformed to the desires

which were formerly—*ὡς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι ταῖς πρότερον ἐπιθυμίαις.* <sup>26</sup> but according to the Holy One that hath called you, be ye also, *ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, καὶ αὐτοί.*

ye holy in all manner of conversation ;

16 Because it is written, Be ye holy ; <sup>27</sup> for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning <sup>28</sup> here in fear :

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot :

20 Who verily was <sup>29</sup> foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory ; that your faith and hope might be in God.

22 <sup>30</sup> Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart <sup>31</sup> fervently :

23 Being born again, not of corrupt-

16. According to Levit. xi. 44, and xix. 2, which requires all those who are called by the name of God, that receive or hope for mercies from him, to imitate his holiness, to live pure and pious lives.

17. And if you profess to be the children of that Father, that is, of God, who is not partial to Jews above Gentiles, but judgeth both according to their actions, you will be concerned to walk reverently, strictly and watchfully (see note [c] Phil. ii.) all your time, and being strangers among other nations, ver. 1, to behave yourselves like strangers : (see ch. ii. 11.)

18. Considering that Christ by his death hath taken away the legal rites of mere external obedience, which wanted that inward purity which Christ came to teach us, wherein the sages of the Jews placed all their religion, and that therefore the falling back to that is the forfeiting a greater privilege than a redemption out of the power of temporal enemies, such as is wont to be purchased with gold ;

19. The blood of Christ the paschal, and consequently immaculate Lamb, (see note [c] Acts vii.) being much more precious than any coin or money, and the deliverance more valuable than that from the destroyer there, Exod. xii. 13.

20. In order to whom was the disposition and economy of all the former times, as visibly as if God had set Christ, and what he hath done and suffered, always before his eyes, as an idea or image, according to which he formed all things from the beginning of the world ; and agreeably he hath now at last sent him into the world, on purpose for our sakes ;

21. Who by believing on him are far from departing from the God of Israel, but do indeed the more firmly believe and depend on him, as that omnipotent God who hath raised Christ from the dead.

22. Having therefore by yielding obedience to the gospel, (preached to you,) brought your minds, without all mixture of hypocrisy, to the sincerity and purity of Christian charity, be careful that ye continually persevere in the exercise and practice of that virtue one toward another ;

23. Considering that ye are regenerate to a new life, not by any human mortal, but supernatural im-

<sup>27</sup> because, ὅτι.

<sup>28</sup> This word is not in the Greek.

<sup>29</sup> foreknown, προγνωσμένου.

<sup>30</sup> Having purged your minds through obedience of the truth by the Spirit, τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ πνεύματος.

<sup>31</sup> Or, durably, ἐκτενῶς.

ible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

mortal means, even by the word of Christ, who liveth for ever, and whose will is now immutably revealed in the gospel, and consequently must be answered with the constancy and perseverance of your obedience.

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass <sup>32</sup> withereth, and the flower thereof <sup>33</sup> falleth away :

24. For whereas all human things perish and fade away, (see James i. 10,) and come suddenly to nothing from the greatest beauty and glory, and accordingly the Jewish carnal external ordinances are now abrogated ;

25 But the word of the Lord endureth for ever. And this is the word <sup>34</sup> which by the gospel is preached unto you.

25. The word of God now revealed to us by Christ shall never be abrogated, but continue and last for ever : and this is that gospel which hath been preached to and received by you, from which therefore you must not fall off to Judaism again, whatever your temptations or allurements are from the Jews or Gnostics.

## CHAP. II.

WHEREFORE laying aside all <sup>1</sup> malice, and all guile, and hypocrisies, and envies, and all evil speakings,

1. Wherefore arming yourselves against the erroneous doctrines and practices of the Gnostic heretics that insinuate themselves among you, to infuse villainy and all kind of deceitfulness and hypocrisy, as also of malice and calumniating of others the purest Christians,

2 As newborn babes, <sup>2</sup> desire <sup>3</sup> the [a] sincere milk of the word, that ye may grow thereby<sup>4</sup> :

2. Behave yourselves with that simplicity which becometh new-born children, suck in that pure nourishment which by your rulers is afforded you, (see note [a] Rom. xii,) viz. instruction or Christian doctrine, and that pure from all Jewish or heretical mixtures, which may increase your Christian stature, advance you to an higher pitch of Christianity, and at last bring you to salvation.

3 If so be ye have tasted that the Lord is gracious.

3. Which sure you will do if you have but once (as David saith of God's law, Psalm xxxiv. 9.) tasted how sweet, how much for our advantage it is, which is designed us in the gospel of Christ ;

4 To whom coming, as unto a living stone, <sup>5</sup> disallowed indeed of men, but <sup>6</sup> chosen of God, and precious,

4. To whom associating or conjoining yourselves (by obedience and worship) as to a living, not dead foundation, or corner-stone, rejected indeed by the Jewish sanhedrim, but in God's account most choice and esteemed, and meant for the foundation of a visible church,

<sup>32</sup> is withered, *ξηρανθή.*

<sup>33</sup> is fallen away, *ἐπέπεσε.*

<sup>34</sup> which is preached, *τὸ εὐαγγελισθέν.*

<sup>1</sup> naughtiness, *κακίαν.*

<sup>2</sup> So *ἐπιποθήσατε* is to be rendered, but it may be perhaps *ἐπιποτίσατε*, and then it must be read, *drink, or, suck in.*

<sup>3</sup> the rational pure milk, *τὸ λογικὸν ἔδωλον γάλα.*

<sup>4</sup> Here the King's MS. adds *eis σωτηρίαν, unto salvation* : and so the Syriac and Latin.

<sup>5</sup> rejected, *ἀποδοκιμασμένον.*

<sup>6</sup> with

God elect, precious, *παρὰ Θεοῦ ἐκλεκτὸν, ἡτιμὸν.*

5 <sup>7</sup> Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also [b] it is contained in the scripture; Behold, I lay in Sion a chief corner stone, [c] elect, precious: and he that believeth on him shall not be <sup>a</sup> confounded.

7 Unto you therefore which believe <sup>9</sup> he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were [d] appointed.

5. Do you accordingly, not as dead but living members, join together, not only in inward piety, but in continual assemblies or church meetings, of which every Christian is to be a part, and so all together make up a spiritual temple, that is, congregation, to pray unto and praise God, to perform to him those acts of the Christian sacrifice to which you are as it were consecrated and set apart by God, and which being now offered to God in the name of Christ, or through what he hath suffered and done for us, will be sure to be acceptable to God, without the bodily sacrifices of the Jews, or observation of their law.

6. According to that which the scripture tells us, that in the erecting the new church under the gospel, Jesus Christ and his doctrine, in opposition to all other, is appointed by God to be the foundation of the foundation, so that all that is in the church must be founded and built on him; and whosoever doth sincerely believe, and is truly built on him, shall never fail of his expectation, he shall never miscarry that lays his weight on that foundation: (see note [m] Rom. ix.)

7. To you therefore that are believers this is matter of infinite advantage; but for those that stand out in unbelief, to them belongs the reproach of that prophecy, that he that is refused by the Jews is honoured by God, and made the sole, total foundation of his church, on which nothing must be built which he hath not taught, no Judaical, old, or heretical new doctrine must be mingled with it.

8. But this foundation-stone such an one as should be apt to hurt and mischief many, who shall apostatize and fall off from the faith of Christ through fear of persecution, and by that means be destroyed among the persecutors. And this is no strange thing, but the very same that is prophesied of, and so appears to be part of God's decree, that they that obey not the gospel of Christ should be destroyed by him, or that the seed sown in stony ground should at the scorching of the sun wither away, that all carnal professors should be thus tried and discovered by persecution; and so that this corner-stone should be the bruising and ruining of many who stumble and fall from Christ because Christianity brings sufferings along with it.

<sup>7</sup> *be ye also built, καὶ αὐτοὶ οἰκοδομεῖσθε*, or, *built on him*—for an holy priesthood: for the King's MS. reads *ἐποικοδομεῖσθε* and *εἰς ἱερᾶν*. <sup>8</sup> put to shame, *κατασχυνθῇ*. <sup>9</sup> is the preciousness, *ἡ τιμή*.



9 But ye <sup>are</sup> a <sup>10</sup>chosen generation, a royal priesthood, an holy nation, <sup>11</sup>[e] a peculiar people; that ye should shew forth the <sup>12</sup>praises of him who hath called you out of darkness into his marvellous light:

9. But you are, and so must approve yourselves to be, a special sort of men, a kingdom or multitude of priests, set apart and consecrated for the continual serving and daily waiting upon God; a people that being delivered from the dominion of other your former masters, sin and Satan and persecutors, and set free to be lords of yourselves, with liberty to what Christ commands you, and so kings, must now behave yourselves also like so many priests, (those who spent all their time in sacrificing &c. and so should you,) in the performing constant service unto God in the public assemblies, which God requires of you, as he did the sacrifices of the Levitical priests, (see note [d] Rev. i,) and so a sacred holy nation, (as the whole people of the Jews were an holy people in one respect, Lev. xxv. 23, and as the Levites were in another,) a peculiar treasure of Christ's for him to preserve first, Mal. iii. 17, then to possess as his own; that so by this means, by this constant, public serving of him, you may set forth and illustrate Christ's powerful and gracious workings, (see note [a] 2 Pet. i,) who hath wrought so glorious and blessed a change in you:

10 Which in time past were not <sup>11</sup>a people, but <sup>are</sup> now the people of God: which had not obtained mercy, but now have obtained mercy.

10. Who at first continued in unbelief among your brethren the Jews, and so were become a kind of heathen people, were not at all within the obedience of Christ, the pale of his church, but now are received into it; you that a long time, while Christ lived here on the earth, had not the happiness to believe in him, but have found place of repentance since, and are now received into the church and the favour of God.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

11. To you therefore that are at this time dispersed among the nations, ch. i. 1, (see ch. i. 17,) as to so many scattered, travelling persons, who ought of all others to be most wary to avoid dangers, and to behave yourselves tenderly as in the sight of strangers, my present exhortation becomes seasonable, to avoid the doctrines and practices of the Gnostics, and to that end to remember that you are not at home, but in a journey; and so that it is most unseasonable for you at such a time to indulge yourselves to the excesses and jollities which men in their own houses or countries do sometimes indulge to, but do not use them in a strange place, or before those they know not; remembering further the dangerous, malignant nature of such lusts, that they are most pernicious to the soul.

<sup>10</sup> an elect kindred, γένος ἐλεκτόν.  
ἀπετάς. <sup>13</sup> the people, λαός.

<sup>11</sup> a people for a possession.

<sup>12</sup> virtues,

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may <sup>14</sup>by your good works, which they shall [f] behold, glorify God in the [g] day of visitation.

12. But that you, on the contrary, live so as may be of good report among the Gentiles, that they that look on Jews, not only as persons of another religion, but also as rebels and malefactors, may see the Christians to be quite otherwise, and by your actions reverence you, and so entertain a good opinion of Christian religion, which hath such an influence upon you, in making the Christian Jews so much more regular and meek than the other Jews are, more quiet under the heathen government which is now over them, and so more capable of good usage under the emperors, when they send their proconsuls to suppress the seditions, than the unbelieving Jews have appeared to be.

13 <sup>15</sup>Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

13. Be obedient therefore to every heathen governor, (see note [c] Rom. viii.) upon obligation of conscience, because he is instituted by God: and this whether to Cæsar the emperor in the first place, as the supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

14. Or, in the next place, and in subordination to him, to proconsuls and procurators, by commission appointed by him, for the keeping of courts, punishing of malefactors, and rewarding and encouraging the obedient.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

15. For to this doth Christian religion oblige all, that by subjection to our heathen superiors, and by all other Christian performances, (see note [f] ch. iv.) we should leave the heathens unable to object any thing against us;

16 As free, and not <sup>16</sup>using your liberty for a cloke of maliciousness, but as the servants of God.

16. As men that are freed by Christ from many yokes, but not from that of subjection to God or to superiors, and therefore not pretending to any such liberty, nor covering sedition, &c. under colour of Christianity, as the Gnostics did, 1 Tim. vi.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

17. Give every man the honour and obedience due to him. Love all your fellow-Christians. Fear God; and, in subordination to him, pay all obedience to the emperor.

18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

18. Let all servants approve their obedience to their masters to be sincere, by performing it not only when they use them kindly and favourably, but even when by unjust usage they provoke them to some impatience and resistance; for this is the season for them to shew forth the influence of Christianity upon their hearts.

<sup>14</sup> revering you by your good works, glorify. creature, *ἡγοράγητε οὖν πρὸς ἀνθρώπων κτίσει.*  
wickedness, *ἐπικύκλωμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν.*

<sup>15</sup> Be subject therefore to every human  
<sup>16</sup> having liberty for a covering of

19 For this <sup>17</sup> is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 19. And this will be accepted graciously and rewarded by God, (see Luke vi. 32, and note [k] Luke i,) if upon sight of our duty to God we bear with all patience those pressures which most unjustly light upon us.

20 For what glory is it, <sup>18</sup> if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is <sup>19</sup> acceptable with God. 20. For what great matter is it, worth considering or rewarding, what heroical action is it to which honour is thought to be due, if men endure submissly those punishments which fall justly on them for their demerits? but on the other side, if when ye have done no ill, and are then by your superiors abused and used contumeliously, if this be borne patiently and humbly by you, and do not provoke you to any resistance or return of violence, this is that Christian virtue of meekness which God will certainly reward in you.

21 For even hereunto were ye called: because Christ also suffered <sup>20</sup> for us, leaving <sup>21</sup> us an example, that ye should follow his steps: 21. For unto this your Christianity directs and leads you, and Christ himself hath given you an eminent example, to be transcribed and imitated by you:

22 Who did no sin, neither was guile found in his mouth: 22. Who, though he were perfectly innocent, Isa. liii. 9, was yet adjudged to all the contumelies that the most shameful death could bring along with it;

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed <sup>22</sup> himself to him that judgeth as had any excuse of ignorance to plead for them; and for all others, he remitted them, and all the injuries done him by them, to God's tribunal;

24 Who his own self <sup>23</sup> [h] bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose <sup>24</sup> stripes ye were healed. 24. Who bare on the cross the punishment of our sins, that we might never think fit to go on in that course which brought such sufferings on Christ, but live piously, by way of gratitude to him and kindness to ourselves, for ever after, having been cured by these sufferings of his.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. 25. For ye were formerly in false erroneous ways, ready to bring destruction upon you; but now are converted, and come home to Christ's fold, and so obliged never to go astray so again.

## CHAP. III.

LIKEWISE, ye 1. And as there is one obedience and subjection wives, be in subjection due from subjects and servants to their kings and

17 is, or, shall be a reward, χάρις.

18 if having offended and being buffeted, ἐι ἁμαρτάνοντες καὶ κολαφιζόμενοι, or perhaps, punished, for it may possibly be κολαζόμενοι. 19 a reward: ver. 19.

20 for you, ὡς ὑμῶν.

21 you, ὑμῶν.

22 it.

23 carried

our sins to the tree, ἀνήνεγκεν ἐπὶ τὸ ξύλον.

24 blueness, μώλωπι.

tion to your own masters, ch. ii. 13, 18, so there is another due from husbands; that, if wives to their husbands, which ought to be with so any obey not the word, they also may winning an humility and kindness, that the husbands without the word be that are not converted to Christianity by the gospel<sup>1</sup> won by the con- preached to them, may by the enamouring behaviour version of the of their wives, which they are taught by Christianity, be, without any more preaching, wrought on and wives; converted to the faith;

2 While they be- 2. When they observe your modesty and chastity, hold your chaste joined also with all due respect and reverence to your conversation<sup>2</sup> cou- husbands, vv. 5, 6; or, beholding that modesty in you, pled with fear. which the fear of God, Christian religion, doth infuse into you.

3 Whose adorning 3. And for your attire, that which is likely to be- let it not be that come you best is not that external bravery of jewels outward *adorning* of and gay clothes;

plaiting the hair, and 4. But the inward, secret, invisible beauty of the of wearing of<sup>3</sup> gold, heart, made up of incorruptible materials, meekness, or of putting on of &c., whereas all those external are fading and corruptible; apparel;

4 But let it be the [a] hidden man of the heart, <sup>4</sup>in that which is [b]not corruptible, *even the or- nament* of a meek and quiet spirit, which is in the sight of God of great price. or consisting in the truth and sincerity and constancy of the meek and quiet spirit; meek, in a lowly opinion of yourselves; and quiet, in a contented enjoying of what God sends, without disquieting or disturbing the peace of the family, (as in greater societies, emulation, ambition, covetousness, are the disturbing and shaking of whole kingdoms;) and this, as it is the greatest ornament in the eyes of men, so is it most highly valued and rewarded in the sight of God.

5 For after this 5. For after this manner of external simplicity of manner in the old attire and inward meekness the saintly women of an- time the holy women cient times, that were taken notice of for their piety, also, who trusted in did beautify and set out themselves, viz. living in God, adorned them- obedience to their husbands.

selves, being in sub- 6. Thus did Sarah live in obedience to her hus- jection unto their band, calling him by a title of honour, not equality: own husbands: to whom you shall be like, as children to a mother, if you discharge a good conscience in all the duties of

6 Even as Sara o- 6. Thus did Sarah live in obedience to her hus- beyed Abraham, call- band, calling him by a title of honour, not equality: ing him lord: whose to whom you shall be like, as children to a mother, if you discharge a good conscience in all the duties of life, and be not by any fear (to which your sex is

and are not afraid subject) driven out of your duty. 7. Let the husbands in like manner live conjugally with their wives, and behave themselves toward them as Christianity requires of them, or as the mystical understanding of the story of their creation directs,

<sup>1</sup> gained, κερδηθῆσονται. χρυσίων.

<sup>2</sup> which is in, or, with fear, τὴν ἐν φόβῳ.

<sup>3</sup> gold chains,

<sup>4</sup> in the sincerity of a meek.

<sup>5</sup> of any terror, μηδεμίαν πτόσην.

knowledge, giving providing for them that they want nothing, because [d] honour unto the they are not so able to provide for themselves; and wife, as unto the weaker vessel, and considering that they are by God designed to be co-partners with them of all the good things of this life, as being heirs together of the [e] grace which God bestows in common on them, that so they of life; that your may also join efficaciously in prayers to God; first, as prayers be not hindered. having this perfect union and community of every thing, the want of which would be some hinderance to the joint performance of that duty of prayer; and secondly, that being provided for by the husband, the wife may have no distractions and solitudes for the world, which are most apt to disturb her prayers also.

8 Finally, *be ye all* of one mind, having compassion one of another, *love as brethren, be pitiful, be*

7 courteous: 9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye <sup>8</sup> should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* <sup>9</sup> over the righteous, and his ears <sup>10</sup> are open unto their prayers: but the face of the Lord is against them that do evil.

13 And who is he that will harm you, if ye be <sup>11</sup> followers of that which is good?

14 But and if ye

8. In brief, or, to sum up all, let this union of minds be not only between husbands and wives, but among all Christians whatsoever, and let that express itself in a fellow-feeling of one another's afflictions, in love to all the brethren, ch. ii. 17, in tenderness of kindness, to do good to all that stand in any need of it, in humble, courteous, friendly behaviour toward all:

9. Never permitting yourselves in the least degree to act or meditate revenge on any that hath been most injurious to you, remembering and considering the example given you by Christ, and the obligation that lies on you as Christians, Matt. v. 44, that so by doing good and blessing others you may receive a blessing from God in this and in another life.

10. According to that of the psalmist, psal. xxxiv. 12, that the only way to obtain the blessings of this life, and so now, under the gospel, of another, is observing strict rules of charity and justice,

11. Abstaining from all sin, abounding in works of mercy, seeking and pursuing of all peaceableness with all men.

12. For God looks propitiously upon all his obedient servants, but for all wicked men he sets himself as an enemy against them.

13. And so sure are these promises of his to be made good unto you, that if you perform your part, live blamelessly in a ready discharge of your duty, this will be the most probable course to keep you safe from all evil.

14. But if (as sometimes it will fall out) you do

6 lovers of the brethren, *φιλάδελφοι*. *ἀγάπες*, and some Latin copies *humiles*.

9 upon, *ἐπὶ*.

MS. reads *ζηλωταί*.

7 Or, *humble*: for the King's MS. reads *ταπει-*

8 may inherit blessing *εὐλογίαν κληρονομήσητε*.

11 Or, *zealous*: for the King's

suffer for righteousness' sake, happy are ye : and be not afraid of their terror, neither be troubled ; suffer for this very thing, for doing good, count this no other than a blessing ; and therefore whatsoever danger you are threatened with by the power of your persecutors, be not afraid or disturbed with it.

15 But sanctify the Lord God in your hearts : and be ready always to give <sup>12</sup> an answer to every man that asketh you a reason of the hope that is in you with meekness and fear :

16 Having a good conscience ; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. 16. Keeping yourselves blameless before all men, (particularly in this of maintaining that duty of meekness and reverence toward the heathen rulers, ver. 15, and ch. ii. 12, see note [f] ch. iv,) that they that accuse you as malefactors, or seditious persons, may be convinced and put to shame, and confess that the lives of Christians are very honest and inoffensive, and that they have most foully calumniated you in saying otherwise of you.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. 17. For if it please God that a man suffer innocently, there is no matter of sorrow in that : there is much more danger, that a man by desiring to avoid that should fall into some evil, and then suffer justly for that, and then that will be a sad thing indeed, without any allay or matter of comfort in it.

18 For Christ also <sup>13</sup> hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death <sup>14</sup> in the flesh, but quickened by the Spirit : 18. For Christ is an example of the former, in his dying for sins not his own, but ours ; he being righteous died for us who are unrighteous, (that when we were aliens and enemies to God he might reconcile us to him, and give us authority to approach him ; ) wherein yet for our example and comfort it must be observed, that though as a man clothed in our flesh he was put to death, and that innocently, to purchase redemption for us ; yet by the power of God in him he was most gloriously raised from the dead, (see ch. i. 11,) and shall consequently, by raising and rescuing us out of the present sufferings, and destroying all obdurate sinners, shew forth wonderful evidences of power and life ;

19 By which also he went and preached unto the [f] spirits in prison ; 19. The very same in effect that of old he did at the time in which, beyond all others, he shewed himself in power and majesty against his enemies, but

<sup>12</sup> an account, ἀπολογίαν.  
reads ἀπαξ περί ἁμαρτιῶν ὅτι ἐρ ἡμῶν ἀπέθανεν.

<sup>13</sup> Or, hath died for us once for sins : for the King's MS.  
<sup>14</sup> through the flesh, σαρκί.

withal in great mercy and deliverance to his obedient servants that adhered to him ; I mean in the days of the old world, when by Noah, that preacher of righteousness, he gave those treatable warnings to them that made no use of the light of nature in their hearts, to the spirits or souls of those that were then alive before the flood, which God had given them with impressions of good and evil, but through their customs of sin were as a sword put up in a sheath, laid up (as God complains Gen. vi. 3.) in their bodies unprofitably :

20 Which <sup>16</sup> some-time were [*g*] disobedient, <sup>16</sup> when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight <sup>17</sup> souls were <sup>18</sup> saved by water.

21 <sup>19</sup> [*h*] The like figure whereunto *even* baptism doth also now save us (<sup>20</sup> not the putting away of the filth of the flesh, but the <sup>21</sup> answer of a good conscience toward God,) by the resurrection of Jesus Christ :

20. Those men, I say, at that time, which living in all uncleanness, believed not the preaching of Noah, nor heeded his building the ark, (by which yet it was clear there should be a deluge, and very few escape or be saved in it,) when God gave them that fair and merciful warning and call to repentance.

21. To all which we have now the direct parallel, as in the violence, such as Gen. vi. 11, (the wicked devouring and persecuting the righteous,) and in the Gnostic pollutions, answerable to the corrupting themselves before God, ver. 12, (an effect of what was done ver. 2,) so in God's warning and denouncing of judgments, and shewing a way to the righteous that stick close to him to escape, to wit, the renouncing of those heathen sins noted by baptism, that antitype to the ark in the water, keeping men safe from being drowned, (I mean not that outward part of baptism alone, which is but the cleansing of the body, but (that which is signified by it, as it is the sacrament of initiation) the seeking to God as to the oracle for the direction of the whole future life, (see note [*f*] Rom. x.) and the undertaking faithfully to perform those directions,) delivering first out of the deluge of sin, and then of destruction attending it ; and this, I say, as an eminent effect of the resurrection of Christ, who rose on purpose to turn all that will be wrought on from their iniquities, Acts iii. 26, and so bring destruction and vengeance on all others :

22 <sup>22</sup> Who is gone into heaven, and is on the right hand of God ; angels and au-

22. Who since that resurrection is now ascended to heaven, to undertake the ruling of all things, (all power both of angels and men being given unto him,)

<sup>15</sup> of old, *πρώτε*.

*ἀπεδείχθη*. <sup>17</sup> persons.

Luke xiii, and note [*d*] 2 Peter iii.

<sup>18</sup> delivered in the midst of, or, through the water : see note [*b*]

the putting away of filth, *ὅς σαρκὸς ἀπόθεσις ὕδατος*.

*ἐν ὁρώμεναι εἰς Θεόν*.

<sup>21</sup> inquiring— to God,) *ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανόν*.

<sup>16</sup> Or, when the long-suffering : for the King's MS. reads *ὅτε*

*ἀπεδείχθη*. <sup>19</sup> The antitype of which, baptism, now—

<sup>20</sup> not of the flesh, the putting away of filth, *ὅς σαρκὸς ἀπόθεσις ὕδατος*.

<sup>21</sup> inquiring— to God,) *ἐν ὁρώμεναι εἰς Θεόν*.

<sup>22</sup> who is at the right hand of God, being gone to heaven, *ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανόν*.



thorities and powers being made subject unto him.

and to subdue and bring down the disobedient of both sorts, the very devils and the heathen persecutors, (as the villainy and violence of the old world was brought down by God in the deluge,) so far at least, that whatever befalls us from them shall be rather to our advantage than otherwise, (which was the thing the apostle had to prove by the example of Christ, ver. 17, and is now resumed and proceeded in, ch. iv. 1.)

### CHAP. IV.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath [a] suffered<sup>1</sup> in the flesh hath ceased from sin;

<sup>2</sup> That<sup>3</sup> he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

<sup>3</sup> For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, [b] excess of wine, revellings,<sup>4</sup> banquetings, and abominable idolatries:

<sup>4</sup> Wherein they [c] think it strange that ye run not with them to the same [d] excess of riot, speaking evil of you:

<sup>5</sup> Who shall give account to him that is ready to judge the quick and the dead.

<sup>6</sup> For for this cause was the gospel preached also to them

1. Ye must therefore, seeing Christ hath suffered for you, resolve to follow and imitate him in suffering also, or dying with him, viz. dying to sin, (see ver. 6,) or ceasing from it, as he that is dead, or hath crucified the flesh with affections and lusts, always doth;

2. That for the remainder of the life that ye live, this frail mortal life, ye live no one minute longer in obedience to those lusts, or compliance to those appetites that are ordinary among men, but in perfect obedience and compliance to the will of God.

3. For ye have sure continued long enough in those heathenish villainies, so ordinary in the Gentile world; ye have sufficiently gratified them by accompanying them in unnatural acts of uncleanness (see note [c]) and carnal lusts, in drinking of wine, amorous addresses, (see note [e] Rom. xiii,) bacchanals, and those detestable sins of lust used in the idol-worships of the Gentiles (see note on 1 Cor. v. 1.);

4. Who wonder, as at a strange thing, and reproach and rail at you, if you make any scruple of those unnatural, abominable sins which are not to be spoken of, or refuse to run on headlong with them to the commission of them;

5. Who shall be most sadly accountable to God the judge of all the world, who hath all the actions and thoughts of men, dead and living, so ready to him, that he can pass a most just sentence on them whenever he pleases, and will certainly ere long so deal with the provoking sinners, Jews and Gnostics of this age, as he hath dealt formerly with the like through all times since the beginning of the world.

6. For thus hath he formerly proceeded with the sinners of the old world, (see note [f] ch. iii,) and all

<sup>1</sup> Or, to the flesh: for the King's MS. reads *σαρκί*.  
rest of your time, *εις τὸ μηκέτι—τὸν ἐπίλοιπον—βίωσαι χρόνον*.

<sup>4</sup> wonder and blaspheme, *ξευξονται—βλασφημοῦντες*.  
<sup>6</sup> hath in readiness, *ἐτοιμῶς ἔχοντι*.

<sup>2</sup> ye should no longer live the  
<sup>3</sup> drinking, *πότης*.

<sup>5</sup> confusion. <sup>6</sup> hath in readiness,



that are dead, that they might be <sup>7</sup>judged according to men in the flesh, but live according to God in the spirit. others that are now long ago dead, first preached to them, (when they were alive,) as now unto us, and made known his will and commandments on this one design, that they might mortify all sinful lusts, reform their vicious, abominable ways, and so suffer to the flesh, (see note [a],) and for the future live new lives, obey the commandments of God.

<sup>7</sup> But the end of all things is at hand: be ye therefore sober, and watch unto <sup>8</sup> prayer. 7. But that great fatal destruction to the obdurate Jews, so oft spoken of by Christ and his apostles, (see note [g] Matt. x, and note [c] Matt. xxiv,) is now near at hand, which is an obligation to all care in performing all acts of piety, in praying for the averting of God's wrath, and securing you from being overwhelmed in it; and to that end there is nothing so necessary as sobriety, in opposition to the sins forenamed, vv. 3, 4, and care and vigilance that the day of visitation come not on you unawares.

<sup>8</sup> And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. 8. But above all things be sure to maintain a most earnest love and charity toward your fellow-Christians, (the contrary to which, the contentions and factions of the Gnostics, shall concur with their other villainies to involve them in the vengeance that befalls the persecuting Jews.) For this, added to repentance from all those other dead works, is the likeliest means to propitiate God and avert his judgments from you: (see James v. 8.)

<sup>9</sup> Use hospitality one to another without <sup>9</sup> grudging. 9, 10. Every one, as he hath received wealth or any other good thing, so distributing it to them that want, as counting yourselves but stewards of those many gifts and liberalities of God, (see note [e] ch. iii,) and discharging that office, as it ought to be discharged, to the greatest advantage of others.

<sup>10</sup> As every man hath received the gift, *even so* minister the same one to another, as good stewards of the <sup>10</sup> manifold grace of God. 11. He that teacheth the people, let him do it with that uprightness as becomes one that is a steward or dispenser of the oracles of God; he that exercises liberality to the poor (see note [a] Luke viii.), let him do it in proportion to that estate which God hath given him: that so God may be glorified in his gifts, that is, receive honour by that use which is made of them, by your obedience to the gospel of Christ, who is God blessed for ever. Amen. (See note [c] Rom. ix.)

<sup>11</sup> If any man speak, let him speak as the oracles of God; if any man <sup>11</sup> minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. 12. Brethren, be not amazed or much troubled at

<sup>12</sup> Beloved, <sup>12</sup> think

<sup>7</sup> judged to the flesh according to men, but live to the spirit according to God. <sup>8</sup> pray-  
ers, προσευχάς. <sup>9</sup> murmuring, γογγυσμῶν. <sup>10</sup> various, ποικίλης. <sup>11</sup> distribute,  
διακομῇ.

<sup>12</sup> wonder not, or, be not surprised at this burning, or, casting into the fire that is among you, and is befallen you for your trials, μὴ ξεπίσθετε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῶν γινόμενῃ.

it not strange concerning the [e] fiery trial which is to try you, as though some strange thing happened unto you : the terrible fire of persecution and affliction which is among you at this time ; it is that which God sends for your trial, and it is no strange or new thing to have such things befall Christians ;

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, when his glory shall be revealed, ye may be glad also with exceeding joy. 13. But count it matter of joy to you, that thereby you are made like unto Christ in suffering : and then, as there was a resurrection of Christ after his suffering, and that resurrection the more glorious because of that forerunner, so after these sufferings of yours there will be a glorious revelation and coming of Christ, that spoken of Matt. xxiv, (see note [a] 2 Thess. i,) to the destruction of those crucifiers of Christ and persecutors of Christianity ; after which you shall have a great calm and tranquillity ; and that will be matter of exceeding joy to you.

14 If ye be reproached for the name of Christ, happy are ye ; 13 for the spirit of [f] glory and of God resteth upon you : on their part he is evil spoken of, but on your part he is glorified. 14. In the mean, whatsoever contumely or persecution ye suffer for your Christian profession's sake, it is the happiest thing that could befall you ; for by your being reviled for being Christians it seems the very same condition which was in Christ incarnate, and wherein his power was most evident, and the very spirit and temper of God is in you : which temper of Christ is looked upon with reproach by them of the world, not conceiving how suffering can become a God ; but by you, who have imitated it by your own sufferings, it is commended and glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as [g] a busybody in other men's matters. 15. But I desire not that any of you should be so in love with sufferings from the heathen powers as to do aught that may justly deserve it from them ; as, by any act of murder, stealth, assuming or pretending authority to make others, that belong not to your charges, to perform what you term their duties.

16 Yet if any man suffer as a Christian, let him not be ashamed ; but let him glorify God on this behalf. 16. But if, keeping himself innocent from these and the like, he yet fall under persecution for the faith of Christ, and discharge of his Christian duty, let this be matter of rejoicing to him, and of thanksgiving to God,

17 14 [h] For the time is come that judgment must begin at the house of God : and if 15 it first begin at us, what shall the end be of them that obey not the gospel of God ? 17. That there being a first and second draught of bitterness, that is, of punishments for men, one by way of chastisement or exercise, the other for utter excision ; or, one in this world, the far lighter of the two, the latter to come in another world, much more formidable ; and the former now sometimes befalling the dearest servants of Christ, this is the time or sea-

13 for the state of glory, *ὅτι τὸ τῆς δόξης*, (the King's MS. adds *καὶ δυνάμεως*, and of power,) and the Spirit of God, *καὶ τὸ τοῦ Θεοῦ πνεῦμα*. 14 That it is the season that judgment should begin. 15 the first be from us, *πρῶτον ἀπ' ἡμῶν*.

son for that to fall on you. And if it be so, what is this but a very ominous sign, that it will be very heavy and insupportable to the wicked, the obdurate crucifiers of Christ and persecutors of Christianity, whose portion is that other far bitterer part of the cup, which is reserved for them even in this world, a fatal excision now suddenly approaching? After the righteous have been sufficiently tried, then their rod is to be cast into the fire, and so an utter destruction of the obdurate Jews, (see Luke xxiii. 31,) and that in an heavier manner in another world after this life.

18 And if the righteous <sup>16</sup> scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God <sup>17</sup>commit the keeping of their souls to him in well doing, as unto a faithful Creator.

18. And if the righteous have a compensation or portion of misery in this life, Prov. xi. 31, and, though he escape, yet do it through many afflictions, then how fearful is the expectation of ungodly, sinful men?

19. By all this it appears to be most reasonable, that they that suffer in Christ's cause bear it patiently and quietly, never doing or attempting any unlawful thing to cast the cross off from their own shoulders, but committing their lives and every thing to God, who having created all, and so being able to preserve them as easily, if he please, and being most certain to perform all his promises to every faithful servant of his, will certainly preserve them, if it be best for them, and if he do not, will make their sufferings a passage to and enhancement of their glory.

## CHAP. V.

THE elders which are among you I exhort, who am <sup>1</sup>also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that <sup>2</sup>shall be revealed:

2 Feed the flock of God which is among you, <sup>3</sup>taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

1. The bishops of your several churches (see note [b] Acts xi.) I exhort, who am myself employed here at Rome to govern the church, one that attended Christ at his crucifixion, and was also at his transfiguration present at that discourse concerning the glory that should be consequent to his death, (see 2 Pet. i. 16,) the remarkable destruction of his crucifiers, and deliverance of his faithful disciples: (see note on 2 Thess. i. 6.)

2. Take care of your several churches, and govern them, not as secular rulers, by force, but as pastors do their sheep, by calling and going before them, (psalm lxxx. 1,) that so they may follow of their own accord; nor out of consideration of the gain which may be made by receiving the contributions of the church put into your hands, as secular rulers again

<sup>16</sup> hardly escape, μόλις σώζεται.  
ψυχάς. <sup>1</sup> a fellow-elder, συμπρεσβύτερος.

<sup>17</sup> commit their souls, or, lives, παρατιθέσθωσαν τὰς ψυχάς. <sup>2</sup> is ready to be, μελλούσης. <sup>3</sup> governing it, ἐπισκοποῦντες.

make gain of their government, but so ruling them that they may obey your doctrine and example cheerfully ;

3 Neither [a] as <sup>being</sup> lords over God's [b] heritage, but <sup>being</sup> ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, <sup>all of</sup> you be subject one to another, and <sup>be</sup> [c] clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in <sup>due</sup> time :

7 Casting all your <sup>care</sup> upon him ; for he careth for you.

8 Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour :

3. Not making those advantages of them that are under you which the procurators or secular governors do of their provinces, but contenting yourselves with the portion belonging to you, and walking christianly and exemplarily before them.

4. And when Christ, which is your ruler and governor, as you are rulers of other men, shall come to judgment, you shall assuredly receive from him a crown, which is not made of such fading materials as those in the Olympic games, but one that fadeth not, a crown of glory, (see note on 1 Cor. ix. 25,) a reward of your good (that is, eminently good) work or office, 1 Tim. iii. 1 : (see note [a].)

5. And in like manner all inferiors must live obediently under their bishops, and so must all of you be subject to those that are set over you, (see note [h] James v.) putting on humility as your badge ; or, and so must all of you put on humility as your badge ; for God, saith Solomon, setteth himself against the haughty and disobedient, but is very favourable to the meek and obedient.

6. Submit yourselves therefore in all obedience to all those that are placed over you by God, that he may in that great season of retributions, both here in the time of visitation, (see note on ch. ii. 9,) and hereafter in the day of doom, exalt and reward your humility.

7. And whatsoever difficulties ye have to wrestle with, be not anxiously solicitous about them, but refer all to God's guidance, either to avert or enable you to support, for he hath a particular care of you, and will not let any thing befall you, which is not really best for you.

8. Observe carefully all the rules of sobriety and vigilance, or diligence ; for the devil, that upon all occasions indicteth and accuseth you before God, is always watching advantages to get you into his power and reach, and useth all means to that end, as a lion doth roaring, to fright and amaze, and so catch his prey ;

4 having dominion over your charges.

5 becoming, *γινόμενοι*. 6 Or, all of you toward one another put on humility : for the King's MS. leaving out *ὑποτασσόμενοι* reads *πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβάσασθε*.

7 put on as your badge. 8 Or, the season of visitation : for the King's MS. reads *καὶ ἐπισκοπῆς*. 9 μέμνων, solicitude.

9 Whom resist  
<sup>10</sup>stedfast in the faith,  
 knowing that the  
 same afflictions <sup>11</sup>are  
 accomplished in your  
 brethren that are in  
 the world.

10 But the God of  
 all grace, who hath  
 called us unto his  
 eternal glory by  
 Christ Jesus, after  
 that ye have suffer-  
 ed a while, <sup>12</sup>make  
 you perfect, stablish,  
 strengthen, settle  
 you.

11 To him be glory  
 and dominion for e-  
 ver and ever. Amen.

12 By Silvanus, <sup>13</sup>a  
 faithful brother unto  
 you, as I suppose, I  
 have written briefly,  
 exhorting, and tes-  
 tifying that this is  
 the true grace of God  
 wherein <sup>14</sup>ye stand.

13 The church that  
 is at Babylon, <sup>15</sup>[d]e-  
 lected together with  
 you, saluteth you;  
 and so doth Marcus  
 my son.

14 Greet ye one  
 another with a kiss  
 of charity. Peace be  
 with you all that  
 are in Christ Jesus.  
 Amen.

9. Whose temptations can bring you no hurt but  
 by your yielding to them; and therefore it concerns  
 you to resist him with all constancy and fidelity,  
 making use of the shield of faith, Ephes. vi. 26, to re-  
 pel all his assaults, that being the tried instrument of  
 overcoming the devil as well as the world, 1 John v.  
 4; and for your encouragement to constancy, you  
 cannot but know that you are not the only sufferers  
 in the world, but that the Christians at Rome, ver. 13,  
 and in other places, suffer in the very same manner  
 that you do.

10. But the same God of all mercy and consolation,  
 who, by revealing Christianity to you, hath advanced  
 you to a capacity and (if you be not wanting to your-  
 selves) to the possession of his eternal glory through  
 the sufferings of Christ, by his special providence re-  
 store you to a peaceable, quiet condition of serving  
 him after these your dispersions are over, (see note  
 [c] 2 Cor. xiii.) and by that means confirm you to  
 hold out to the end.

11. And his holy name be for ever blessed and  
 magnified by us all. Amen.

12. I have written this short epistle to you by Sil-  
 vanus, I take it, a worthy and faithful person, per-  
 suading you thus to persevere, and assuring you that  
 this which I now preach to you is that faith which  
 was at first received and believed by you, wherein ye  
 have continued so long.

13. The church which is at Babylon (that is, Rome,  
 parallel to Babylon in many things), which is your  
 partner in the faith, saluteth you, and Marcus, one of  
 my first converts or children in the faith.

14. Let that kiss, the token of charity, be from me  
 begun to you all (see note [c] Rom. xvi.): I salute  
 and wish all prosperity to all the Christians among  
 you. So be it.

10 firm by faith, στερεοὶ τῇ πίστει.  
 τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελείσθαι.  
 or, shall himself restore: for the King's MS. reads καταρτίζει.  
 you, ὑμῶν τοῦ πιστοῦ ἀδελφοῦ.

11 befall your brotherhood which is in the world,  
<sup>12</sup> himself restore you, αὐτὸς καταρτίζει ὑμᾶς,  
<sup>13</sup> a brother faithful to  
<sup>14</sup> ye have stood, ἐστήκατε. <sup>15</sup> your fellow-chosen.

# THE [4] SECOND EPISTLE GENERAL

\* OF

## PETER.

### CHAP. I.

**S**IMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ :

1. Simon, by Christ, whose disciple I was, surnamed Peter, and by him after, with others, sent by commission to preach the gospel, to all the Jews wherever they are dispersed, (see 1 Peter i. 1,) which have received the faith of Christ, (and in that respect are as valuable in God's sight as we the apostles of Christ,) that faith, I say, whose object is the righteousness of Christ our God and Saviour, either as that signifies his way of justifying men now under the gospel, (see note [b] Rom. i.) or as it may note his fidelity and justice in performing what he hath promised

<sup>2</sup> Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

us in the gospel :  
2. I salute you, and wish you all that felicity which I promise myself you will enjoy by the receiving of the faith, and by your experience and evidence of God's goodness and faithfulness to you in Jesus Christ:

<sup>3</sup> According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and [a] virtue:

3. According as he of his goodness, and by exercise of his controlling omnipotent power, hath afforded us all things that pertain to felicity hereafter, or to piety here, by means of our faith, and profession or acknowledgment of Christ, who hath revealed himself unto us, and called us into his kingdom by most convincing arguments of his authority and commission from heaven ; first, by that glorious act whereby Ghauri's Lord end-

\* of the apostle : for the copies ordinarily read, ἀποστόλου.

<sup>1</sup> in, &c.

<sup>2</sup> acknowledgment, ἐκγνώσκοντες.

<sup>3</sup> according to, κατὰ.

by his own glory : for the King's MS. reads ἰδίᾳ δόξῃ.

ing upon him, and the angel saying from God, *This is my beloved Son, in whom I am well pleased*; (for that that is the meaning of the word *glory*, see note [k] Matt. iii, and note [c] Rom. ix;) secondly, by his miracles, which he did among men here, and by his apostles ever since:

4 Whereby <sup>5</sup> are given unto us exceeding great and precious promises: that by these ye <sup>6</sup> might be partakers of the divine nature, having escaped the [b] corruption that is in the world through lust.

5 <sup>7</sup> And beside this, giving all diligence, add to your faith virtue; and to virtue [c] knowledge;

6 And to knowledge <sup>8</sup> temperance; and to <sup>9</sup> temperance patience; and to patience godliness;

7 And to godliness <sup>10</sup> brotherly kindness; and to brotherly kindness charity.

8 For if these things be in <sup>11</sup> you, and abound, they make you that ye shall neither be <sup>12</sup> barren nor unfruitful <sup>13</sup> in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is

4. By which two, as evidences and engagements of the truth of them, huge promises have been made over to us of a most glorious and valuable nature, on purpose to allure and attract you to all divine purity, by receiving the faith of Christ, and forsaking that abominable course of unnatural lusts and other like sins, which through the sect of the Gnostics is now become so common and ordinary among the professors of Christianity: (see note [a] ch. ii.)

5. In respect of whom it is necessary that you be very careful and diligent, that constancy, courage, perseverance (see note [a]) be superstruced on your profession of the Christian faith; that knowledge of mysteries be joined to that courage, and that it supplant it not;

6. That strict continence be one thing that accompanies that knowledge; then, to that continence, in avoiding the pollutions of the flesh, to which the Gnostics would seduce you under pretence of mysterious knowledge, add a cheerful patience or resolution of bearing whatsoever may fall on you from the enemies of your profession, whether Jews or false heretical Christians; to that patience, piety, and frequenting of the public service of God, not giving over the assembly, as some of the Hebrews did, Heb. x. 15, to avoid persecution;

7. Then to your piety, kindness to all your fellow-Christians, (contrary to the fiery contentions and factions among them, caused by the Gnostics;) and to that kindness to your fellow-Christians, perfect charity to all men, even your enemies and persecutors.

8. For the practice of these virtues, especially if they be in you in any eminent degree, will render you good and faithful servants of Christ, and such as becomes your Christian profession.

9. And he that falls back into any of those sins, contrary to those virtues, is like a purblind man that

<sup>5</sup> have been given, δεδοσται.

<sup>6</sup> may.

<sup>7</sup> And to this purpose, καὶ ἀπὸ τούτου, or,

And you therefore: for the King's MS. reads καὶ αὐτοὶ δέ.

<sup>9</sup> continence.

<sup>10</sup> kindness to the brethren, φιλαδελφίαν.

for the King's MS. reads ὅτιν παρέστα.

<sup>12</sup> slothful, ἀργούς.

ledgment, εἰς ἐπίγνωσιν.

<sup>8</sup> continence, ἐγκράτειαν.

<sup>11</sup> Or, present to you:

<sup>13</sup> unto the acknow-

blind, and cannot see  
afar off, and hath for-  
gotten <sup>14</sup> that he was  
purged from his old  
sins.

10 Wherefore <sup>16</sup> the  
rather, brethren, give  
diligence <sup>16</sup> to make  
your [d] calling and  
election sure: for if  
ye do these things,  
ye shall <sup>17</sup> never fall:

11 For so an en-  
trance shall be mi-  
nistered unto you  
abundantly into the  
everlasting kingdom  
of our Lord and Sa-  
viour Jesus Christ.

12 Wherefore <sup>18</sup> I  
will not be negligent  
to put you always  
in remembrance of  
these things, though  
ye know *them*, and  
be established in the  
present truth.

13 <sup>19</sup> Yea, I think  
it meet, as long as I  
am in this taberna-  
cle, to stir you up  
by putting you in re-  
membrance;

14 Knowing that  
shortly I must put  
off *this* my taberna-  
cle, even as our Lord

cannot see things that are at a distance from him,  
thinks (through this fault in his eyes, or forgetfulness  
in his understanding) that Christianity may give him  
liberty and license, (as the Gnostics say it doth,) whereas it was not long ago that Christianity called him out of these pollutions, and wrought this purification upon him, which is directly contrary thereunto.

10. This, brethren, must oblige and engage you to all care and diligence to make God's mercies in calling you to be Christians, and designing you deliverances, effectual to you. This must be done by your vigilancy over yourselves, that you relapse not into those former sins from which you came out at your conversion to Christ: which if you do, you shall never miscarry, or forfeit that great benefit of being Christians, and of being that remnant that should now be delivered when the rest of the Jews that believe not shall be destroyed.

11. For by this means you shall be capable of being the men of which the kingdom of Christ shall be made up, that kingdom which begins in the vengeance executed on the unbelieving, impenitent Jews, and in delivering the believers, and shall last most gloriously for ever in subduing of enemies and delivering of disciples.

12. The vastness of your concerns herein makes me thus solicitous to inculcate these things unto you: not that I think you ignorant in this point of doctrine concerning the method that shall be used by Christ in erecting his kingdom here on earth, viz. by coming in vengeance on the obdurate, and delivering the constant, persevering Christians; for I am sure you have been taught it over and over again, and sufficiently instructed and satisfied in the truth of it.

13. But I think it not amiss, as long as I live in this world, or in this flesh, to be your remembrancer, and refresh these notions, stir up that knowledge which is already in you;

14. Knowing that the time of my dissolution now suddenly approacheth, according as Christ, when he foretold of some that should survive this coming of his to the destruction of the Jews, (which now I speak

14 the purification of his former sins, τοῦ καθαρισμοῦ τῶν πάλαι—  
more diligent, μᾶλλον, ἀδελφοί, σπουδάσατε.

15 Or, by your good works to make your consolation and election firm: for the King's MS. reads διὰ τῶν καλῶν ὑμῶν ἔργων βεβαίαν ὑμῶν τὴν παράκλησιν—

17 by no means miscarry, οὐ μὴ πταίσῃτε.

18 Or, I will put:

19 But, Δέ.



Jesus Christ hath of,) gave an intimation to me that I should not, John shewed me. xxi. 18. 22, and positively affirmed that I should be crucified, as ere long I expect to be.

15 <sup>20</sup> Moreover I 15. And therefore, I being to die before this comes will endeavour that to pass, but many of you likely to live to see it, it is ye may be able after my duty and purpose by this epistle to fix it in you, my decease to have that when I am dead and gone you may remember these things always this certain truth of Christ's kingdom, and coming to in remembrance. destroy the Jewish unbelievers and crucifiers, and to preserve and rescue the believers among them : (see ch. ii. 9.)

16 For we have not 16. For they are not fancies or deceivable ar- followed cunningly guments upon which we have grounded this doctrine devised fables, when concerning Christ's coming in power to the destruc- we made known un- tion of his enemies, and rescuing of believers, but the to you the power and very things which we saw adumbrated, and heard dis- [e] coming of our Lord Jesus Christ, coursed on by Moses and Elias (see note [a] Matt. xvii, and note [c] Luke ix. 31.) when I and James but were eyewitnesses of his majesty. and John were with Christ on mount Tabor, and saw the majesty that was instated on him at his transfiguration, Matt. xvii.

17 For he <sup>21</sup> [f]re- 17. For at the time of his receiving that majesty ceived from God the from the Father by way of vision, foretelling what Father honour and glory, when there came soon be instated on him, there was a voice which came out of that shining cloud, Matt. xvii. 5, came such a voice to him from the <sup>22</sup> ex- and with it these words, *Thou art my beloved Son*, &c. cellent glory, This is which signified God's design of instating the kingdom on him. my beloved Son, in whom I am well pleased.

18 <sup>23</sup> And this voice 18. And I also with James and John heard this which came out of the cloud, Matt. xvii. 5, being then with him on that mount where he was transfigured, and which by the evident presence of God by his angels there became an holy place: (see note on the title of this epistle.)

19 <sup>25</sup> We have also 19. And beside these adumbrations, by way of vision in the mount, we have many prophecies in the Old Testament concerning this matter, ver. 12, of the destruction of the Jews, and preserving of a remnant, which together with Christ's predictions, Matt. xxiv, are yet a more firm, sure, infallible argument to us than any other. And it is well done of you to study and observe these prophecies, which may stay your hearts in this state of affliction and persecution until that day of your deliverance come, or till the fore-

<sup>20</sup> But, *Δέ*.  
*καὶ ἡκούσαμεν.*

<sup>21</sup> receiving.  
<sup>24</sup> being, *ὄντες.*

<sup>22</sup> magnificent, *μεγαλοπρεπὺς*

<sup>23</sup> we also heard,

*καὶ ἔχομεν βεβαίωτερον τὸν προφητικὸν λόγον.*

<sup>25</sup> And we have a more firm prophetic word,  
<sup>26</sup> morning star.

runners of it, Luke xxi. 28, begin to shew themselves unto you.

20 Knowing this first, that no prophecy of the scripture is <sup>27</sup> of any private [A] interpretation.

20. This being a principle known to all, that no scripture prophecy is without particular mission and appointment from God; that which the prophets there have foretold being not the suggestions of their own spirits, what they thought good, but what God inspired and moved them to by his Spirit's coming upon them.

21 <sup>28</sup>For the prophecy came not in old time by the will of man: but holy men of God spake <sup>29</sup> as they were moved by the Holy Ghost.

21. For none of the prophets of any time have undertaken that office on their own heads, or prophesied their own fancies or persuasions, but all the scripture prophets have been men called and sent by God on his messages, and inspired and instructed by the holy Spirit of God every word which they have delivered. And therefore you cannot run any hazard in depending upon that which they have foretold shall come to pass in these, which they called *the last days*, Joel ii. 28. 30, 31, 32, and in many other places.

## CHAP. II.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, <sup>1</sup> even denying the Lord that bought them, and bring upon themselves swift destruction.

1. But as among those prophets sent and incited by the Holy Ghost, ch. i. 21, some false ones also slyly crept in, so also now, according to Christ's prediction, Matt. xxiv. 11, shall there be false teachers among you, viz. the Gnostic Christians, bringing into the true faith, under pretence of greater perfection, most destructive doctrines of liberty and licentiousness, and that count it an indifferent thing to deny Christ in time of persecution, (see 1 Peter ii. 21, and note [b] Rev. ii.) and forswear him who redeemed them, that are thus unlike him, as not to venture any danger for him who died for them; and do also by this means most imprudently incur the dangers which they desire (and pay so dear) to avoid, by complying with the Jews, come to speedy destruction with them, according to that of Christ, Matt. xvi. 25.

2 And many shall follow <sup>2</sup> their pernicious ways; by reason of whom <sup>3</sup> the way of truth shall be evil spoken of.

2. And these carnal doctrines of theirs shall have many followers, Matt. xxiv. 11, and thereby the glorious pure gospel of Christ shall be much defamed, when Christian professors shall live such filthy lives.

3 And <sup>4</sup>through co-

3. And with cunning discourses shall they circum-

<sup>27</sup> of their own incitation, motion, letting loose. brought, *Οὐ γὰρ ἠνέχθη ποτὲ προφητεία.*

denying, *καὶ ἀρνούμενοι.*

<sup>2</sup> Or, *filthiness*: for so many ancient copies, the King's MS. and that in Magdalene college, Oxford, read *ἀσελγείας.*

<sup>3</sup> Or, *the glory of the truth*: for the King's MS. reads *ἡ δόξα.*

<sup>4</sup> with feigned speeches they will gain you to inordinate lusts, *ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται.*

<sup>28</sup> For prophecy was not any time being carried, *φερόμενοι.*

<sup>1</sup> and that

<sup>2</sup> Or, *the glory of the truth*: for

<sup>3</sup> Or, *the glory of the truth*: for

<sup>4</sup> with feigned speeches they will gain you to inordinate

vetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah [a] the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

8 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

9 If, I say, all these examples of vengeance on wicked, obdurate rebels and carnal persons, (the patterns of the crucifying Jews and lewd Gnostics,) and withal the deliverances afforded to the righteous in these passages of story, be considered, we may then

sure learn from hence, how ready and able God now is to rescue the persecuted, constant Christian out of the persecutors' hand, and to reserve the persecutors themselves, and all wicked livers that join or comply with them, by cutting them off here, to eternal perdition in another world: (see note [b] Rom. xiii.)

5 Or, to keep them punished unto judgment: for the King's MS. reads *ἐλς κρίσιν κολαζομένους τηρεῖν*.

6 kept, ἐφύλαξε. 7 and condemned the cities to subversion, and burnt them to ashes, καὶ πόλεις—τεφρώσας καταστροφῇ κατέκρινεν.

8 conversation of those which broke all laws in their uncleanness, τῆς τῶν ἀθέσμων ἐν ἀτελείᾳ ἀναστροφῆς.

9 tormented with their unlawful works, ἀνόμοις ἔργοις ἱβασίνεον. 10 unrighteous being punished unto the day of judgment, ἀδίκους ἐλς ἡμέραν κρίσεως κολαζομένους—

10 But chiefly them 10. Of this sort especially are the Gnostics, whose character it is to commit all filthiness, and to despise all kind of authority of magistrates or masters, (1 Tim. iii. 6,) a bold, insolent sort of men, that can without

Presumptuous are any trembling or fear speak contumeliously of the apostles themselves: (see note [b] on Jude.)

they, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, 11. Whereas the angels of light, being sure in a condition of greater power and height than any Christians or men on earth, do not deal so with the rulers of darkness, (see note [e] Jude 9,) when upon any occasion they accuse or implead them before God, or

12 But these, as wage any dispute with them, Jude 9.  
11 natural brute beasts, [b]made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of [d] on Jude,) shall be destroyed in their bestial sins,

13. And receive that vengeance that is due to them; those, I mean, that in the daytime take pleasure in those villainies which are wont to need the night to cover the shame of them, that are become the reproachers of Christianity, committing all villainy in their sacred assemblies and festivities, and making use of their false doctrines to turn your Christian feasts into unclean lascivious meetings.

14 Having eyes 14. Their eyes are so filled with unlawful objects, [d] full of adultery, that they can receive nothing else, nor ever take them off from beholding them; they corrupt young new-converted Christians, and have their hearts, as their eyes, always busied with base, filthy thoughts, persons fit for nothing but a curse:

15 Which have forsaken the right way, 15, 16. Which have forsaken the Christian doctrine, and brought in heathenish, (so did Simon Magus mix paganism with Christianity; Carpocrates brought in Hesiod's theology to Christ, and adored

11 Daring men, contumacious, or, arrogant, Τολμηταὶ ἀθάδεις. 12 tremble not when they rail at glories, δόξας οὐ τρέμουντι βλασφημοῦντες. 13 a contumelious indictment, βλάσφημον κρίσιν.

14 irrational, natural living creatures, ἄλογα (ὡς φυσικά. 15 to raven and to corrupt. 16 rioting, ἐντροφῶντες. 17 Perhaps love-feasts. 18 of the adulterers. 19 cease not, ἀκαταπαύστους. 20 ensnaring, δεδεδωκότες. 21 inordinate lusts, πλεονεξίας: see note [h] Romans i.

Balaam the son of [e] Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet.

17 These are <sup>22</sup> wells without water, clouds that are <sup>23</sup> carried with a [f] tempest; to whom the <sup>24</sup> mist of darkness is reserved for ever.

18 For when they speak great swelling words of vanity, they <sup>25</sup> allure through the lusts of the flesh, <sup>26</sup> through much wantonness, those that <sup>27</sup> were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man <sup>28</sup> is overcome, of the same is he brought in bondage.

20 For if after they have escaped the <sup>29</sup> pollutions of the world through the <sup>30</sup> knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness,

all equally,) after the example of Balaam, who, to get a reward, (see note [f] on Jude,) taught Balak to curse the Israelites, by enticing them to filthiness and idolatry together, Num. xxv. 1, Rev. ii. 14, though this madness of his were miraculously rebuked by the speaking of a dumb creature, an ass, and so forbidden by God severely.

17. These take upon them to be fountains of all deep knowledge, but have no drop either of truth or good practice among them; they pretend to be sublime above other men, but are only like clouds in the air that darken the sky, but never distil into rain, and those driven impetuously by every wind, be it never so black or dark, from one vicious, hellish doctrine and practice to another; and to these black souls is reserved in the just judgment of God eternal darkness and blackness.

18. For attributing divinity to Simon and Helena, and exalting them idolatrously above the God of Israel, (see note [z] on Jude,) they entice and catch again, bring back to all manner of carnality and filthiness those who had not long since gotten out of the heathen bestiality, (see note [b] on Jude,) and really given them over;

19. And this upon pretence of giving them liberty; whereas they are themselves the greatest slaves in the world, to wit, enslaved to all baseness and filthiness, (see note [b] ch. i,) for the title of victory giving dominion, they must needs be slaves of those lusts which have conquered them, to whom they have yielded themselves captives.

20. And this is so far from being extenuated by the privilege of their being Christians, that it is become the greater and more dangerous guilt by this means; for certainly they that have been converted from all their heathen sins by accepting of the faith of Christ, and then again relapse and return to them, this latter estate of theirs, this Christian heathenism, is worse than their bare heathenism at first.

21. For it had been more for the advantage of such never to have been taught the doctrine of Christ and Christian practice, than when they have under-

<sup>22</sup> springs, πηγαί. δειδεῖσιν.

<sup>23</sup> driven by a black wind.

<sup>24</sup> blackness, ὀφρος.

<sup>25</sup> insnare,

ἐν ἀσελγείᾳ.

<sup>27</sup> had really escaped those— τοὺς ὄντως ἀπο-

φυγόντας τοὺς— or, had a little, or, a little while ago escaped: for the King's MS. reads δαί-  
γως.

<sup>28</sup> hath been overcome, ἡττήται.

<sup>29</sup> abominations, μισμοῦ.

ment, ἐπυγνώσει.

<sup>30</sup> acknowledged,

than, after they have known it, to <sup>31</sup> turn from the holy commandment delivered unto them.

22 <sup>32</sup> But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the [g] sow that was washed to her wallowing in the mire. taken to obey it, to fall back again into their heathen vicious courses.

22. But now their condition is a most profane unclean state, best signified by a dog and a swine, two most unclean, profane creatures, which among the Jews stood interdicted both for sacrifice and food, and are both observed proverbially for this quality, that the dog, when any thing lies upon his stomach which causes him to vomit, when that trouble is over, he presently licks up again what he had before vomited up, (see Prov. xxvi. 11;) and the swine, when she is washed never so clean, takes pleasure to tumble again in the next mire she comes to.

## CHAP. III.

THIS second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: 1, 2. I have now written two epistles to you, both to the same purpose, to be remembrancers to you whose minds remain yet untainted, of that which you cannot but have heard, being prophesied of in the Old Testament very frequently, Joel ii; and by Christ, Matt. xxiv; and by us apostles of Christ, (see a testimony out of Lactantius in note [a] on the title of the epistle to the Romans:) viz. that within a short time there should come a notable destruction upon the unbelieving or impenitent Jews, and all the polluted Christians among them, and a remarkable deliverance of all the persevering Christians; the one an act of Christ as Lord; the other, as Saviour or deliverer.

3 Knowing this first, that there shall come in <sup>2</sup> the last days [a] scoffers, walking after their own lusts, 3. But before this come, there is one thing to precede, a very remarkable defection of many from the Christian profession, (see 2 Thess. ii. 3,) according to what was foretold by Christ, Matt. xxiv. 12; and those that thus forsake Christ shall betake themselves to all unclean practices; and therefore this is now to be expected.

4 And saying, 4. And they that do thus forsake the faith shall, as Where is the promise of his coming? cheated by those prophecies, which have promised for <sup>2</sup> [b] since the fathers fell asleep, all things continue as they were from the beginning of the creation. and foretold this coming of his, (see ch. i, and note [b] Matt. xxiv,) which, say they, is so far from being performed, that all things stand unchanged, in the same constant form, from the beginning of the world till now, save only that all the men that have lived upon the earth (father Adam, Noah, Abraham, &c.)

<sup>31</sup> Or, *return backward*, or, *to what was behind*: for the King's MS. reads *eis τὰ ὀπίσω ἀνακάμψαι*. <sup>32</sup> But that of the true proverb is befallen them, The dog returning—*Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Κύνων ἐπιστρέφας*—<sup>1</sup> your apostles: for the King's MS. reads *ὁμῶν ἀποστόλων*. <sup>2</sup> the end of the days, *ἐσχάτου τῶν ἡμερῶν*. <sup>3</sup> except that.

are dead, and others now live in their steads among us. But for any thing else, say they, things have gone in a settled, constant course ever since the creation, without any discernible or observable change.

5 <sup>4</sup> For this they [c] willingly are ignorant of, that <sup>5</sup> by the word of God the heavens were of old, and the [d] earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

5, 6. To these I answer; and first for the latter of these (see note [b] Matt. vii): These atheistical scoffers, that suppose or affirm that there hath been no considerable change since the creation, do not consider what a change there was once in Noah's time, the whole world destroyed with a flood for the sins of impure, impenitent sinners, such as these who now object thus; for the heavens being created at the beginning, and the earth so framed, that there was abundance of waters within the globe thereof, and itself placed in the midst of waters, in the clouds round about, God being pleased in the creation so to dispose of it, in order to the punishing of wicked men, at length the windows of the heavens, that is, the clouds, were opened, and the fountains of the great deep broken up, Gen. vii. 11, and by this means the whole earth was covered and drowned by waters.

7 But [e] the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

7. But the world which now is, by the same appointment of God, is now secured that it shall be drowned no more, (God having given his promise for it, Gen. ix. 11,) nor suffer any other kind of destruction but by fire, which is the punishment to be expected by abominable men.

8. This answer being first given to the latter part of the atheist's objection, ver. 4, *that all things continue as they were since the creation*, I now proceed, in the second place, (by way of *regressus*, ordinary in scripture, see note [b] Matt. vii,) to answer the former part proposed by way of question, *Where is the promise of his coming?* that is, Sure God's promise in the Old Testament repeated by Christ, Matt. xxiv, of his coming to punish the obdurate Jews and Gnostics, and delivering the pure, persevering believers, is not performed. And my answer is this, That you may be mistaken in reckoning of times, in thinking that what the prophets have foretold of the latter days, the times of the Messias, must be instantly performed, as soon as Christ is gone to heaven, or else it will not be performed at all. In this matter it must be considered who it is that makes the promise, ver. 2, an infinite

<sup>4</sup> For they that are of this mind are ignorant.

<sup>5</sup> there were heavens from of old, and the earth consisting of water and in the midst of the water, by the word of God, οὐρανοὶ ἦσαν ἐκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστάσα, τῷ τοῦ Θεοῦ λόγῳ.



God, and then, though forty years (for example) is a very great time among us men, whose lives are so short, yet with God, who is infinite, a thousand years is no considerable space, but a very short and small duration, psalm xc. 4, and therefore, though the prophecy be not yet fulfilled, about three or four and thirty years after Christ's departure from us, yet it may, and will most certainly, and that within few years now.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away [f] with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12 Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

9. As for any slowness in performing his promise of coming, which they that expect and desire to reap a sudden fruit of it in their deliverance, or that others, which would corrupt them, and make them fall off through despair of it, are apt to charge upon God, it is merely a mistake in them; for it is not thus deferred out of want of kindness to the persevering Christians, but out of abundance of patience and long-sufferance to the worst, and an earnest desire that they may all amend and be delivered, without which amendment, whensoever this coming shall be, all are infallibly destroyed: (see note [a] Acts iii. 19.)

10. But this judgment of Christ, so remarkable on the Jews, shall now shortly come, and that very indiscernibly, (see Luke xvii. 20, 1 Thess. v. 2,) and the temple shall be suddenly destroyed, the greater part of it burnt, and the city and people utterly consumed: (see note [d], and Matt. xxiv. 30, and Acts ii. 19, 20.)

11. Seeing then this destruction shall thus involve all, and now approacheth so near, what an engagement doth this lay upon us to live the most pure, strict lives that ever men lived!

12. Looking for the coming of Christ for our deliverance, and by our Christian lives quickening and hastening God to delay it no longer, (see ver. 9,) that coming of his, I say, which as it signifies great mercy to us, so it signifies very sharp destruction to the whole Jewish state: (see note [d].)

13. Instead of which we look for a new, a Christian state, in which all provision is made by Christ for righteousness to inhabit, according to the promise of Christ, concerning the purity that Christ should plant in the evangelical state: (see note [d], and Rev. xxi. 1, and note [a].)

6 Or, for your sake: for the King's MS. reads δι' ὑμᾶς.

8 consumed, κατακαήσεται.

9 these shall, πέντων.

10 hastening the coming, σπεύδοντας τήν.

11 But, Δέ.

7 being on fire shall be dis-

10 hastening the coming,



14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account that the longsuffering of our Lord is <sup>12</sup>salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 <sup>13</sup>As also in all his epistles, speaking in them of these things; <sup>14</sup>[*h*]in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away <sup>15</sup>with the error of the wicked, fall from your own steadfastness.

14. This therefore being your expectation, you must in reason use all diligence to keep yourselves from all pollution, spot or blemish, from indulging to any of the carnal invitations that are now soliciting you, and so to continue till this coming of his, that you may then be found acceptable before him, and that then you may reap the profit of it, that all may be prosperous with you.

15. And resolve that the end of God's delaying this judgment, this execution so long, hath been (see ver. 9.) on purpose to bring in and increase the number of convert Jews, those to whom this deliverance is promised, according as St. Paul hath also said, Rom. ii. 4, 5, and especially Rom. xi, to which this place seems to refer: (see the sum of that chapter at the conclusion of the paraphrase of it.)

16. And indeed in most, if not in all his epistles, hath he said somewhat of this matter, concerning this famous day of vengeance on the obdurate Jews, and deliverance of the faithful, and deferring that day of destruction on the former on purpose (ver. 15.) to gather in as many of the latter as he could. So Rom. ix. 29. 33, Rom. x. 8—10, &c., Rom. xi. 5, Rom. xiii. 11, 12, 1 Cor. i. 7, 8, and ch. iii. 13, 1 Thess. ii. 16, and ch. v. 1, 2, 3. 9, and 2 Thess. i. 6—10, and ch. ii. 1, 2, 3. 8, and 1 Tim. iv. 1, and ch. vi. 14. In which matter some things there are concealed by God purposely from the knowledge of men and angels, as the punctual time of the coming of it, &c., from whence some unskilful, unsettled Christians have taken occasion to fall off from the faith of Christ, and to ruin themselves by so doing. This they do by deductions from some places of scripture, wrested by them, (as it is ordinary with them to wrest and distort the writings of the prophets, &c.); but it is through their ignorance and ungroundedness on the Christian faith that they do so.

17. You therefore, my brethren, whom I have thus timely warned and instructed, ought to make this prudent use of my admonitions, to take all care that ye be not ensnared by the filthy, unnatural practices of the Gnostics, (see note [*b*] Jude,) and so apostatize from the faith.

<sup>12</sup> Or, *deliverance*, σωτηριαν.

out *ὡς καί*. <sup>14</sup> among which things some are hard—*ἐν οἷς ἐστί δυσνόητά τινα*, but the King's MS. reads *ἐν αἷς*, referring to *epistles*. <sup>15</sup> by the seduction of abominable men, *τῇ τῶν ἀθέσμων πλάνῃ*.

<sup>13</sup> Or, in all his epistles: for the King's MS. leaves out *ὡς καί*.

<sup>15</sup> by the seduction of abominable men, *τῇ τῶν ἀθέσμων πλάνῃ*.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

18. But daily increase in the true profession of the gospel, and in the knowledge and practice of the pure doctrine (in opposition to the Gnostics' knowledge falsely so called, 1 Tim. vi. 20.) delivered to us by Christ our eternal God and blessed Saviour, who must be for ever praised by us. Amen.

## THE [4]FIRST EPISTLE GENERAL

OF

\* J O H N.

### CHAP. I.

**T**HAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, <sup>1</sup> of the Word of life; <sup>2</sup> For the life was manifested, and we have <sup>3</sup> seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

1. That which from the beginning of the world was in the decree and purpose of God, (and was afterward foretold by him,) but by us, the apostles of Christ, heard from God speaking from heaven, and really beheld and looked on by us, known and testified by all our senses, concerning Christ and the gospel of Christ, shewing us the way to life eternal;

2. (Which Christ and which gospel were revealed unto us visibly and discernibly, of which I can testify as an eyewitness, and do therefore now declare to you Christ, the fountain of eternal life, who from all eternity continued with the Father, and at last became man, and was clearly revealed to us;)

3. What, I say, we know thus assuredly, that we make known to you, that you may partake with us in it, and that participation be of all others the most blessed, desirable participation, (see note [e] Acts ii,) a participation of knowledge and grace and immortality, and that with God himself through Christ Jesus.

\* *the apostle John* : for the copies generally read τοῦ ἀποστόλου Ἰωάν.

<sup>1</sup> concerning, περὶ.  
κοινωνίαν ἔχητε.

<sup>2</sup> and, καί.

<sup>3</sup> seen, and, ἐώρακαμεν, καί.

<sup>4</sup> partake with us,

us : <sup>5</sup> and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be <sup>6</sup> full.

5 This then is the message which we have heard of him, and declare unto you, that God is [a] light, and in him is no darkness at all.

6 If we say that we have <sup>7</sup> fellowship with him, and walk in darkness, we lie, and do not the truth :

7 But if we walk in the light, as he is in the light, <sup>8</sup> we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have <sup>9</sup> no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that

4. This epistle, and, in it, this testimony, do I write unto you for your encouragement in the profession of the gospel, which many Gnostics and false Christs are apt to shake you out of.

5. And this is the sum of the gospel preached by Christ which we now testify unto you : that all purity is required of you ; that all God's commands are pure ; and that there is nothing which hath any degree of impurity in it which God in Christ doth not now abominate ; but, on the other side, a far greater purity now required than before, which may sufficiently arm you against all the deceits of the Gnostics, which under the notion of Christian liberty are apt to lead you into all the impurity in the world.

6. If we say we are partakers of his purity, or have any likeness or conformity with him, and live in any impure course, as the Gnostics do, we neither speak nor act according to the gospel, which prohibits and interdicts all such ways as they daily and avowedly practise :

7. But if we live pure lives, as he is perfectly pure, then we partake with Christ of his graces, and resemble him in his purity, (see ver. 3. and ver. 6 ;) and the death of Christ is beneficial (to us, who thus imitate his purity) to cleanse us from all the guilt of past sins and present infirmities.

8. All these men's pretensions to perfection are a perfect cheating of themselves. Whosoever conceive, as the Gnostics do, (calling themselves *The perfect*, &c.) that such actions as are done by them are reconcilable with perfection or innocence, they most miserably deceive themselves, and must know that they are so far from any state of perfection that they act quite contrary to the rule which the gospel gives for the regulating of men's lives.

9. The only way is to repent, and acknowledge what we have done amiss, and then God, having promised pardon to all humble penitents upon sincere reformation, is obliged in fidelity and justice to make good this promise to you, to free you from all punishment of sin ; and no other course but this will render you capable of his mercy.

10. Nay, they that live such lives as these men,

<sup>5</sup> and our partnership be, καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα. <sup>6</sup> completed, πεπληρωμένη. <sup>7</sup> partnership, κοινωνίαν. <sup>8</sup> Or, we have partnership with him : for though in the King's MS. there be here a lacuna, yet the space is not large enough for ἀλλήλων, but fit for αὐτοῦ, and this is agreeable with ver. 6. <sup>9</sup> not sin, οὐχ ἁμαρτίαν.

we have not sinned, and yet pretend to perfection, do not only lie, ver. 6, we [b] make him a liar, and his word is not in us.

and yet pretend to perfection, do not only lie, ver. 6, deceive themselves, ver. 8, but proceed further, and make God a liar, who having sent Christ into the world to reveal his will, to give certain rules of life, to define what is now sin and what is not, hath universally defined such actions as are committed by these pretenders to perfection to be horrible and damning sins; and therefore they that do thus, and yet thus pretend, give God the lie, and manifest how far they are from obeying his commands, living according to God's will.

## CHAP. II.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

1. My tender Christians, I write this to you which I have last written, vv. 6—10, (see note [b] ch. i,) to deter and forewarn you of this deceit that so many are now fallen into, that you may not be drawn away into the heresy and impurities of the Gnostics, either by following them into unclean, bestial sins, or by depending on and pretending to such a perfection in yourselves, which may secure you in any one act of deliberate sin, but that if you have fallen, or shall fall into any such act, that then presently you confess it, and forsake it freely, and lay hold on Christ, who (for your encouragement you may know) is on God's right hand, acting as an advocate for those that have sinned, and now reform and amend their lives, and, when the church prays to him for any lapsed sinner, he is just and faithful to perform his promise, to hear the church's prayers, and to present them to his Father, and to manage all that belongs to such, to their best advantage.

2 And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.

2. And he, having entered by blood into the holy place, that is, having died for us, and gone to heaven, where he is now invested with power, which he exerciseth in our behalf, is a powerful means of reconciling God to us, of obtaining free pardon for our sins, (on condition of our giving of ourselves up to new life,) and not for ours only, but for all the sins of all the world of men (on condition of faith in Christ, and new life).

3 And hereby we do know <sup>1</sup> that we know him, if we keep his commandments.

3. And this is a character by which it may be discerned whether we truly know Christ or no, (as the Gnostics call themselves by that name, which signifies *knowledge*, 1 Tim. vi. 20,) that is, whether we have a right notion of Christ as he is our advocate, ver. 1,

<sup>1</sup> that we have known him, ὅτι ἐγνώκαμεν.

and propitiation for our sins, ver. 2, and of his gospel, or no, viz. if we do what he commandeth us to do, live obedient to the directions of Christ : see note [b] ch. i.

4 He that saith, <sup>2</sup> I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

4. He that undertaketh to be a Gnostic, or perfect Christian, that is, one that hath more perfection of divine knowledge and love of God, ver. 5, than all others, if he express not this in a pure and holy life, is the greatest hypocrite in the world : see note [b] ch. i.

5 But whoso keepeth his word, <sup>3</sup> in him verily is the love of God perfected : hereby know we that we are in him.

5. But the observing his commands is the only sure argument, that he that doth so is a perfect lover of God, truly so called (the appellation being falsely assumed by the Gnostics) and an argument of evidence to himself, that he is a branch, a member of Christ, as the Gnostics boast that they are, and that whatsoever they do, it cannot make them cease to be so : (see note [b] ch. i.)

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

6. He that pretends to be a member of Christ, (see John xv. 4,) doth by that engage himself to live as Christ lived, or if he do not, to give over so pretending.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had [a] from the beginning. <sup>4</sup> The old commandment is the word which ye have heard from the beginning.

7. It is not any new matter which I now discover or write unto you, but that which you were taught at the first preaching the faith unto you ; and that which was taught you so early may deserve to be styled *an old commandment*.

8 Again, a new commandment I write unto you, <sup>5</sup> which thing is true in him and <sup>6</sup> in you : because the darkness is past, and the true light <sup>7</sup> now shineth.

8. It is that indeed that Christ called a new commandment, and so it is in comparison with the Mosaiical law, to which Christ hath added some degrees of perfection ; but that is no prejudice to it ; it is not the less true for being so, nor the less considerable to you ; but ought in all reason (as proclaimed by God from heaven, and Christ sent on purpose to preach it) to be looked on as a thing wherein we are at this time concerned most particularly, those dark imperfect shadows of the Mosaiical economy being now at an end, and the more perfect Christian precepts which are to take place, and to turn out the Mosaiical performances, being already, as the sun, risen, and shining in our horizon, in full force obligatory to all Christians.

<sup>2</sup> I have known, Ἐγνωνκα—

ἀληθὺς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελειώται.

<sup>4</sup> Or, *The word which ye heard from the beginning is the old commandment.*

<sup>5</sup> a thing which is true in itself, ὃ ἐστὶν ἀληθὺς ἐν αὐτῷ.

<sup>6</sup> Or, in us, because the shadow passeth : for the King's MS. reads ἐν ἡμῖν, ὅτι ἡ σκιά παρέρηται.

<sup>7</sup> already, ἤδη.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none <sup>a</sup> occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any

9. This consideration obligeth you to all Christian practices, actions of light, particularly that of charity and kindness to all your fellow-Christians, contrary to those emulations and contentions and seditions, and persecutings of their fellow-Christians, that are observable in the Gnostics among you.

10. He that is thus charitably disposed and inclined is the true Christian, and hath little occasion to insnare him in any sin, little temptation to any ill, most of the sins that men fall into flowing from this original of uncharitableness : see Matt. vi. 22.

11. For as the dark keeps any man from discerning which way to go, so doth uncharitableness obstruct all Christian practice.

12. A precept I have, ver. 15, which I desire to enforce upon all sorts of you : first, on the tender Christians among you, because God hath been so kind to you, as to forgive your sins for Christ's sake, which will be an engagement to you, ver. 15, to take off your love from the world, and place it on God.

13. The same I have for you, the most ancient, for you know Christ, (which is agreeable to those of your age, to know the Ancient of days,) and that may be an engagement to you to love whom you know : and so it is likewise for young men, to whose age it is agreeable to entertain ambitions and desires of conquering, and have been enabled by God to do so, to overcome the evil one, both the devil and every other that can mean you any hurt, and (if you adhere fast to Christ) all temptations of the world or devil.

Which sure is an engagement to you not to love the world which you have overcome. And for you, little ones, again, your knowing of the Father is an obligation to love him with a most filial love.

14. And again I reiterate and reinforce this exhortation upon you, ancient men, as I did before, to impress it the deeper, and so on you young men also ; and the exhortation on which I lay so much weight to you all, is this :

15. Love not the world, nor any thing in it ; for whosoever doth so, that man hath not that love of God which is prescribed now under the gospel, of

<sup>a</sup> scandal, σκανδαλον.

man love the world, parting with all, when he calls for it, and following the love of the Father is not in him.

16 For all that is in the world, those things that tend to our sensual pleasures, profits, lust of the flesh, and honours, and the like, and the desires that are fastened on those objects, (which are so observable all of them in the Gnostics; first, their filthy abominable lusts; secondly, their love of the world, which makes them deny Christ, rather than incur persecution by professing him; and thirdly, their looking on themselves, as men of deepest knowledge, and priding themselves in those perfections,) are all from an earthly, not an heavenly principle.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is [b] the last time: and as ye have heard that antichrist<sup>10</sup> shall come, even now are there [c] many antichrists; whereby we know that it is the last<sup>11</sup> time.

18. This disseminating of unchristian doctrines among you is no more than what Christ foretold should fall out about this time. For now the great day of destruction upon the obdurate Jews is close at hand (see note [b] Matt. xxiv. and note [a] Heb. x.). And as Matt. xxiv. 5, 11, 12, it is foretold by Christ that immediately before the destruction of Jerusalem, there must be false Christs, that is, some that take upon them to be sent from God, as Christ was, and so to be counter-Christs, false counterfeits of the true, and again false prophets, bringing in new doctrines, and pretending to do miracles, to get authority to them; so now we see it fulfilled, there having already appeared many who undertake to be the saviours and redeemers of the Jews, to rescue them (which is their notion of a Messiah) out of their conquerors' hands, &c. and now false teachers, the Gnostics, under Simon the magician, by whom therefore you ought not to be seduced, but to look on them as the men foretold by Christ, which should, if it were possible, deceive the very elect, and by which we know infallibly that this is that time there prophesied of, which though it bring us some persecutions at present, yet withal it signifies, that if we continue constant in faith, we shall shortly be delivered.

19 They went out from us, but they are not of us. 19. The antichrists, or false teachers, that are now abroad, may persuade you, and be conceived by you

<sup>9</sup> hour, ὥρα.

<sup>10</sup> cometh, ἔρχεται.

<sup>11</sup> hour.

were not of us ; for if they had been of us, they would *no doubt* have continued with us : but *they went out*, that they might be made manifest that they were not all of us.

20 <sup>12</sup> But ye have an unction from the Holy One, and ye know all things.

21 <sup>13</sup> I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ ? <sup>14</sup> He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same [d] hath not the Father : [but] he that acknowledgeth the Son hath the Father also.

to be of the same piece with us disciples, and apostles, and orthodox Christians, and not to differ from us in any considerable matters, because they lived in the same assembly with us, immediately before they thus went out, and taught these false doctrines among you : but let them not impose upon you thus : the truth is, they were not of us, or of the same faith with us, though they went out from among us ; and an argument of that you may have from their leaving us, or going out from us ; for if they had been of the same faith with us, what needed they to have separated ? they would certainly have continued communion with us ; and their not doing so is a manifestation, that though they did live among us, yet they were none of them of the same faith with us, when they thus forsook us.

20. And that testimony of the truth of the gospel of Christ, which was given to it by the Holy Ghost, is imparted to you, and gives you such an assurance of the truth against these impostors, that you cannot in any reason be thus cheated by them : see note [c] Acts x.

21. And consequently my writing to you now is not out of jealousy, or suspicion that you are ignorant of the truth, for then I would write more largely on this matter, and give you the evidences and proofs of all this ; but I satisfy myself with these brief admonitions, because you are so firmly rooted in the truth, that you cannot but discern the difference of every such false doctrine from the one revealed truth.

22. There is no such liar, such dangerous false teacher, as he that denies Jesus to be the Messias, and thus do the ringleaders of the Gnostic heresy (see note [a]). Whosoever doth so is an antichrist, denying in effect both the Father and the Son—the Son directly, the Father by consequence ; because he hath testified of Christ by miracles and voice from heaven, which testimony of the Father is not true, if Jesus be not the Christ.

23. And so, whosoever denieth the Son to be the Messias renounceth the Father also, who hath testified him to be so. And this do the followers of Simon, the Gnostics, who deny Christ to have been born, or lived or died truly, but only in appearance.

<sup>12</sup> And, καί. <sup>13</sup> I have written unto you, not because, Οὐκ ἔγραψα ὑμῖν ὅτι. <sup>14</sup> This is the antichrist denying, Οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος.



24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you : but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, <sup>15</sup> ye shall abide in him.

28 And now, little children, abide in him ; that, when he shall appear, we may have confidence, and not be <sup>16</sup>ashamed before him at his coming.

29 If ye know that he is righteous, <sup>17</sup> ye know that every one that doeth righteousness is born of him.

24. You therefore, whatsoever your temptations be, forsake not the doctrine which from the beginning of your Christianity you have received : to which if you firmly adhere, if you continue in the constant profession of the true faith of Christ at first revealed to you, you shall continue also in the favour and love of God the Father, and of Christ, which is reward sufficient for that constancy.

25. And whatsoever hazard we run by so doing, it matters not, though it be to loss of life itself ; because he hath promised eternal life to those that stick fast to him, though with the loss of this.

26. And this have I said to arm you against the seducing Gnostics, &c. that are now among you, and are so solicitous to do so.

27. And indeed I need give you no other armature against these, than what you have already : for the testimony of the Holy Ghost, and so of God himself, given to the truth of that gospel which hath been preached among you, is sufficient to fortify you, and that is still among you, and you have no further need of testimonies of that truth against all opposers and deceivers ; only hold fast and persevere in that which you have formerly been infallibly taught by that means, (see ver. 20,) and let not these seducers yet work upon you.

28. I beseech you, my tender children, keep fast to Christ, unmoved, that when that great fatal day of visitation comes, that coming of Christ so long expected (see note [b], and note [b] Matt. xxiv.) wherein the obdurate unbelievers shall be destroyed, and the believers delivered and preserved, we may come with cheerfulness and confidence (see note [a] John vii.) and not be turned with shame from him, or as inconstant (and so guilty) persons, be ashamed to meet him.

29. Resolving of this, that Christ is a most just judge, and consequently that every upright person is a child of his, like unto him, and certainly shall be used by him as a son, have all protection and inheritance from him.

### CHAP. III.

BEHOLD, what manner of love the professors at this time, and are such discouragements

<sup>15</sup> Or, remain in him even now, or, still : for the King's MS. reads and points it so, μένετε ἐν αὐτῷ καὶ νῦν. <sup>16</sup> ashamed of, or, from him, αἰσχυνθῶμεν ἀπ' αὐτοῦ. <sup>17</sup> Or, know that also : for the King's MS. reads γινώσκετε ὅτι καὶ.

Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew him not.

to many, tempting them to fall off from their profession, Matt. xxiv. 10, these are but effects necessarily consequent to God's loving us : for is not God's love very particularly and remarkably expressed and testified to us, that he acknowledges us to be his sons, and gives us the privileges that belong to such ? Certainly it is : and yet this is the very reason that we are so persecuted by the world. They look on us as a people contrary to them, having other relations than they have ; for they depend upon the world, and not upon God, have nothing to do with him : and therefore no wonder that this befalls us.

2 Beloved, now are we the sons of God, and it <sup>1</sup>doth not yet appear what we shall be : but we know that, <sup>2</sup>when he shall appear, we shall be like him ; for we shall see him as he is.

2. My brethren, whatever our persecutions at present are, this state and condition of ours is the state and condition of the sons of God ; and what we shall be hereafter, what inheritance shall be made over to those sons, is not yet revealed. But this we know, that when that blessed time shall come, we that are sons of God shall (as the notion of *sons* signifies in the scripture) be like unto that Father of ours, like him in holiness, and like him in bliss, and that bliss shall consist in seeing of him as he is, a fountain of all that is desirable to our natures.

3 And every man that hath this hope <sup>3</sup>in him purifieth himself, even as he is pure.

3. And whosoever hopes or depends on God for any such future state, if he expect to receive it from him according to his manner of promising, not absolutely, but conditionally, or indeed whosoever sets his heart on the vision of God, a pure and blissful state, not any sensual paradise, but a spiritual state of bliss, made up of sinlessness and purity, will in all reason set a purifying here, be a practising and aiming after that excellent copy, that he may be capable of that perfect purity hereafter.

4 Whosoever committeth sin <sup>4</sup>transgresseth also the law : for sin is the transgression of the law.

4. Sin is a contrariety to the law of God, an act of disloyalty to our King ; and he that deliberately committeth any act of sin, doth proportionably commit a rebellion and disloyalty against Christ.

5 And ye know that he was manifested to take away our sins ; and in him is no sin.

5. And Christ both by his example, being sinless, never guilty of any act of sin, and by all that he hath done and suffered for us, hath designed this special end to himself, to purify our lives, and cleanse us from all deliberate acts of sin.

6 Whosoever abideth in him sinneth not : whosoever sinneth hath not seen

6. He that adhereth fast to him, that as a member of his continueth in him, falleth not indulgently or deliberately into any act of sin ; he that doth so, dis-

<sup>1</sup> I hath not been yet made manifest, οὐκ ἔφανερώθη. <sup>2</sup> if he appear, ἐάν— <sup>3</sup> on him, ἐπ' αὐτόν. <sup>4</sup> doth also commit transgression.

him, neither known claims all true knowledge of God, (is no Gnostic him. properly called,) or conversation with him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 7. My young tender Christians, let not the Gnostics seduce you to your ruin; he that continues in all righteous actions, that actually performs the will of God, and not only in intention of mind, and that through his whole course of life, and if he fail therein returns again speedily by repentance, this person, and none but this, is the Christian righteous man, he and

8 He that [a]committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might <sup>6</sup> destroy the works of the devil. none else is accepted by God as righteous under the gospel, in like manner and proportion as Christ doing righteousness is said to be righteous, upon that and not any other ground of denomination.

8. He that deliberately committeth any act of known sin, is in that, or so far, an imitator of the devil; for at the beginning, soon after his creation, he acted rebellion against God, and hath done so ever since: and to take off all men from following of him was the very design of Christ's coming into the world.

9 Whosoever is [b]born of God doth not commit sin; for his seed remaineth in him: and he [c]cannot sin, because he is born of God. 9. Whosoever is a true child of God keeps himself strictly from all deliberate sin; and the reason is clear, because that principle of sonship, that from whence he is said to be born anew, or of God, to wit, his sincere resolute conversion to God, if that con-

10 <sup>6</sup> In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness [d]is not of God, neither he that loveth not his brother. 10. This is the character of difference between pious and wicked, regenerate and unregenerate men; he that lives an impious and uncharitable life is no regenerate child of God's, whatsoever he flatter himself of his state.

11 For this is the message that ye heard from the beginning, that we should love one another. 11. This of charity is the grand fundamental doctrine, which was so often and so earnestly commanded by Christ, when he was here on earth.

12 Not as <sup>7</sup> Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. 12. And how contrary is this to that emulation, and maligning of those that are better than they, which was the affection that put Cain on killing his brother, and doth the like in the Gnostics now abroad, who hate and persecute all the orthodox Christians to death, and can have no other quarrel to them, but that their own works are evil, and the others' good?

13 Marvel not, my brethren, if the world hate you. 13. But this you pure Christians have no reason to wonder at, if it prove to be your lot.

<sup>5</sup> dissolve, λύσθαι.

<sup>6</sup> By this, 'Εν τούτῳ.

<sup>7</sup> Cain was, Κάιν ἦν.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 14. We know that we are regenerate Christians (see note [c] Luke xv.) by our charity to other men, which he that hath not is clearly an unregenerate, unchristian person.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 15. The hating of others is by interpretation the killing of them, because it is so in intention of heart, did not some outward restraint curb it; and he that is such is acknowledged by all men to be quite contrary to the evangelical temper, the regenerate state, from the having spiritual life abiding in him, which the Gnostics that are so malicious do yet so much talk of.

16 Hereby perceive we the love of God, <sup>a</sup>because he laid down his life for us: and we ought to lay down our lives for the brethren. 16. Christ's love to us was expressed in this, that he was willing to incur the utmost hazard, even to venture his life, to reduce us; and agreeably Christian charity obligeth us to venture even our lives for other men, after the manner and upon so noble a design as Christ did; that is, to bring unto the Christian faith (as the martyrs did) any one or more enemies of Christ, and so likewise in other cases proportionable to this.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 17. But how contrary to this is the practice of the world, when rich men, that have to spare for others, have yet no compassion or charity to them? which he that doth, how can he be said to be merciful as God is merciful, or how to love God, when he doth so contrary to his commands?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth. 18. My dearly beloved tender Christians, let our charity to our brethren shew itself in actions of sincere kindness and bounty to them.

19 And hereby we know that we are of the truth, <sup>a</sup>and shall [c] assure our hearts before him. 19. And by loving one another thus, we are able to discern or judge of ourselves, that we are such as we profess ourselves to be, ver. 18, and by so judging we shall have our hearts secure and confident that God will hear our prayers, ver. 22, and John ix. 31.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things. 20, 21. And indeed that this discerning ourselves to be such as we pretend ourselves to be, is necessary to the giving us this confidence toward God, appears by this, that on the one side our hearts condemning us is a sure argument that God will do so too, (and then not hearken to our prayers,) because he knoweth all things of us that we can know of ourselves; and on the other side, if we have nothing to charge on ourselves, then we may come thus confidently to God, not fearing that he will lay any thing to our charge (see note [a] John vii.) that we are not guilty

21 Beloved, if our heart condemn us not, <sup>then</sup> have we <sup>10</sup> confidence toward God.

<sup>a</sup> that, *ὅτι*.

<sup>9</sup> and we shall persuade, *καὶ πείσομεν*.

<sup>10</sup> boldness, *παρρησίαν*.

of, or that he will be wanting to them that walk sincerely before him.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

22. And he will certainly hear our prayers, supposing them such as to which his promise of hearing doth pertain, because by obeying him we are qualified to have our prayers heard by him : see James i. 6.

23. And one prime part of that obedience is to continue constant in the profession of Christ, and perform all the duty owing from us to Christ and our brethren, according as he by special precept hath required of us.

24. And he that obeyeth him is really one of those which the Gnostics pretend to be, that is, dwelleth or continueth in Christ, and consequently receiveth all gracious influences from him, as the members from the head, as long as that is united to them : and that we are such, that is, that Christ hath not yet forsaken, but still continues united to us, appeareth by the gracious charitable temper and disposition, ver. 10. 17, which we transcribe from him, ch. iv. 13 : see note [e] Luke ix.

#### CHAP. IV.

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth <sup>1</sup> that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not <sup>2</sup> that Jesus Christ is come in the flesh is not of God: and

1. My brethren, let me admonish you not to heed or follow every teacher that pretends to be inspired, (see note [d] Luke ix,) but to make trial of all that shall so pretend, by the rules afforded you both by Moses and Christ; and so much the rather, because as it hath been foretold by Christ, Matt. xxiv, that at this point of time many false teachers should come into the church: so now we find by experience there are many.

2. By this you may know the teacher to be truly divine, if he confess Christ thus born and crucified to be the Messias, (see ver. 15.) For no false prophet will ever teach that, it being not useful to the interest of the false pretenders, or those that consider their own advantages, to follow a crucified Saviour to all kind of purity and self-denial, and taking up the cross after him, suffering persecutions, as now all that follow Christ are sure to do.

3. And the Gnostics that in time of persecution do renounce and forsake Christ, by that appear to be not from God: and these are the antichristian seducers of whom Christ foretold, Matt. xxiv, (see note [b])

1 have come out, ἐξεληλύθασιν.  
Χριστὸν ἐν σαρκὶ ἐληλυθότα.

2 Jesus Christ which is come in the flesh, Ἰησοῦν  
3 Jesus Christ which is come.

this is <sup>4</sup> that spirit of antichrist, whereof ye have heard that <sup>5</sup> it should come; <sup>6</sup> and even now already is it in the world.

<sup>4</sup> Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

<sup>5</sup> They are of the world: therefore speak they of the world, and the world heareth them.

<sup>6</sup> We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

<sup>7</sup> Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

<sup>8</sup> He that loveth not knoweth not God; for God is love.

<sup>9</sup> In this was manifested the love of God <sup>7</sup> toward us, <sup>8</sup> because that God sent his only begotten Son into the world, that we might live through him.

<sup>10</sup> Herein is love,

<sup>1</sup> John ii,) that before the fatal day that expected the Jews they were to come into the world; and now indeed they are come, Simon and his Gnostics, and are already every where visible among us.

<sup>4</sup> You, my tender Christians, have your doctrine from God, and have held out against the machinations and persuasions of those false teachers; for the true Christ, which is by his Spirit and his doctrines in you, is greater and more powerful than the false teachers and false Christs which are now abroad in the world, ver. 3.

<sup>5</sup> They come not by any commission from God, but from the incitation of their own worldly hearts, to save themselves from persecutions; they are worldly-minded; their affections are placed on worldly pleasures, &c.; and accordingly their doctrine is a doctrine of licentiousness, of secular interests and freedom from persecutions; and worldly-minded men follow them.

<sup>6</sup> Our doctrine is the true, pure doctrine of Christ, hath nothing of worldly greatness or secular interests in it, but only of piety and purity, self-denial, contempt of the world; and every pious person hearkeneth to us; and this is a way of discerning true from false prophets: one is all for purity and confession of Christ even in persecutions; the other, for worldly advantages and self-preservation.

<sup>7</sup> Again, another evidence of our being from God is charity to our fellow-Christians; for that is most strictly commanded and exemplified to us from God; and no practice renders us so like to God's example, and so concordant to his precepts, makes us such Gnostics, truly so called, as the sincere exercises of this duty; and therefore that is my next admonition, to be sure ye divide not, hate not, persecute not your brethren.

<sup>8</sup> He that is not possessed and thoroughly acquainted with that grace of love, by that appears to be utterly unacquainted with God, to have nothing of God in him, who is made up of love and kindness to mankind.

<sup>9</sup> And hath manifested that in a most eminent manner to us, in having sent his only Son into the world to reduce us sinners to an holy and pious life.

<sup>10</sup> And in this appears the height of God's love

<sup>4</sup> that of antichrist, τὸ τοῦ ἀντιχρίστου.  
already, ὅν ἐστιν ἡδὴ.

<sup>7</sup> among us, ἐν ἡμῖν.

<sup>5</sup> he cometh, ἔρχεται.

<sup>8</sup> that, ὅτι.

<sup>6</sup> and now he is

not that we loved to us, not that we were earliest in our love to him, God, but that he but that he began to us, and first sent his own Son to loved us, and sent propitiate or appease his wrath against us for our sins, his Son *to be* the propitiation for our to deliver us from the punishment of them. sins.

11 Beloved, if God 11. This love of God to us must be answered with so loved us, we ought our imitating it toward our brethren, doing those acts also to love one another of charity toward them which God is not capable to receive from us.

12 No man hath 12. For God is not in our reach, to be seen or con- seen God at any versed with by us; whereas kindness or love is most- time. If we love one what among such. The trial therefore of our love, another, God dwell- whether we have any of that divine grace in us or no, eth in us, and his and so whether God abide in us, that is, whether love is perfected in those eminent virtues (which are so remarkable in God, as that they are said to be God himself, such as charity, vv. 8. 16.) are abiding in us, and whether the love which is in him toward men be copied out, and imitated, and so perfected by us, (as the suffer- ings of Christ are said to be perfected in us, when we after his example suffer also,) is this, by examining ourselves, if we are kind and loving to those that are among us, our fellow men and Christians, whom we do see, and who are capable of kindness, and the effects of love from us.

13 Hereby know 13. This is an evidence indeed by which we know we that we dwell that we adhere to God, are disciples indeed, and as in him, and he in such acknowledged by him, (see ch. iii. 24,) because us, because he hath that temper and affection of love and charity, so illus- given us of his Spirit. triously observable in Christ, is observable in some measure in us also.

14 And we have 14. And as an evidence of that, how great soever seen and do testify our hazard be from the enemies of the gospel, yet we that the Father sent continue constantly to preach Christ; and being eye- the Son *to be* the witnesses of those miracles, &c., which evidence him Saviour of the world. to be what he pretended, we accordingly preach and testify that Christ is the very Messiah sent by God.

15 Whosoever shall 15. He that shall venture to be a martyr for Christ, confess that Jesus to confess him (ver. 2.) when dangers attend that con- is the Son of God, fession, (see note [b] Rev. ii.) as God is faithful to him, <sup>10</sup> dwelleth in him, so shall he truly be said to be faithful to God: him, and he in God. (see note [c] John xiv.)

16 And we have 16. It is acknowledged by all, that God hath given known and believed us a most eminent copy and pattern of love, by us to the love that God be transcribed toward him when he calls us to it. hath <sup>11</sup> to us. God is made up of love, and in that degree that we is love; and he that

<sup>9</sup> remain, μένειν.

<sup>10</sup> abideth, μένει.

<sup>11</sup> among us, ἐν ἡμῖν.

dwell<sup>eth</sup> in love dwell<sup>eth</sup> in God, and God in him. partake of that grace we are members of God, not broken off from him, but continuing in conjunction with him; and God abideth in us, is allowed a place in us, is not rejected or cast out by us, (see note [c] John xiv,) as he is by those that do not through love hold fast to him, do not adhere to, obey, and imitate him in that great duty of charity.

17 <sup>13</sup> Herein is our love made perfect, that we may have [a] boldness in the day of judgment: because as he is, so are we in this world. 17. In this the perfection of that love which is to be found in a Christian (see note [b] ch. i,) consists, that in a time of danger, when we are brought before judges, and may probably lose our lives for confessing of Christ, then we retain courage and cheerfulness, and confess him willingly, that we behave ourselves in this world as Christ did when he was here, that is, lay down our lives in testification of the truth.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth <sup>18</sup> is not made perfect in love. 18. Now such love as this which was in Christ hath no fear in it; Christ ventured and underwent the utmost, even death itself, for us; did not through fear draw back from any thing which love to man or constancy to the truth of God could prompt him to: and so indeed perfect love banisheth all fear of danger, even of death itself; suffers it not to interpose or keep him from expressing acts of love, makes the lover extremely valiant. For fear, in whomsoever it is, hath pain and anxiety in it, permits him not to do any thing that may bring danger with it, and so is quite contrary to perfection of love toward God; makes one man deny Christ, another draw back for fear of danger of confessing him; or else, perhaps, fear brings punishment eternal of body and soul, Matt. x. 28, and never permits any in whom it is to arrive to perfection or reward of love: (see note [b] Rev. ii.)

19 <sup>14</sup> We love him, because he first loved us. 19. And certainly this love and degree thereof, and hazard run by it, though it be death itself, is but a mere duty of gratitude in us, (see ver. 11,) because Christ hath begun to us, and when we were his enemies, sinners that had never deserved any thing but hatred and vengeance from him, laid down willingly his own life for us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother for there may be a great deal of hypocrisy in this pro-

12 In this the love with us is perfected, that we have, 'Εν τούτῳ τετελειώται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα. <sup>13</sup> hath not been perfected, οὐ τετελειώται. <sup>14</sup> Or, Let us love him, ἵνα αἱ ἀγαπῶμεν αὐτόν.



whom he hath seen,  
how can he love God  
whom he hath not  
seen?

fessing of our love to God, 1 Cor. xiii. 3 : and so there is certainly, if he that so professeth doth not love, but malign and persecute Christians, (it being impossible that any man should truly love God, and not do what God bids him, that is, love his brother also ;) for the best way to try our love, whether it be sincere or no, is to observe how it expresses itself on occasion, when we meet with objects of charity ; for if then we do not exercise and testify our love, sure we have not that virtue in us. Consequently, if to men, with whom we daily converse and meet with such opportunities, we do not express any love, what reason is there to imagine we sincerely love God, when of our love to him, and the sincerity of it, we were never able to make this trial, because we never saw him, nor had opportunities offered us of shewing any real acts of love to him? And beside, somewhat may be judged by the difficulty of the thing : for he that doth not the easier will hardly be supposed to do the more difficult. Now it is hard to love one that I never saw ; sight and conversation is one motive of love, and we see our brethren daily, but never saw God at any time : and therefore where the command, which is as punctual to the love of our brethren as to the love of God, ver. 21, is not able to prevail upon us for this ; and where, beside the command, which is equal on both sides, there is one advantage to allure our love to our brethren which there is not to invite or oblige us to the love of God, if that man manifestly fail in the one, which is so much more commended to him by that one circumstance, how can it be imagined that he doth or will perform the other?

21 And this commandment have we from him, That he who loveth God love his brother also.

21. It being evident that by his command we are as really obliged to love our fellow-Christians as to love himself.

### CHAP. V.

WHOSOEVER believeth that Jesus is the Christ is born of God : and every one that loveth him that begat loveth him also that is begotten of him.

1. Whereas the Gnostics profess that they are the children of God, born of him, and also that they truly love God, as children a father ; by these two marks you may judge of the truth of these pretensions. For the first, every one that believeth and professeth Christ to be the Messias, (and accordingly cleaves fast to that profession, whatsoever the temptations be to the contrary,) and expresseth the power of that faith by his love, by depending on his promises, and obeying his commands, and patient suffering of any persecution that befalls him, is a regenerate child of

God, and none else, (see note [b] ch. iii.) And for the second, it is as certain, that unless a man love the brethren he shall never be deemed to love God.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

2. And not only our loving our brethren is an evidence of our loving God, without which we have no reason to think we do love him, but such an union and conjunction there is between these two, that if we would know whether we love our brethren sincerely or no, we cannot better judge than by knowing or examining whether we love God, for otherwise we may do many acts of love to our brethren which may flow from other principles—good nature, gallantry, vainglory, &c. and not from charity; whereas this love of God, which I now speak of, must be such as expresses itself by keeping God's commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not<sup>1</sup> grievous.

3. Keeping his commandments, I add; because this is to love God indeed: and of these let me tell you, they are not so heavy and so unsupportable as is now pretended by many who fall off from Christ, because obedience to him is now like to cost them so dear; but it is an easy, gainful, gracious yoke, Matt. xi. 30.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

4. For every loving, obedient child of God, (see note [b] ch. iii.) whose affections are taken off from the world and set upon God, ch. ii. 5. 7, doth with ease overcome the world, the terrors, and other the temptations thereof, hath far stronger incitations to piety than the world can offer him to the contrary; and that which so much outweighs those carnal allatives or terrors is that which the faith of Christ possesses us of; and he that is carried captive to the world cannot be counted a cordial believer. Faith is not only the means of overcoming, but it is victory itself.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

5. And what faith is this so victorious? Why, the cordial believing that Jesus is the Messias, which containeth the believing all his promises, threats, and precepts; without which it is not imaginable that any man should resist the temptations of the world, the delights and terrors of it, and with which it is easy to do it.

6 This is he that [a] came by water and blood, <sup>2</sup>*even* Jesus Christ; not by water only, but by water and blood.

6. For of this Christ hath given us an emblem and example in himself, and so an obligation to it; his whole course here upon the earth was compounded of innocence and purity of life, and also of sufferings, even of a shameful death: and these two things in him are

<sup>1</sup> heavy, βαρεῖα.  
and so again in the next part of the verse.

<sup>2</sup> Or, *and the spirit, Jesus*: for the King's MS. reads καὶ πνεύματος,

And it is the Spirit that beareth witness, because the Spirit is truth.

emblematically expressed by the water and blood that came, not one or the other alone, but both together, out of his side at his crucifixion, (see note [e] John xix;) and one (if not both) of these, his sinlessness, and indeed his being the Messiah, ver. 5, is also testified by the Holy Ghost in many particulars, (see note [a];) and this testimony, being the testimony of the Spirit of God, is authentic, and fit to be believed, for it is his title to be *the Spirit of truth*.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

7. For as there being in heaven three able to testify, and those three agreeing in one divine nature, and so being all infallible in their testimonies they have all testified that Christ, as he was here on earth, was the Messiah; God the Father, by the voice from heaven, Matt. iii. 17, John xii. 28; God the Son, in saying to Saul, *Why persecutest thou me?* and striking him down in the place for doing so; God the Holy Ghost, in that descending on him as a dove, and after on the disciples:

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

8. So on the earth there are three witnesses too; first, the Holy Ghost, first, on Christ, and secondly, on and in the apostles, who saw and witnessed that the Father sent Christ, ch. iv. 13, 14; secondly, the water, and thirdly, the blood, that came both out of his side; and by doing so, first, prove the reality of his human nature against those that say he was only in appearance, not in flesh or reality; and secondly, were an emblem of his innocence and sufferings: and so these three agree in this testimony, that Jesus is the Son of God, ver. 5, made up of all purity and patience, &c.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

9. For the believing any thing, it is ordinarily thought sufficient to have the testimony of two or three creditable men; and then sure God's testimony from heaven is much more worthy of belief. And this testimony now produced for the truth of our belief in Christ is evidently the testimony of God.

10 He that believeth on the Son of God hath the <sup>3</sup> witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

10. He therefore that thus believeth in Christ, and in despite of the Gnostics' apostasy acknowledgeth the Son of God to have come truly in the flesh, hath no reason to fear, having God's testimony to secure him. And he that after all this, when God hath so testified in plain words, *This is my beloved Son*, &c. doth still refuse to believe it, he makes God a liar, in not believing his testimony of Christ.

3 Or, *witness of God*: for the King's MS. reads *μαρτυριαν τοῦ Θεοῦ*.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

11. And the sum of this testimony of God's concerning Christ is, that the way that Christ hath put us in is the true way to eternal bliss; and that this is to be had by following the example and precepts of Christ, whom therefore in that voice from heaven he commanded all men to hear.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

12. He that doth so, that thus insists on Christ's doctrine and pattern set before him, is as sure of attaining this bliss as if he were already possessed of it; and he that doth not, hath nothing to do with it.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

13. This I have said to all you that are true believers, to give you assurance that salvation, and all that on God's part belongs to it, is made over to you in Christ, that you may be encouraged to continue in the faith, and wholly depend on Christ for all that belongs to you with all the confidence imaginable, and so never fall off in time of worldly pressures.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

14. And of this confidence this is one special branch, that we come boldly and freely (see note [a] John vii.) to make our request to him, depending on that promise which God in Christ hath made to us, viz. that he will hear all the faithful requests of his servants; but that promise with these limitations: first, that what they ask be according to God's will, not only not abhorrent from it, but truly agreeable to it; and secondly, according to his wisdom, that which at that time to that person he judgeth fit to be granted him, and neither contrary to any thing he hath decreed, or such that by any accident God sees either hurtful, or not useful, or less profitable to him; thirdly, that he ask in faith, resolved to stick fast to God, whatsoever comes, to use no means of obtaining his desires but such as are perfectly acceptable to him: (see James i. 6.)

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

15. And if this, of God's hearing our prayers, be universally true of all whatsoever that are thus qualified, then in proportion it must be true of every particular petition which we have or shall ask of him; it is certain that he heareth, and granteth it instantly, and will actually, in his time, and in that manner and way that he sees best for us, (though not instantly, or in the kind which we ask,) most infallibly bestow it on us.

16 If any man see his brother sin a sin which is not unto death, he shall ask,

16. One instance of this I shall mention to you: If any man see his fellow Christian fall into any deliberate sin, yet so as not to refuse admonition, or condemn

<sup>4</sup> toward him, πρὸς αὐτόν.

and he shall give him life for them that sin not unto death. There is a [c] sin unto death: I do not say that he shall pray for it. advice to reform; that is, if he that thus sins do not remain incorrigible under the censures of the church, then in that case it is the duty of the church, and of each particular Christian, to pray to God for him, that he will pardon his sin, and raise him speedily by his grace to that state from whence he is fallen; and for any such offence, not obstinately continued in, God will thus hear the prayers of the church for him. But this not so that God will upon any intercession pardon him before his returning and repenting, but that the church may admit such an one to repentance; and upon his approving his sincerity of repentance, receive him by imposition of hands and blessing and absolution. But in case he go on contumaciously and incorrigibly, there is then no mercy under the gospel for such, nor promise that the prayers of the church shall be available for such.

17 All unrighteousness is sin: and there is a sin not unto death. 17. It is true indeed, all deliberate sin is such as is not reconcilable with the fear and love of God, and consequently mortiferous without repentance: yet some difference there may be in this, and some that have sinned may not yet be so contumacious, so desperately incorrigible as others; and of those I now speak.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. 18. As for these deliberate sins which are not looked on as sins unto death, mortiferous in so high a degree, we know that a pious person (see note [d] ch. iii.) will not be guilty of any of them, he useth all care and diligence to keep himself pure, that the devil or tempter get no hold on him.

19 And we know that we are of God, and the whole world lieth in wickedness. 19. And we know that we Christians have by our profession undertaken pure and pious lives, are elevated to God; whereas the wicked, riotous multitude of Gnostics, &c. are set upon nothing else but villainy, Exod. xxxii. 22.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is 20. But against the doctrines and infusions of these we are armed sufficiently by Christ, who, we are sure, is come in the flesh, and came on purpose to instruct us in the knowledge and obedience to the commands of the true God; so that hereby we have all security that we cannot mistake, it being God, who cannot lie, whom we adhere to, and his Son Jesus Christ, of whom he hath given his testimony. And thus we may

<sup>5</sup> of that I say not that he should pray, οὐ περὶ ἐκείνου λέγω ὅτι ἐρωτήσει. <sup>6</sup> the world is wholly set on evil, κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. <sup>7</sup> Or, the true God: for the King's MS. reads ἀληθινὸν Θεόν. <sup>8</sup> and in his Son, καί—

the true God, and confidently resolve that the Christian religion is the eternal life. true.

21 Little children, 21. Farewell, my tender Christians, and be sure keep yourselves from you keep yourselves from offering sacrifices to the [d] idols. Amen. false idol gods, (which the Gnostics would do in case of persecution,) and from those mixtures of heathenism and uncleannesses practised in their heathen worships by them, and brought in among Christians by that licentious sect, and even from images themselves, which the Gnostics (who pretended to have forsaken the idolatries of the heathens, and so to have become Christians) did again fall into, worshipping the images and pictures of Simon Magus and Helena, and offering sacrifices unto them. Amen.

## THE [A]SECOND <sup>1</sup>[B]EPISTLE

OF

<sup>2</sup>JOHN.

THE elder unto 1. John the apostle and governor of the whole the [a]lect lady and church of Asia, to the church (unnamed) and to all her children, whom the Christians therein, whom I value and love in I love in the truth; Christ, and not I only, but all other true Christians; and not I only, but 2. Because of the Christian profession, the same in also all they that have known the you that remaineth in us, and shall do so, I pray and truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever. 3. I send you greeting, and wish you all gifts, and mercy, and prosperity from God the Father, and the Lord Jesus Christ, and particularly that you may, in

3 Grace be with despite of all solicitations of heretics and schismatics,

<sup>1</sup> catholic, or, general epistle, ἐπιστολή καθολική.  
generally read τοῦ ἀποστόλου.

<sup>2</sup> the apostle John : for the copies

you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not <sup>3</sup>that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that <sup>4</sup>we lose not those things which we have wrought, but <sup>5</sup>that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come

continue constant in the acknowledgment of the truth of the gospel, and in the exercise of all works of charity to one another.

4. Some of the Christians which belong to thee I lately met with, where I was, and discerned them to stand constant in the truth of the Christian doctrine, agreeably to that commandment given to us by God the Father, *This is my beloved Son, hear him*, Matt. xvii. 5, when Peter and James and I were in the mount with him; and this constancy of theirs was the more considerable, because of the great store of false doctrine that is now every where abroad in the church: and this was matter of special joy to me: see note [a] 1 John ii.

5. And now all that I have to beg of you is, that to the profession of the truth ye add the practice of Christian charity, that we may all live in unity and peace and concord one toward another. And this is no new commandment of mine, but that which Christ required of all his disciples, and to which ye are most strictly obliged by being Christians.

6. And this consists in your doing what Christ hath prescribed: and his prescription is, that we should not hearken to new doctrines, but go on in the course in which we were first set by him and his apostles, the preachers of the faith unto us. From which they that depart, fall into faction and malice, and uncharitableness against all others.

7. For many impostors are come among you, who will not acknowledge Christ to be the Messiah, (see note [b] 1 John ii.) and whosoever doth so, is an impostor and an antichrist, such as were prophesied of that now they should come: see note [c] 1 John ii.

8. Take care then that by relapse you destroy not all, and forfeit the reward of your good beginnings for want of perseverance, but that continuing to the end, ye may receive a complete reward or crown.

9. Every one that now apostatizeth, and falls off from the doctrine of Christ to the corruptions of the Gnostics, forsaketh God himself and all piety, (see note [d] 1 John ii.) and he that adhereth and sticketh fast to the orthodox profession, now it is so opposed, shall be looked on as a truly pious and Christian person.

10. If any man bring you any doctrine beside this,

<sup>3</sup> Jesus Christ coming in the flesh, Ἰησοῦν Χριστὸν ἐρχόμενον— <sup>4</sup> ye destroy not what ye: for the King's MS. reads ἀπολέσητε & εἰργάσασθε. <sup>5</sup> receive, ἀπολάβετε.

any unto you, and the one doctrine of Christ, give no kind of admission, bring not this doctrine, receive him or ear, or encouragement to him. not into *your* house, [d]neither bid him God speed :

11 For he that biddeth him God speed <sup>6</sup>is partaker of his evil deeds. 11. He that doth not discountenance him as much as is possible, assists and encourages him.

12 Having many things to write unto you, I would not write with paper and ink : but I trust to come unto you, and <sup>7</sup>speak face to face, that our joy may be full. 12. What I have more to say to you, I do choose not to commit to this public way of epistle, but refer it till I come unto you, which I hope will be ere long, to our mutual comfort.

13 The children of thy <sup>8</sup>elect sister greet thee. Amen. 13. The members of thy fellow-church from which I write, send thee greeting : see note [a].

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## THE THIRD <sup>1</sup>EPISTLE

OF

<sup>2</sup>J O H N.

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THE elder unto the wellbeloved [a]Gaius, whom I love in the truth.

2 Beloved, <sup>3</sup>I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. 2. It is my fervent prayer for thee, that it may be with thee in all outward things as it is in respect of thy soul, that every thing may succeed prosperously with thee.

<sup>6</sup> contributes to, *κοινωνει*. <sup>7</sup> mouth to mouth to talk with you, *στόμα πρὸς στόμα λαλῆσαι*. <sup>8</sup> sister the chosen, *τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς*. <sup>1</sup> epistle general, *ἐπιστολὴ καθολικὴ*. 2 the apostle John, *τοῦ ἀποστόλου*. 3 I pray, *εὐχομαι*.—



3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

3. For it was great matter of comfort and joy to me, when the Christians that came out of Judæa came and told me of the sincerity of thy Christian course, (see note [g] 1 Cor. xiii.) and gave me assurance of thy perseverance.

4 I have no greater joy than to hear that my children walk in truth.

4. There is nothing that I more delight in in the world, or of which I more abundantly rejoice, than to hear that those which have been converted by me, do adhere to that profession, and live after a true Christian manner.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

5. It is most christianly done of thee to do as thou dost toward the poor Christians, and strangers that have been among you: Rom. xvi. 23.

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

6. Who gave public testimony of thy charity shewed to them. And as then thou didst, so it will be a pious work in thee to help them now again, and furnish them for their travel (see note [a] 1 Cor. xvi.) in publishing the gospel, and that in a Christian manner, and for Christ's sake, whose ministers they are.

7 Because that for his name's sake they [b] went forth, taking nothing of the Gentiles.

7. For it is on Christ's errand that they have taken this journey, that is, to preach the gospel of Christ; or for the testimony which they have given to the gospel; that is, because they have published the Christian faith, they have been driven out of their country, that is, Judæa, by the Jews; and being so, they are also looked on shyly by the Gentile Christians where they come, ver. 10; cast out by their countrymen the Jews for being Christians, and not entertained with any kindness by the Gentile Christians for being Jews.

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

8. And therefore it is but necessary that they be relieved by some and they that shall relieve them; I shall thereby have the comfort of cooperating and contributing their part toward the propagating of the gospel of Christ.

9 I wrote unto the church: but [c] Diotrophes, who loveth to have the preeminence among them, receiveth us not.

9. To this purpose I wrote to the church; but Diotrophes, that would fain be bishop there, gives no heed to my letters.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that

10. For which contempt of his, I shall at my coming use some severity upon him, and teach him to use me better, especially seeing he is not content thus to

<sup>4</sup> a faithful thing, πιστόν. <sup>5</sup> furnish for, προέβλεψας. <sup>6</sup> so as may be worthy of God, ἀξίως τοῦ Θεοῦ. <sup>7</sup> may become fellow-labourers with, ἵνα συνεργοὶ γινώμεθα τῇ. <sup>8</sup> Or, church: for the King's MS. reads ἐκκλησίᾳ. <sup>9</sup> Or, somewhat to: for the King's MS. reads τί τῇ. <sup>10</sup> baffling us with wicked speeches, λόγοις πορνείοις φλυαῶν ἡμᾶς.

would, and casteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

slight and baffle me, and to reject the Christian Jews that come thither, but further restrains others that would not have been so unhospitable; will not permit the Gentile Christians to receive them to their communion, but utterly rejects them out of the church.

11. Brethren, be not ye followers of these evil ways, but contrariwise follow all Christian meekness towards the Jewish Christians, Rom. xiv. 1. He that is kind and merciful, and willing to receive all to communion, is of a Christian temper, and so shews himself to be: but he that is malicious, and proud, and separates from others, knows not what belongs to Christianity.

12. Demetrius, indeed, a Gentile convert, hath a very good testimony from all men that know him, and indeed hath done many things which testify more fully of him than the suffrages of men can do: and the same testimony I and others with me give him also, and ye know that what we say is true.

13. See 2 John 12.

## THE GENERAL EPISTLE

OF

\* [A] J U D E.

**J**UDE, the servant of Jesus Christ, Christ, the son of Alphæus, (as James also was,) and brother of James, called also Lebbæus and Thaddæus, Matt. x. 3, to

11 do not imitate the evil, but the good, μή μιμού τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. 12 Or, *thou knowest*: for the King's MS. reads *οἶδας*. 13 talk mouth to mouth, στόμα πρὸς στόμα λαλήσομεν.

14 Or, *the brethren*: for the King's MS. reads *ἀδελφοί*.

\* Jude the apostle.

<sup>1</sup> to them that are those that have received the faith, the dispersed  
<sup>2</sup> sanctified by God Jewish Christians, (see note [c] Matt. xx,) sanctified  
 the Father, and pre- by the Father, and preserved by  
 served <sup>3</sup> in Jesus or beloved by God the Father, and preserved by  
 Christ, and called : Christ from that destruction and judgment that be-  
 falls others (the contumacious resisters and crucifiers)  
 both here and to all eternity :

<sup>2</sup> Mercy unto you, 2. I send you greeting, and wish and pray for all  
 and peace, and love, the blessings of Heaven to be multiplied upon you,  
 be multiplied. particularly that great blessing and virtue of Christian  
 peace and charity.

<sup>3</sup> Beloved, when I 3. Beloved, I thought it my office to write briefly  
 gave all diligence unto you upon one subject wherein you are nearly  
 to write unto you of concerned, viz. that special promise of Christ (now  
 the common salva- shortly to be fulfilled among you) of an universal  
 tion, 'it was needful preservation and deliverance (see note [c] Rom. xiii.)  
 for me to write unto that shall befall the Christians, when the unbelieving  
 you, and exhort you Jews shall be utterly destroyed ; and being to write  
 that ye should earn- to you on that subject, there was nothing more ne-  
 estly contend for the cessary for me to begin with than to exhort you to  
 faith which was once adhere constantly to and contend for the Christian  
 delivered unto the doctrine, (preached uniformly to all by consent of all  
 saints. the apostles, whithersoever they have gone out,) and  
 not to renounce it in time of persecution, as some  
 would teach you.

<sup>4</sup> For there are cer- 4. For as it hath been foretold by Christ, Matt.  
 tain men crept in un- xxiv. 10, that it should, so now it is come to pass,  
 awares, <sup>5</sup> who were there are come in very slyly into the church false  
 [a] before of old or- teachers, who shall be destroyed by that notable com-  
 dained to this con- ing of Christ, (see 2 Thess. ii. 8, &c.) and are for  
 demnation, ungodly their sins and vileness prophesied of, that they shall  
 men, turning the be so destroyed, abominable persons, converting the  
 grace of our God in- gospel or Christianity into all manner of unnatural  
 to lasciviousness, and lust, and denying Jesus Christ our only Master, our  
 [b] denying 'the only only God, our only Lord, and setting up Simon Ma-  
 Lord God, and our gus instead of him, (and of God the Father also.)

<sup>5</sup> I will therefore 5. In respect to whom I desire to put you in mind  
 put you in remem- of what you know sufficiently in the reading the scrip-  
 brance, <sup>6</sup> though ye ture, where all other such knowledge is communicated  
 once knew <sup>7</sup> this, to you, that when God delivered the Israelites out of  
 how that the Lord, Egypt, the unbelieving murmurers of those Israelites,  
 having saved the those that renounced the God and the Moses which  
 people out of the had delivered them, were in the compass of forty  
 land of Egypt, after-

<sup>1</sup> to the called that have been sanctified, τοὺς ἡγιασμένους. <sup>2</sup> Or, beloved : for  
 the King's MS. reads ἡγιασμένοις.

<sup>3</sup> those that were of old set forth for.

<sup>7</sup> But I desire to, Βούλομαι δέ.

all things : for the King's MS. reads πάντα.

<sup>3</sup> by.

<sup>4</sup> I thought it necessary, ἀνάγκη ἐσχον.

<sup>5</sup> our only Master, God and Lord, Jesus Christ.

<sup>8</sup> you which once knew, εἰδότες ὑμᾶς ἅπασι.

<sup>9</sup> Or,

ward destroyed them that believed not. years all of them destroyed by God in the wilderness; and so now, though all these constant, believing Christians be to expect deliverance, yet those Christians that fall into such sins as these shall have their vengeance also, destruction with the unbelievers.

6 And the angels which kept not their <sup>10</sup> first estate, but left their <sup>11</sup> own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 6. And the same is observable of the angels, created by God for glory and bliss, and constant obedience to him; but those of them that presently fell, and apostatized from God, were cast out of heaven, and are now bound over to eternal hell, at the present in a dark, miserable state, but such as at the day of doom shall be made much more miserable to them. And the like punishment are the vicious, apostate Christians to expect, a present state of misery and destruction here with the persecuting Jews, and eternal hell hereafter.

7 Even as Sodom and Gomorrah, and the cities about them <sup>12</sup> in like manner, giving themselves over to fornication, and <sup>13</sup> going after <sup>14</sup> strange flesh, are set forth for an example, suffering the vengeance of [c] eternal fire. 7. After the manner that befell Sodom and Gomorrah, and Adma and Zeboim, which were guilty of the same unclean sins that these Gnostics or corrupt Christians are now guilty of, having given themselves up to all unnatural lust, and accordingly were then most notoriously punished with utter destruction by fire and brimstone from heaven, and that but an essay of those eternal flames of hell under which they now are involved, and so may well be a warning to all that fall into the same sins at this time.

8 <sup>15</sup> Likewise also these <sup>16</sup> filthy dreamers defile the flesh, despise dominion, and speak evil of <sup>17</sup> [d] dignities. 8. And yet for all these examples, these Gnostics, that are led themselves by their own dreams and irrational doctrines, and obtrude them upon the people, first fall into all unnatural, filthy practices; and secondly, teach the doctrine of Christian liberty so as to free all Christians from all authority of master or king (see 1 Tim. vi. 1, &c.); and thirdly, speak contumeliously of the apostles and governors of the church, all that have any superiority above or authority over them, see 2 Peter ii. 10: (which three libertine and insolent doctrines and practices are the peculiar character of those heretics.)

9 Yet Michael the archangel, when contending with the devil he disputed about the [e] body of Mo- 9. Whereas the chief of the good angels, in a controversy with the prince of devils or evil angels about the temple of the Jews, which God commanded to be re-edified, Zech. iii. 1, did not think fit to give him

<sup>10</sup> principality, τὴν ἀρχήν.

<sup>11</sup> proper, ἴδιον.

<sup>14</sup> other, ἑτέρας.

or, are acted, or, led by dreams, ἐνυπνιαζόμενοι.

<sup>12</sup> in the like manner with these

<sup>13</sup> having gone away, ἀπελθούσαι.

<sup>15</sup> And yet in like manner, Ὅμοιος μέντοι καὶ.

<sup>17</sup> glories.

<sup>16</sup> that dream,

ses, durst not bring any reproachful words, but only said to him, *The Lord rebuke thee, &c.* ver. 2.

10. But these Gnostics, that pretend to know all things, upon this conceit speak contumeliously of those things which are out of their reach, above their knowledge; but in things which nature itself even in irrational creatures, and so in them, teaches them to be unlawful, they against light of nature wilfully engulph and immerse themselves in those things.

11. Woe to them! for three things they are notable for; first, hatred, malice, and persecuting of their fellow-Christians, (whereupon St. John in all his epistles inculcates charity,) even proceeding to murder itself, as Cain did to his brother; secondly, the great villainy that Balaam, to get a reward, insnared the Israelites in (see Rev. ii. 14); and thirdly, the contempt and rebellion against superiors, such as was in Core against Moses and Aaron, (see note [c],) and this will suddenly bring certain ruin upon them, as it did on those other.

12. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; <sup>21</sup> [g] trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

12. These are unfit to be admitted (as blemished sacrifices were unlawful to be offered) to your festival Christian meetings, adjoined to the sacrament, (see note [g] 1 Cor. v.) and coming thither they feed there luxuriously; men that make a show like clouds in the air, as if they had much water in them, for the making men grow and bear fruit in godliness, but indeed are empty, and have nothing in them, and consequently are carried about from one vanity to another, as clouds that are easily driven by the wind; trees they are, such as in the autumn, defaced and deprived of their very leaves; as for fruit, they are not of the kind that beareth that; for instead of Christian fruits of purity, &c. these Gnostics bring forth all kind of impurities: and so after their Christianity falling back into these villainies, they are twice dead in sin, once before, then again after their conversion, (see 2 Pet. ii. 22,) and so fit for nothing but eradication, which shall certainly befall them together with the Jews, with whom they comply and join against the Christians.

13. Unsettled, fierce, tumultuous people, troubling all the world; and like the sea, in another respect, foaming out those obscenities that they ought to be ashamed of, taking upon them to be teachers, but are

<sup>18</sup> rail at, *βλασφημοῦσι*.  
out, or, run out, or, set on fire by the seduction of Balaam by way of reward.

<sup>19</sup> irrational creatures, *ἄλογα ζῷα*.

<sup>20</sup> have been poured  
<sup>21</sup> autumnal

blackness of darkness for ever.

uncertain, wandering teachers, departing from the true faith delivered to them; and to such stars as these eternal darkness is reserved, their just reward and punishment.

14 And Enoch also, the seventh from Adam, prophesied<sup>22</sup> of these, saying, Behold, the Lord [A]cometh with<sup>23</sup> ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

16 These are murderers, complainers, walking after their own lusts; and their mouth speaketh [i]great swelling words, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you<sup>24</sup> there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves,<sup>25</sup> [k]sensual, having not the Spirit.

14. To these men belongs that prophecy of Enoch against wicked men, those of the old world, whose excision he foretold, pronouncing fearful destruction against them from Heaven by the ministry of his holy angels, those infinite multitudes and hosts of them which attend and execute the judgments of God,

15. Utterly to destroy all such impious men for all their abominable practices, and all their proud, contumelious language, which the enemies of God and men have spoken against Christ and his apostles and all his faithful members, that for their constancy to the faith are hated, and reproached and persecuted by them.

16. These are proud, presumptuous persons, that refuse to be governed, always unsatisfied and querulous at their present condition, following their own lusts without any restraint of laws, even of nature itself; talk great high things of their Simon and Helena, as superior to the makers of the world; crying up some men's persons as deep, perfect, knowing men, to the despising of all others; and all this to get gain by it, to avoid persecutions from the Jews.

17. For the fortifying you against these seducers do you remember what was foretold by Christ, Matt. xxiv. 10—12, and from him oft repeated by the apostles, particularly St. Peter, 2 Peter iii. 3.

18. That before the coming of that fatal vengeance on the Jews, there should be an eminent defection among Christians that should fall off to the hating and reproaching all orthodox, constant professors, (see note [a] 2 Peter iii,) and give themselves up to all impious living.

19. These despise and scorn and separate from all others, as being much more perfect than others, calling themselves the spiritual, and all others mere animal men, that have nothing of the Spirit in them: whereas indeed they themselves are the animal men, and have nothing of the Spirit to which they so pretend, far from any thing of true Christianity or spirituality; and so their sensual actions convince.

<sup>22</sup> to these, τοῖς τοῖς.  
come: for the King's MS. reads ἐν' ἐσχάτου τοῦ χρόνου ἐλευσονται.

<sup>23</sup> his holy myriads.

<sup>24</sup> Or, that under the last time shall  
<sup>25</sup> animal men.

20 But ye, beloved, building up yourselves on your most holy faith, [1] praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 <sup>26</sup> And of some have compassion, [m] making a difference :

23 And others save with fear, pulling them out of the fire ; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25 To the <sup>27</sup> only wise God our Savi-

20. But you, my brethren, persevering and growing in faith, according to that doctrine of truth and purity delivered to you, ver. 3, and keeping to the public assembly, where the Holy Spirit useth to assist, (and where he that hath the gift of prayer performs that duty, see Ephes. vi. 18,) and joining with him constantly,

21. Continue in your zeal and constancy toward God, and in your hope and dependence on him for mercy to preserve you here, and to bring you to bliss eternal.

22, 23. And for others, that are any way corrupted by these false teachers, deal with them after different manners, as their condition requires : those that waver and are unsteady, rebuke, and so recover them out of their danger with mildness ; do not cast them out of the church, deal mildly and mercifully with them, receive and pardon them : and for others that are entangled and corrupted by these seducers, deal with them as the angel did with Lot ; proclaim the terrors of the Lord unto them, the approaching destruction that will suddenly overtake them ; hasten them to fly for their life, to get out of this Sodom, this sinful, abominable and formidable condition, as men that are ready to have the vengeance of Heaven fall upon them ; and these men snatch as out of a fire, which will singe them if they stay but one minute in it, and will devour them if they make any longer abode there, and bring them to a hatred of all the beginnings and least degrees of impurity and uncleanness ; as when a man would avoid the infection of the pestilence, he will fly from, and not dare to touch, any garment of an infected person : (see Rev. iii. 4.)

24. Now to him who is able to support you from apostatizing, and having done so, to present you to himself, at his appearance to destroy his enemies, such as shall be accounted blameless before him, and to have matter of rejoicing and triumph, not of sadness or fear from that coming of his ;

25. To him whose dispensations and methods of economy are so infinitely wise, and those so wonder-

<sup>26</sup> Or, *And some being wavering, rebuke, others save, (or, rescue,) snatching them out of the fire, and on others have pity with fear, (or, in fear :)* for the King's MS. reads *καὶ οὐς μὲν ἐλέγχετε διακρινόμενους* οὐς δὲ σώσετε ἐκ πυρὸς ἀπαύσαντες οὐς δὲ ἐλεῖτε ἐν φόβῳ. <sup>27</sup> Or, *only God our Saviour, through Jesus Christ our Lord, be glory, majesty, power and authority before all the ages, and now, and to all ages. Amen.* For the King's MS. reads *μόνη Θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ Κυρίου ἡμῶν δόξα, μεγαλοσύνη, κρᾶτος, καὶ ἐξουσία πρὸ πάντων τοῦ αἰῶνος, καὶ νῦν, καὶ εἰς πάντας τοὺς αἰῶνας.* Ἀμήν.

our, *be* glory and majesty, dominion and power, both now and ever. Amen.

fully expressed in this very matter, that none else can pretend to the like in any degree; to him who hath thus dealt with us in Jesus Christ, preserved us wonderfully who believe and keep constant to him, be ascribed all glory and divine greatness, all dominion over all men and creatures from all eternity through all time, (particularly at this time wherein his power shines so illustriously,) and to all eternity. So be it.

## THE [A] REVELATION

OF

## JOHN [B] THE DIVINE.

### CHAP. I.

**T**HE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John;

1. The prophecy, or vision, or revelation of Jesus Christ, which (as to our great prophet and intercessor, or mediator between God and us) was put into his hands by his Father, that he might, as he pleased, make known to his apostles some things that should suddenly come to pass, (many of them in the age wherein they lived, as his dealing with his crucifiers and their persecutors, the Jews,) and (as some of them he made known to them all together, whilst he was alive, as then near at hand, Matt. xxiv. 34, Luke xxi, Mark xiii, so) now he hath thought fit to send a symbolical representation of the same, and all the rest, the whole matter of this prophecy, by an angel to John his most beloved disciple;

2. <sup>3</sup> Who bare record of the word of God, and of [a] the testimony of Jesus

2. That John that had preached or given in his testimony concerning the word of God, the doctrine and deeds and sufferings and resurrection of Christ,

<sup>1</sup> suddenly, speedily, *ἐν τάχει*.  
*ἀποστείλας διὰ τοῦ ἄγγ.*

<sup>2</sup> he signified them sending by his angel, *ἐστῆμην*  
*ὅς ἐμαρτύρησε τὸν.*



Christ, and of all things that he saw. (whereby he testified his to be the doctrine and will of his Father,) and some particulars which he peculiarly saw, (see note [d] John xix, and 1 John i. 1,) not taken notice of by others.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand.

3. In this revelation other prophecies there are, and predictions of things future, (after this of the Jews' destruction,) and therein, mixed, the admirable ways of God's providence in permitting and punishing his enemies, exercising and rewarding the patience of his servants, the constant Christians. And so the prophecies here set down of the destructions of the enemies of Christ are matter of comfort to all them that are now under persecution, and are such as concern every one that now lives to read and observe, and to perform what herein he is admonished to perform. For the time is close at hand, wherein, one after another, all these prophecies, tending all to set forth God's wonderful providence in punishing his enemies and protecting his servants, shall be successively fulfilled.

4 JOHN to the seven churches which are in [b] Asia: Grace be unto you, and peace, <sup>4</sup> from him which is, and which was, and which is to come; and from [c] the seven Spirits which are before his throne;

4. These revelations, which I John thus received, I send in an epistle to the seven churches of Asia, which I salute myself, and am commanded to send them greeting from the eternal God, whose name is *Jehovah*, which signifies, *He that is, and was, and shall be*, and from the angels which attend and wait upon God, ch. iv. 5; and are, as in the sanhedrim, the officers waiting on the head of the sanhedrim, to go on all their messages; or, as in the church, the deacons, to attend the commands of the governor of the church and to perform them: (see note [a] Matt. xviii.)

5 And from Jesus Christ, *who is* the faithful witness, and the <sup>5</sup> first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

5. And from Jesus Christ, him that testified and made known, being here on earth, the will of his Father with all fidelity, (see note [a], and note [c] ch. iii.) and that being crucified rose from the dead, (and so as our firstfruits, 1 Cor. xv. 20, ascertained our resurrection, wherein we, his brethren, shall be like him, our elder brother,) and hath all power given unto him in heaven and in earth, is superior to all the princes of this world, (Dan. iv. 17,) whose power or persecutions ye may fear: to him that hath made use of that power to express the reality of his love to us, in purging us from our sins, obtaining justification and sanctification for us by the satisfaction wrought by the

<sup>4</sup> from the That is, ἀπὸ τοῦ ὁ ἔστιν.

<sup>5</sup> firstborn from the dead, πρωτότοκος ἐκ τῶν νεκρῶν.

shedding of his blood, and all the merits of his death, (and the power of his resurrection, and the blessed consequents of it, the sending of his Spirit, and his own intercession at the right hand of his Father,) all consequents of that bloodshedding of his, upon which God so highly exalted him above all. Philipp. ii. 9.

6 And hath made us [d] kings and priests <sup>e</sup> unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

6. And all this that he might purchase to himself a church of obedient servants (and accordingly he hath now set us apart as consecrated persons, (such as kings and priests were of old,) to perform daily service unto him, and delivered us from our persecutors that we may do so); to this Saviour and Redeemer of ours be ascribed, as to our eternal God, all glory and dominion for ever and ever. Amen. (Which acknowledgment of that disciple of his, attributing the same to Christ which Christ teaches us to attribute to our Father in heaven, Matt. vi, and which belongs only to God, is a sure testimony that Christ is God: (see note [c] Rom. ix.)

7 Behold, he [e] cometh with clouds; and every eye shall see him, <sup>f</sup> and they also which pierced him: and all <sup>g</sup> kindreds of the earth shall <sup>h</sup> wail because of him. Even so, Amen.

7. Behold, this is his season, wherein he cometh to protect his servants, and to inflict vengeance on his enemies, (see note [b] Matt. xxiv,) as discernibly as when by the appearance of angels in white clouds, or with thunder and lightning &c. he exhibits himself, (see Dan. vii. 13,) and all men shall discern his particular hand in these judgments, and all that had to do in the crucifying of him, and all the nation of the Jews, whether at Jerusalem, or wheresoever scattered, (see the Premonition, and note [b] Matt. xxiv,) shall discern that these judgments are inflicted on them for their crucifying of Christ and persecuting Christians, and shall see what cause they have to lament for their cruel usage of them, which now lights so heavy upon themselves.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, <sup>i</sup> which is, and which was, and which is to come, the <sup>j</sup> Almighty.

8. The first and last letter of the Greek alphabet is a description of me, saith Christ, who am before and after all things, (and so he whose kingdom hath no beginning nor end,) and am able to secure all faithful servants of mine, and to subdue and destroy mine enemies, and now mean to evidence some of my royal power in punishing my enemies or ill subjects.

9 I John, who also am your brother, and companion in tribulation, and in the

9. I John, who write this epistle to you, and who with other the faithful Christian Jews have suffered persecution, and do still hold out constant and patient,

<sup>6</sup> his God and Father, τῷ Θεῷ καὶ πατρὶ αὐτοῦ.

<sup>8</sup> tribes of the land, αἱ φυλαὶ τῆς γῆς: see note [a] ch. vii.

ἐν αὐτοῖν.

<sup>10</sup> the That is, ὁ ὢν: ver. 4.

<sup>7</sup> and all they which, καὶ ὅσους.

<sup>9</sup> mourn over him, κἀναντα

<sup>11</sup> ruler of all things, παντοκράτωρ.

kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

through the power of Jesus Christ, (who now reigns, though once he suffered,) not permitting any temptation to shake my faith, or drive me from the profession of Christianity, was in the isle of Patmos, banished thither for preaching and promulgating the doctrine and faith of Jesus Christ: (see note [a] ver. 2.)

10. And being there excluded from the society of men, I was vouchsafed by God to receive revelations from him; and accordingly I fell into an ecstasy or transportation on the \*day of Christ's resurrection, the first day of the week, either the annual or the weekly festivity, set apart to commemorate his resurrection; and as upon a festivity, I heard the sound of a trumpet, psalm xlvii. 5, or a voice as loud as the sound of the trumpet, and that voice behind me, Isa. xxx. 21, calling to me unexpectedly.

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

11. And that which was said was, that he that spake to me was the eternal God, and that I was commanded by him to write down what was or should be (at this or at any other time) shewed me, and to send all together in an epistle to the seven churches of Christ in Asia, of which Ephesus was the chief metropolis: which accordingly now I do.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

12. And hearing the voice behind me, I turned to see who it was, from whence this voice came to me. And upon this occasion of turning, there appeared unto me in the vision the representation (in symbols or visible hieroglyphics) of what that voice, ver. 11, said unto me: to signify the seven churches, appeared seven golden candlesticks.

13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

13. To signify Christ, that eternal God that spake to me, and said, *I am Alpha and Omega*, there appeared an angel in the midst of the candlesticks (like him described Dan. x. 5.) in a very solemn manner, habited like the high priest, Levit. vi. 12, and xvi. 4, (to signify Christ our merciful high priest, who hath compassion on our infirmities, and intercedes and prays for us, to be represented by this angel,) in an upper garment, long, such as he used to wear, (see note on Matt. v. 6,) and girt with a girdle, (as he was too,) and that of gold, (as Rev. xv. 6,) after the manner of the high priest, the curious girdle of whose ephod was of gold, 'blue, purple, scarlet, and fine twined linen, Exod. xxxix. 5, and by that intermix-

\* Κυριακή τῆς ἀναστάσεως Χριστοῦ μνημόσυνον φέρουσα. Andr. Cæsar. The Lord's day is that which carries the memorial of Christ's resurrection.

ture of gold, discriminated from the girdles of ordinary priests, (see note [b] Luke xii,) and this belt or girdle girt about the paps.

14 His head and his hairs were white like wool, <sup>13</sup> as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto <sup>14</sup>[f] fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And <sup>16</sup>he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of <sup>16</sup>hell and of death.

14, 15. And his appearance from head to foot was like a flaming fire, noting his coming to do vengeance, to consume with the brightness of his presence, 2 Thess. ii. 8. And his voice was like the sound of a great many waters met together, or of a multitude, Dan. x. 6, making a huge, terrible, roaring noise.

16. And he held seven stars in his right hand, (signifying his approbation and care of the seven singular governors which were placed in those seven churches represented by the candlesticks;) and there came out of his mouth, instead of a tongue or words, a sword of such a kind as betokened sudden destructions, and the same was signified by his looks, which was the resemblance of the sun when it shineth in its greatest brightness.

17. And when I saw Christ thus represented, the terribleness of the vision, and Christ's appearance in it, was such, that it put me into a fainting fit, (see Dan. x. 8;) but he held me up, and encouraged me not to fear, but to trust in him as the eternal God, who would certainly do me no hurt, how terrible soever he proved to his enemies, putting me in mind who he was, the God of heaven, though vilified and crucified upon the earth, (which crucifying of him, and proceeding in like manner with his servants, is the thing that he comes now to punish, and therefore there would be no matter of fear (but much rather of comfort and joy) to any faithful Christian.)

18. Even that Christ which lived here on earth, and was put to death, (and so knows how to have compassion on all faithful Christians that suffer in like manner, Heb. ii. 17,) and rose again to life, and now lives never to die again, and hath all power over that invisible state and continuance in death, and over death itself, (see note on Matt. xi. 1,) being able to fetch any man out of that condition and restore him to life again, and so fit to relieve and reward any that suffers, though it be death itself, for his sake. To which purpose, saith he, for the evidencing the truth of what now I say, that is, of my faithful care of all

<sup>12</sup> as it were a white fleece, ὥσει ἔριον λευκόν.

as it were set a-fire in a kiln, χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι.

right hand were seven stars: for so the King's MS. reads, καὶ ἐν τῇ δεξιᾷ αὐτοῦ ἑπτά ἀστέρες ἑπτά.

<sup>16</sup> hades, τοῦ ᾗδου.

<sup>13</sup> as snow, ὡς χιόν.

<sup>14</sup> amber,

<sup>15</sup> Or, in his

19 Write [g] the things which thou hast seen, <sup>17</sup> and the things which are, and the things which shall be hereafter; <sup>18</sup> those that continue constant to me (whilst I destroy the obdurate),

19. Do thou write the visions which thou hast formerly seen, a representation both of the things which are now a doing, and of others which shall soon follow after them.

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the [h] angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches themselves.

20. And for that which thou now seest, which thou art to write also, (as I bade thee, ver. 11,) the meaning of it is, that it representeth to thee the seven churches, to which thou must communicate these visions in an epistle, and the seven governors of them. The seven stars which were shewed thee in the vision signify so many governors of those so many churches, ver. 11, and the candlesticks signify the churches themselves.

## CHAP. II.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

1. To the bishop, and with him the church of Ephesus, deliver this message; Thus saith Christ, (described ch. i. 13. 16,) sustaining and honouring with his right hand the seven governors or bishops of the seven churches, and coming now to visit and examine, and (according to desert) to punish or reward the members of these churches, and to admonish them timely what may be mended in them,

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which [a] say they are apostles, and are not, and hast found them liars:

2. I observe and approve your labour and great industry in the gospel, and your most constant patience and perseverance in the faith, your no kind of compliance with the vicious men that creep in among you: ye have put the false teachers to the test, examined their doctrine and mission (see note [b] John xx.) and found them to be counterfeits.

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

3. And you have formerly undergone many pressures and persecutions, and held out against all assaults of terror or difficulty, and for the profession of Christianity have endured very sore and sharp afflictions, and were not then disheartened in your course by persecutions in the way.

4 Nevertheless I have somewhat against thee, because thou [b] hast left thy first love.

4. But one charge or accusation (see Matt. v. 23.) I have against you of this church, that that vehement, pure, Christian love, (casting out all fear of danger,) which at first was in you, and evidenced itself by your confession of the faith with courage, and without fear, you since have somewhat remitted, and are not altogether so fervent and intense and valiant, as at the first you were.

17 both which are, and which are to come after them. 1 undergone hard labour, or, toil, *nekotlaxas*. 2 I have against thee that thou hast remitted, *ἔχω κερὰ σου, ὅτι*.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the [c]deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the [d]church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the <sup>3</sup>blasphemy of them which [e] say they are Jews, and are not, but are the synagogue of Satan.

5. Call to mind therefore that degree of Christian zeal and courage which was in you at the first, and being sensible of the decay, return to it again, and act as christianly and valiantly in all things as at first you did, or else I will suddenly punish you by removing the light of the gospel from you, by leaving no church among you.

6. Yet one thing is to be said in your commendation, that the temptations of the Gnostics being of two sorts, the baits of lusts, as well as the terrors of worldly sufferings, though you have been wrought on by the latter of these, yet for the former you are free, you detest those abominable villainies of lust, which come from the Nicolaitanes, and are gotten into other churches: vv. 15. 20.

7. Let this warning of mine in this vision be laid to heart by the Christians of Ephesus, and all that are under that metropolis, for it is of near concernment to all: and as it brings terrors to all who shall be involved in the sin mentioned, so every one that shall hold out and overcome the temptations, he shall have deliverance here, and hereafter eternal life bestowed upon him; which is the meaning of eating of the tree of life, Gen. ii. 22, and may be encouragement and reward sufficient to those that shall lay down their lives for Christ, and so here is fitly mentioned to those who would not confess Christ in time of persecution.

8. Another message deliver to the bishop of Smyrna, another metropolis of Asia, in these words; Thus saith Christ, the eternal God, that was so despised and contemned by men, who was put to death, but rose from the dead, (see ch. i. 11,) and so is fit to encourage you in your patience, and sure to reward you, whatsoever it cost you, though it be the loss of life and all;

9. Your works have been very pious and Christian, your diligence remarkable, and great persecution and poverty you have suffered, (but this very thing tends to the increasing of your wealth treasured up for you, and your contentedness is at the present all riches,) and you have been tempted by the contumelies, and reproaches, and railings cast upon you by the Gnostics, who are a sort of men that take upon them to be Jews, to avoid persecutions from them, but indeed are not, live not according to the law,

<sup>3</sup> contumely, βλασφημία.

Gal. vi. 13, that profess to dive into the secrets and mysteries of the Old Testament, (for the understanding of which they call themselves Gnostics,) and from thence to fetch great secrets, which are all nothing but hellish abominations, and their practices consequent to them merely diabolical, accusing, calumniating, and persecuting the orthodox Christians. And therefore, if they are of any society or synagogue, any religion, it is not that of Moses (from God), but of the devil's institution. These I know have reproached and railed at you, and ye have suffered much from them.

10 Fear none of those things which thou shalt suffer: behold, the devil shall [f] cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

10. Take courage against all possible dangers, remembering me as I have represented myself to you, ver. 8. And now I tell you beforehand, that your constancy to the faith must in reason be expected to raise you up enemies, both at this present the Jewish zealots for the synagogue, ver. 9, (incensed against you by the Gnostics,) and afterwards the Roman officers, assertors of the diabolical idol-worship against Christianity: and these latter shall apprehend and imprison some of you, being permitted by God to do so, on purpose for the further trial of your constancy. And this persecution, which shall come upon you when the Jews are destroyed, (in the time of Marcus Aurelius and Verus, under which Polycarp the bishop of this church shall suffer death,) shall then last for a little while: and all this shall prove a foundation of greater glory to you, and help them to the reward and crown of martyrdom which suffer in it; and that is all the hurt which your constancy shall bring you.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in [g] Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, even where [h] Satan's seat is: and

a They that hold out to the end, that persevere in despite of all these temptations, shall continue a prosperous flourishing church, shall not have their candlestick removed from them, as all they shall that by the sharpness of persecutions are scandalized and fall off from Christ: (see note [d] ch. xx.)

b This is the message of Christ to you, who looketh upon you as a judge, and seeth somewhat in you which shall be punished most severely if you repent and reform not speedily;

13. I cannot but commend your Christian behaviour and constancy, and that the greater, being considered with the circumstances of the place of your abode, in the midst of such temptations to the

4 art ready to, μέλλεις.

5 tempted, πειρασθήτε.

6 injured, ἀδικηθή.



thou holdest fast my name, and hast not denied my faith, even in those days wherein [i] Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the [k] hidden manna, and will give him a [l] white stone, and <sup>8</sup>in the stone a new name written, which no man knoweth saving he that receiveth it.

18 And unto the angel of the church in [m] Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like <sup>9</sup>fine brass;

contrary, and of the times approaching, wherein Antipas, for his fidelity and courage in preaching the gospel, will be (I foresee) cruelly martyred, and where the instant malices of the adversary might possibly have terrified you.

14. But yet for all this courage, great faults there are among you, though the whole church be not guilty of them; viz. the doctrines and practices of the Gnostics are gotten in among you, which are but a transcript, as it were, of that famous counsel of Balaam to Balac, which brought that curse and ruin upon the Israelites, when nothing else could do it, consisting in joining and complying with the idolaters, (see note [b],) and committing all abominable uncleanness: (see Jude [f].)

15. In like manner there is gotten in among you, and permitted, or not punished by your bishops, that unclean doctrine and practice of the Nicolaitanes, (see note [c],) which being most odious to me, ought most sharply to have been punished by them.

16. And if this lenity be not speedily mended, I will visit and destroy you suddenly by judgments, parallel to the sword that fell on those Israelites that were corrupted by Balaam's counsel, Numb. xxv. 5.

17. And for all those that keep themselves pure and spotless from these temptations, this compliance and uncleanness, let them know that the joys and comforts that come in to them by the practice of the contrary Christian virtues of courage and purity, are, though invisible, yet far greater than those which these carnal gossellers enjoy, 1 Cor. ii. 9; and besides this portion of inward bliss (adherent to the practice of duty at the present) prepared for them by God, and showered down like manna upon their souls, they shall, over and above, (as victors have a ticket given them by the judges to receive the reward that belongs to them, the value or quality whereof, and their names, is written in that ticket,) have a token or ticket given them, with the name of Christ written on it, signifying the Christian reward of grace and glory, but that such as is not to be conceived what or how valuable it is but by the enjoying of it.

Christ, that appeared to thee so gloriously, ch. i. 15, in token of the judicature which he means to exercise, the rewards and punishments which he hath in his dispensing.

<sup>7</sup> scandal, or, mare, σκάνδαλον.

<sup>8</sup> upon the, ἐπὶ τῇν.

<sup>9</sup> amber: see note [d] chap. i.



19 I know thy works, and charity, and <sup>10</sup> service, and faith, and thy patience, and <sup>11</sup> thy works; and the last to be more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman [<sup>12</sup> Jezebel, <sup>13</sup> which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, <sup>13</sup> I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto <sup>14</sup> you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

19. I take notice of your Christian actions, and courage in confessing of Christ, (see note [b],) and your charity or liberality to the poor brethren, and your constancy against all terrors, and all these Christian actions daily improving, and growing greater and more abundant in you.

20. Yet one quarrel I have against you, that you permit that heresy of the Gnostics, that take upon them to understand mysteries beyond all others, to delude some members of your church, and infuse their false doctrines into them, and among others, those forementioned, ver. 14, of filthiness, and communicating in idol worships.

21. And these filthy heretics have not made use of the warning by me given them to repent, but still go on in their impieties.

22. And therefore you may expect that the judgments that shall suddenly fall upon them, and all that join with them, shall be very heavy, if not prevented by their speedy reformation.

23. And all that are either leaders or followers in this impiety shall be destroyed, to be an example to all the Christian churches in the rest of Asia, that these doctrines and practices may be avoided by them, upon sight of my severe visitation upon these; which may assure you all, (you churches of Asia,) that according as you behave yourselves, so you may expect to be rewarded by me.

24, 25. But to the rest of you, those of Thyatira which are not thus guilty, which have not given ear to these secret depths of Gnostic villainy, to you this acknowledgment and commendation is due, that you are such that God requires nothing more of you but perseverance, that you hold out untouched and untainted, till this judgment comes upon those wicked that are now among you, and till I come to reward your fidelity and constancy.

<sup>10</sup> administration, διακονίαν.

MS. reads τὰ ἔργα σου τὰ ἔσχατα—

<sup>12</sup> Or, which calling herself a prophetess doth teach

and deceive: for the King's MS. reads ἡ λέγουσα ἑαυτὴν προφητιν, καὶ διδάσκει καὶ πλανᾷ.

<sup>13</sup> I cast her into prison: for the King's MS. reads βάλλω αὐτὴν εἰς φυλακὴν.

<sup>14</sup> you, I say, the rest—for the King's MS. reads οὐμὶν δὲ λέγω λοιποῖς.

25 But that which ye have *already* hold fast <sup>16</sup> till I come.

26 And he that overcometh, and keepeth my works [o] unto the end, to him will I give power over the nations :

27 And he shall <sup>16</sup> rule them with a rod of iron ; <sup>17</sup> as the vessels of a potter shall they be broken to shivers : <sup>18</sup> even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

26—28. And they that thus persevere in the performance of all Christian duties, pure and spotless from all these abominable heretical mixtures, they that hold out against all persecutions and temptations, firm and spotless, shall, when the days of persecution are over, be made use of to propagate the gospel to the nations, convert the Gentile idolaters to the faith, and become bishops of other churches. And this they shall do successfully and efficaciously over the eastern nations.

### CHAP. III.

AND unto the angel of the church in [a] Sardis write ; \* These things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and <sup>1</sup> strengthen the things which remain, that are ready to die : for I have not found thy works <sup>2</sup> perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

\* Thus saith Christ, who hath at his command those seven angels of God mentioned ch. i. 4, and hath authority over all the bishops or governors of the churches, and the congregations under them, to punish or reward them ; I know your actions and judge by them, and not by your pretensions, and therefore do pass this sentence upon you, that although you profess to be Christians, yet you renounce the faith when any persecution approacheth.

2. And some that have not as yet fallen are yet ready to do so, if they be not speedily fortified ; wherefore a great care must be taken of those, that they be upheld : for though there be faith in this church, yet there wants that love which must consummate this faith ; and this that perfect love, that casts out fear, that will make men confess Christ in time of greatest hazard, this, I say, is wanting among you.

3. Remember therefore the pure Christian doctrine, which requires confession with the mouth, as well as faith, and be strong and constant, and make amends for your former failings. And if by continued negligence you thus fall again, expect that my judgments on you shall be sudden and unpreventable.

<sup>15</sup> until the time when I shall come, *ἄχρις οὗ ἂν ἔξω.* <sup>16</sup> feed, *ποιμανεῖ.* <sup>17</sup> as the potter's vessels are broken together, *ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται.* <sup>18</sup> as I also, *ὡς ἐγώ.* <sup>1</sup> uphold the rest, *στήριξον τὰ λοιπὰ.* <sup>2</sup> fulfilled, *πεπληρωμένα.*

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the [δ] book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

4. Some few names, that is, persons, (Acts i. 15.) there are in this church, which have not failed in this kind, have held out constant against all terrors, and confessed, and suffered for my name; and these shall not fail of the reward of martyrs; they shall be clothed in shining garments, that is, gloriously or royally; and this as a reward of their Christian constancy, for they have behaved themselves as they ought.

5. He that holds out against all temptations, and confesses Christ before men, shall be rewarded with the richest martyr's reward; and though he be slain here, he shall be sure to gain life by losing it: I will make good my promise to this confessor of mine, in confessing and owning him before my Father and his angels at the day of judgment.

b Christ, that is pure and faithful to us, and that loveth, and owneth, and rewardeth those that continue pure and faithful, undefiled, and constant to the professing of him, that hath as a King (see note [h] Matt. xvi.) supreme, independent, absolute power and authority put into his hand over the church of God, and so whatsoever he doth, shall stand against all control;

8. You have behaved yourselves courageously, and so as I approve of, and this behaviour shall be a means of enlarging the bounds of Christian doctrine, of bringing in proselytes to Christ, in despite of all the cunning or force of the adversary; and this, because that little church, or host, or congregation among you, hath been kept entire, and neither defiled with the impure mixture of the Gnostics, nor with their doctrine of renouncing Christ in time of persecution, but hath held out against all.

9. And for the Gnostics, that have joined with the Jews to persecute you, that have not only been thus careful to preserve themselves by subtle compliances, to appear to be Jews, to escape persecutions from them, (see note [e] ch. ii.) being indeed the most polluted villains in the world, but further have joined with them to annoy the Christians, let them know that their connivings and subtilties shall stand them in little stead; the time shall come, that they shall see that those which have served Christ most faithfully and courageously shall fare best, even in this world, and that God's love is more useful and worth having

3 saith the holy, the ἅγιος, λέγει ὁ ἅγιος ὁ ἀληθινός.

4 given, δέδοκται.

5 host, δυνάμειν.

than any other acquisition which is gotten with the loss of that; and instead of being able to prevail against you, they shall be themselves subdued and destroyed: see note [J] ch. ii.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to <sup>6</sup>try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; <sup>c</sup>These things saith the Amen, the faithful and [c]true witness, the beginning of the creation of God;

15 I know thy works, that thou art [d]neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

10. And because you have observed my command of constancy, persevered in the confession of Christ, even in time of persecution, and have been content to suffer for me, I will preserve and deliver you from those persecutions which are about to fall upon the Christians every where, as a sharp trial to them.

11. This patience and purity of yours I shall speedily reward: be ye therefore sure to persevere now this little while, that all that hitherto you have suffered be not lost and unrewarded, as it would if now at last you should fail.

12. He that thus holds out, shall be a pillar of the church, and live quietly to perform the office of an apostle in it, he shall no more be disturbed, or cast out (Matt. viii. 12). And I will acknowledge him as a person truly godly, a true member of the pure catholic Christian church, known by the name of the new Jerusalem descending from heaven, (see note [b] ch. xxi.) one that is approved by me as a faithful true Christian: (see note [J] ch. ii.)

<sup>c</sup> This is the message of Christ, the Amen, in whom all the promises of God are fulfilled, the faithful witness, that hath confirmed the doctrine brought from his Father by laying down his life for it, (and so is a witness that deserves to be believed,) and requires all his disciples to do the like when there is occasion for it, he that is the Father of the Christian church;

15. I have examined and considered your temper, and find it such as I can no ways like: you profess the Christian faith, know and receive the gospel, and so are not quite cold, and yet have no Christian zeal or love to endure any thing for Christ.

16. And so you are of a very indifferent temper; though there be none of those which directly renounce the faith among you, yet, on the other side, there be none that confess it with any warmth or zeal: and certainly the faith of Christ is such, that if it be at all received, may deserve our utmost fervency, the laying down our life for it; and if it be not thought worth that, it were better never to have received or professed it at all. This indifferency of yours, like lukewarm water, nauseous to the stomach, and cause

<sup>6</sup> tempt, *πειράσαι*.

<sup>7</sup> fervent, *ζεστός*.

17 <sup>8</sup> Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and <sup>9</sup> miserable, and poor, and blind, and naked: of vomiting, is matter of loathing to God, and will bring utter rejection upon you.

17. A great opinion you have of yourselves, that ye are in an excellent state, have need of nothing, are beyond all others, when indeed you have nothing of a Christian in you, no zeal or fervency of love towards Christ; ye never think of suffering for him, or getting any part of the Christian's crown.

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and <sup>11</sup> anoint thine eyes with eyesalve, that thou mayest see. 18. My advice therefore is, that you be content to endure some smart for Christ, if you mean to receive any crown from him; that you be courageous in the confessing of Christ, and contend for that shining royal robe that belongs to martyrs, without which (in intention at least of mind) you are still imperfect, and under the reproach of cowardice, and want of love; and to this purpose, that ye look deeper into the nature of Christian religion, the precepts, doctrines, and examples thereof; and there ye shall find what yet ye see not, that ease and prosperity here are no

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 19. The expression of his fatherly love to his children is the bestowing some chastisements upon them, thereby to fit them for his love.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 20. Lo, I have waited long, and called for and expected this loving reception from you, and the doors being barred within by a custom of sinning and negligence, I have not yet (though I have the key in mine hand, ver. 7.) found any admission: and now I am admonishing of you, calling you to repentance; and whosoever shall thus open, and receive me into a

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. pure Christian heart, I will enter into a most free commerce of love with him, and this conversion of his shall be matter of mutual rejoicing and festivity to both of us.

21. And upon his suffering and enduring for me, and constant perseverance in that love even to death, in despite of all temptations to the contrary, he shall be partaker with me of that honour that my Father hath exalted me to as the reward of my sufferings: (see note [o] ch. ii.)

#### CHAP. IV.

AFTER this <sup>1</sup> [a] I looked, and, behold, a door was opened in heaven: and the first voice which I read of St. Paul, that he was snatched into the third

<sup>8</sup> For, ὦρι. <sup>9</sup> piteous, ἐλεεινός. <sup>10</sup> refined of, πεπυρωμένον ἐκ. <sup>11</sup> salve to anoint: for the King's MS. reads κολλούριον ἐγγράσαι. <sup>12</sup> I have stood, ἔστηκα. <sup>1</sup> I saw.

heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. (1 Cor. xii. 2,) to receive revelations of some things which should shortly come to pass; and the manner of calling him was by a shrill voice, imitating the sound of a trumpet, (by which assemblies are wont to be called,) but that it was articulate.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and [b] one sat on the throne. 2. And accordingly, saith he, I was (in an ecstasy or vision) presently transported thither, and there was represented to me a throne erected for judicature, and God the Father sitting on it, (see Ezek. i. 26,) like the bishop of Jerusalem in council.

3 And he sat as in majesty; and the appearance of him, or the colours wherein he was represented to me, were like the colour of a jasper and sardine stone: the former having its name in the Hebrew (Exod. xxviii. 19.) from the firmness and hardness of it, as being unchangeable, thereby to signify God's omnipotence; the second, (Exod. xxviii. 17,) from the redness or firmness of it, to signify him terrible in his judgments as a flaming fire, Heb. xii. 29. But withal there was a rainbow round about the throne, which was, Gen. viii. 13, a token of God's covenant with man, and is used Ezek. i. to describe a glorious appearance of God, (the appearance of the likeness of the glory of the Lord, ver. 28.) and so again here, ch. x. 1, and the colour of it was like an emerald, that is, of a most pleasant greenness, fitly signifying the evangelical covenant of mercy, mixing, in all God's judgments, most merciful preservations to the faithful in the midst of his punishing the obdurate, ch. vii. 2, &c.

4 And [c] round about the throne were four and twenty seats: and upon the seats I saw [d] four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

4. And on each side of this throne were other chairs, four and twenty in number, as of so many bishops sitting with the bishop of Jerusalem in the council, and accordingly arrayed in white garments, and mitres on their heads. 5. And as the law was by God once delivered in a terrible manner, by the ministry of angels, so it now seemed to be produced as terribly, to threaten and give in evidence against sinners: and seven angels, like seven deacons in the church, stood waiting on this judicature: (see note [c] ch. i.)

6 And before this tribunal of God's were brought all the people of the Jews, expressed by a sea, or multitude of waters, (*waters* signifying *people* in this prophecy, ch. xvii. 15,) and all their thoughts and actions

2 in countenance, ὁράει.

3 thrones, θρόνοι.

the midst of the throne, and round about the throne, were [g] four <sup>4</sup>beasts full of eyes before and behind.

laid visible and discernible before this Judge, their own consciences, as a crystal glass, reflecting, and acknowledging the accusations that are brought against them; and at every corner of this judgment seat were the four ensigns of the standards of Israel, meaning thereby four apostles that were present at the council at Jerusalem, Acts xv, and that had most especially reference to the Jews, (which were the people on whom this judicature was to pass;) and these had many eyes before and behind, (see note [I].) that is, the gifts of prophecy, and also of interpreting the scriptures of the Old Testament, the first looking forward, the other backward.

7 And the [h] first <sup>4</sup>beast was like a lion, and the second <sup>6</sup>beast like a calf, and the third <sup>7</sup>beast had a face as a man, and the fourth <sup>8</sup>beast was like a flying eagle.

7. And the four ensigns were, as they were in Ezekiel, ch. i, the images of a lion, and an ox, and a man, and an eagle, which may, by way of hieroglyphic, (fit enough for a vision,) all of them put together, set out that title of God, of *slow to anger, and swift to mercy*, and so represent him as he is in his dealing with these Jews, whom he was now about to judge, having warned them by the prophets, by Christ, by the apostles, and (the converted Jews in Asia) by the epistle to the churches, ch. i. ii. iii., before he proceeds to judgment against them, and when he doth so, wonderfully delivering the penitent believers out of that destruction.

8 And the four <sup>9</sup>beasts had each of them [i] six wings <sup>10</sup>about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God <sup>11</sup>Almighty, which was, and is, and is to come.

8. And the bearers of these four standards had each of them six wings like seraphims, Isa. vi. 2, (with two of them covering the face, with two the feet, or secret parts, and with two flying, noting the humility, chastity, love or zeal in God's service, that was remarkable in these, in opposition to the contrary in those which should now be judged, especially the Gnostic Judaizers,) and were full of eyes, as before, ver. 6, behind and before, in respect of their understanding of the prophecies and types of the Old Testament, and their gifts of prophecy given them by God; and they labour incessantly for the advancement of God's glory, and the kingdom of Christ, and evidencing to unbelievers their approaching ruin, and to believers God's fidelity, in making good his promise to them, in delivering them, and destroying their enemies.

9 And when <sup>12</sup>those

9—11. And while they did so, the bishops of the

<sup>4</sup> living creatures, ζῶα.  
<sup>8</sup> living creature.  
and within.

<sup>5</sup> living creature.

<sup>9</sup> living creatures.

<sup>6</sup> living creature.

<sup>7</sup> living crea-

<sup>10</sup> being full of eyes round about

<sup>11</sup> the ruler of all things, παντοκράτωρ.

<sup>12</sup> the living creatures shall

give, δόξουσιν τὰ ζῶα.

beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, acknowledging his fidelity and infinite power, from whom they have received all, and therefore are in all reason to employ all to his service, and to depend and

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power : for thou hast created all things, and for thy pleasure they are and were created.

### CHAP. V.

AND I saw [a] in the right hand of him that sat on the throne a book [b] written within and on the backside, sealed with seven seals.

1. And as God sat on his tribunal or throne of judgment, behold there was in his right hand a book or roll (see note [a] Luke iv.) full of writing on the inside, and on the backside, a great way down, and that rolled up, and on the outside sealed, that no part of it could possibly be read ; and this roll consisted of seven rolls, one within another, and every one of them had a seal to it, ch. vi. 1. (This book of rolls containing in it the sealed, that is, secret decrees and purposes of God upon the Jews, which as they were foretold only by Christ, Matt. xxiv, Luke xxi, Mark xiii, so are they by him inflicted and executed upon them, and that an effect of his regal power, to which, after his crucifixion, he was by his resurrection instilled.)

2. And I saw one of the angels, of special dignity among them, making proclamation with a loud voice in these words, Who is able to unloose the seals of this book, and so to open it, to reveal to us what is contained in it?

3. And it seems no creature in the world was able to do it ; for upon this proclamation to all, none pretended to it.

4. And my desire to know caused me to be much concerned and grieved at this, and so to make my complaint thereof.

1 mighty, ισχυρόν.

2 lamented greatly, ἐκλαίον πολλά.



5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

5. And one of the elders, ch. iv. 4, that was in one of the thrones, one of them that sat with God in judgment, comforted me, and told me that Christ, known by those two titles, of *the Lion of the tribe of Judah*, Gen. xlix. 9, and *the root of Jesse*, Isaiah xi. 1, having, by his voluntary suffering of death, received this reward from his Father, to have all power given to him at his resurrection, and so from a slaughtered lamb, being turned into a roaring, devouring lion, had this privilege, among others, bestowed on him by his Father, to reveal, yea, and to execute the decrees contained in these volumes.

6 And I beheld, and, lo, in the midst of the throne and of the four <sup>3</sup>beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God <sup>4</sup>sent forth into all the earth.

6. This was further exemplified to me; for I looked and saw what I had not seen before, a Lamb bloody, with wounds visible in him, as one that had been butchered, Christ crucified and risen from the dead, and so indued both with power to subdue his enemies (fitly expressed by this style of *horns*, see note [n] Luke i, and so used here, ch. xvii. 3.) and with all knowledge and wisdom to order it fitly, having instruments to execute his will present, and ready pressed at his service, and also officers (angels, ch. iv. 5, and Zech. iv. 10.) to visit and give him account of all that was done in Judæa and elsewhere, the persecutions which the Jews brought upon the Christians.

7 And he came and took the book out of the right hand of him that sat upon the throne.

7. And this Lamb, Christ, came and took the book out of God's hand, that is, received power from God, as the reward of his sufferings, to reveal and make known, and then to execute on that people those heavy judgments contained in those rolls.

8 And when he had taken the book, the four <sup>5</sup>beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the [c] prayers of saints.

8. And when this power was given to him, this being the instating him in that royal authority next to God himself, (that is, setting him on the throne of judgment, called sitting at God's right hand, or reigning till he brought all his enemies under his feet,) the four living creatures, by which the four apostles were represented, ch. iv. 6, and the elders that (ch. iv. 4.) sat on the four and twenty thrones about the Judge, gave all acknowledgments of supreme power to Christ; and every one praised and magnified God in these approaching judgments of his, and presented to him, beside their own lauds, the thanksgivings of all the believers then living, who had been persecuted, and denied the liberty of their Christian profession and

<sup>3</sup> living creatures.  
creatures.

<sup>4</sup> sent into all the land, ἀποσταλμένα εἰς πᾶσαν τὴν γῆν.

<sup>5</sup> living

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every <sup>6</sup> kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the <sup>7</sup> beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four <sup>8</sup> beasts said, Amen. And the four and twenty elders fell c

assemblies (2 Thess. ii. 1.) by the malice of the Jews, but now by their approaching destruction were likely to be rescued from their pressures to a flourishing condition of quiet for some space.

9, 10. And in their names, and their own, they sang praises to him, acknowledging this dignity and regal power to be most worthily instated on him as a reward of his sufferings, by which he overcame Satan, and redeemed all faithful believers, not only out of the power of sin and hell, but also of their persecutors on earth, bringing them to quiet, halcyonian days, giving them tranquillity and liberty to assemble freely to his service, as a choice, peculiar people of his, (see note [d] ch. i,) and accordingly concluding that this royal benefit they should now enjoy, through this act of vengeance (on Christ's and the Christians' enemies, the obdurate Jews) which was here undertaken by him, ver. 6.

11. And I looked, and behold all the angels of heaven in infinite multitudes attending on God, joined with the apostles and bishops in giving praises unto him.

12. And all said with a loud voice, All power &c. are most worthily attributed to Christ as a reward of his crucifixion. All this dignity to himself and advantages to believers are a just reward of his sufferings, by which he hath dearly bought them.

13. And all other creatures in the world made the same acknowledgment (noting these judgments that should now fall on the Jews (as they were most just, so also) to be most seasonable, and infinitely advantageous to his people, who should be rescued by that means.)

14. And a general adoration was paid unto Christ as unto God himself, noting this punishment of the Jews to be a just act of divine revenge on their crucifying of Christ, who being by his divine power

<sup>6</sup> tribe, φυλῆς.

<sup>7</sup> living creatures.

<sup>8</sup> living creatures.

down and worshipped him that liveth for ever and ever. raised from the dead, by the same destroyeth them, and preserveth his persecuted disciples.

## CHAP. VI.

AND I saw when the Lamb opened <sup>1</sup> one of the seals, and I heard, <sup>2</sup> as it were the noise of thunder, one of the four beasts saying, Come and see.

1. And as the Lamb, that is, Christ, opened the first seal, which closed the first roll, I looked, and the first of those four living creatures called aloud to me, or in such a kind of voice as is wont to come out of thunder, when a voice is heard from heaven, (see note on Acts ix. 6,) saying, Come and see, or, Here is a more full relation and prediction of those things which Christ had foretold concerning the Jews, Matt. xxiv, (set down here in this chapter in gross, and more particularly, as they have their execution, in the following chapters.)

2 And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

2. And as I looked, methought I saw a white horse, and one sitting thereon, that is, an angel representing Jesus Christ (see ch. xix. 11.) now in another posture than that in which he had been, ch. v. 6. There he was a lamb slain, now he is a king riding in pomp, (the white horse noting his glory;) but this a spiritual king, the horse that he rides on being mystically the gospel, in respect of the purity and gloriousness or divinity of its doctrine. And this horseman or prince, the Lord Christ, had a bow in his hand, that is, menaces and terrors held out against his enemies, before they be really inflicted on them, as the bow is first held in the hand, then the arrow prepared upon the string, before it be shot out at them; and he had a crown given to him, as to one now instated and installed in his royal office; and his business at the present was that which was primarily proper to the white horse, the gospel, to be the power of God to salvation to them that believe, to convert the Jews to the faith, and so to conquer and melt his crucifiers; and then for the future (as the gospel is by consequence the savour of death unto death) to bring down or destroy the obdurate, (these two being generally the ways of Christ's conquering in this book:) and as the Jews, so, after, the Romans, by converting some and destroying others, conquering and breaking the infidelity of some, and then bringing down and destroying the impenitent.

3 And when he had opened the second seal, which

<sup>1</sup> the first, *μὴν*: see Matt. xxviii. 1. <sup>2</sup> the first of the four living creatures saying, as a voice of thunder, *ὡς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνῆς βροντῆς*.

opened the second seal, I heard the second <sup>3</sup> beast say, Come and see. had the second roll under it, the second of the living creatures called to me to come and behold what was represented there.

4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the <sup>4</sup> earth, and that they should [a] kill one another: and there was given unto him a great sword. 4. And I looked and saw another horse red, or of blood-colour, and an angel (as minister of God's judgments) sat upon him; and of him it was told me, that he had power given him to embroil the land of Judæa (see ch. vii. 1. 9.) with war, thereby to pour out a great deal of blood; and to that purpose methought he had a sword put into his hand, a presignification of the slaughters that should be committed by the Jews one upon another: (see Matt. xxiv. 7.)

5 And when he had opened the third seal, I heard the third <sup>5</sup> beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. 5. And when he opened the third seal, which had the third roll under it, the third of the living creatures called to me to come and see what was in that roll; and it was a third horse, black and foul to look on; and by that was signified a sore famine, (which discolours the skin of men, and makes them look black and sad and dismal;) and to signify this, he that was on this horse's back, the angel that was executioner of this judgment, had a balance in his hand to weigh corn, (as it is usual in time of scarcity or approaching famine, when bread is distributed out to every one by weight, no more than is thought necessary to life.)

6 And I heard a voice in the midst of the four <sup>6</sup> beasts say, [b] A measure of wheat for a penny, and three measures of barley for a penny; and <sup>8</sup> see thou hurt not the oil and the wine. 6. And from the midst of the four living creatures there proceeded a voice, as the prediction of some prophet, saying, The scarcity of corn is such, that the price of a man's day labour will buy no more than is wont to be thought sufficient for a man's food for a day; and if he eat that all himself, there is nothing left to provide for wife and children, much less for clothes for all of them; and so in proportion the price of barley; such scarcity there is of the necessaries of life for men and cattle: whereas of oil and wine (of which there is no necessity, the first might wholly be spared, and is of no use in such times of extreme dearth, and the want of the other might competently be supplied by water) there was store enough: the scarcity was to fall heavy upon the necessaries of life, but not on the superfluities; which is an expression of the heaviness, not lightness or supportableness of it.

7 And when he had opened the fourth with the fourth roll was sealed up, the fourth living

<sup>3</sup> living creature. <sup>4</sup> land, γῆς: see Premon., and note [b] Matt. xxiv, and note [a] Rev. vii. <sup>5</sup> living creature. <sup>6</sup> living creatures. <sup>7</sup> A quart. <sup>8</sup> injure not, μη ἂδικῆς.

seal, I heard the voice of the fourth <sup>9</sup> beast say, Come and see. creature called to me to come and see the representation contained in it.

8 And I looked, and behold a pale horse : and his name that sat on him was [c] Death, and <sup>10</sup> Hell followed with him. And power was given [d] unto them <sup>11</sup> over the fourth part of the earth, to kill with sword, and with hunger, and with death, and <sup>12</sup> with the beasts of the earth. 8. And it was a pale horse, and a rider thereon, signifying great death or mortality, whether by extraordinary ways of death, the sword and famine, or by that ordinary, known way of pestilence, following (as ordinarily it doth) upon those two, and sweeping away many. And these three horses in the three last rolls, that is, sword, famine, and death or pestilence, (all named together in this matter, Matt. xxiv. 7,) should destroy the fourth part of the land of Judæa, men and beasts, or else should make such a vastation, that the wild beasts should increase and be too strong for the inhabitants there. (And all this but a forerunner of the far greater destructions that should afterwards be wrought among them at the siege of Titus.)

9 And when he had opened the fifth seal, I saw <sup>13</sup> [e] under the altar the souls of them that were slain for the word of God, and for the testimony which <sup>14</sup> they held : 9, 10. And upon the opening of the fifth seal, I saw in the lower part of the sanctuary, beneath the altar of incense, the souls of the martyrs (see ch. vii. 9. 14.) that had been slain by the Jews for their constant preaching of Christ, and this blood of theirs, like that

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on <sup>15</sup> the earth ? of Abel, called to Christ, as a righteous and faithful Judge, for judgment upon those wicked men, who were guilty of all the blood of all the prophets, (Matt. xxiii. 35,) even as far as to Christ himself and his apostles, and other Christians afterwards, whom they persecuted also, and caused many to be put to death, Luke xxi. 12.

11 And white robes were given unto every one of them ; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled. 11. And this crying of their blood for instant justice was at the present answered with giving them white robes, acknowledgments of their constancy and perseverance in suffering, and consequently a present state of blissful reward : this revenge of their blood being for a while, for some few years, deferred, till all the bloodguiltiness of these Jews should be filled up, all the other martyrs slain, James, the bishop of Jerusalem, &c., and then should the vengeance come on these impenitent, obdurate persecutors : (see ch. vii. 9, 10, &c.)

12 And I beheld when he had opened the sixth seal, and, lo, there was a [f] great earthquake ; and [g] the sun became black as sackcloth of hair, and the moon became as blood ; 12. And at the opening of the sixth seal, in that roll there was a representation of eclipses of sun and moon, &c. figuratively to express great destructions, Ezek. xxxii. 7, Isaiah xlii. 20, Joel ii. 10. and 31, and ch. iii. 15.

<sup>9</sup> living creature. <sup>10</sup> hades followeth, ὁ ᾗτης ἀκόλουθεῖ. <sup>11</sup> to kill upon the fourth part of the land, ἀποκτείνειν ἐπὶ τὸ τέταρτον τῆς γῆς. <sup>12</sup> by, ὑπὸ, or, the fourth part of the beasts : so the King's MS. τὸ τέταρτον τῶν θηρίων. <sup>13</sup> beneath. <sup>14</sup> they had had, εἶχον. <sup>15</sup> the land, τῆς γῆς.

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her <sup>16</sup>untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And <sup>[h]</sup>the kings of the <sup>17</sup>earth, and the great men, and the rich men, and the <sup>18</sup>chief captains, and the mighty men, and every bondman, and every free man, <sup>[i]</sup>hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the <sup>[k]</sup>wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

13. And the same was again signified by an appearance of falling stars dropping down as the withered figs, those that are of a second spring, and come not to be ripe that year, but hanging on the tree in the winter are frostbitten, and with a great wind are shaken down and fall from the tree, Isaiah xxxiv. 4.

14. And by the appearance of great, black, gloomy clouds, covering the whole face of the sky, not a star to be seen any more than the writing is discernible in a roll folded up, (see note [a] Luke iv,) and by the earthquakes, ver. 12, whereby many hills and islands were moved out of their places, Isaiah xxxiv. 4.

15. And the governors and great ones, of several degrees of power among the Jews, the generals of the several factions among them, and every meaner person of all sorts, appeared in the vision to be in an horrible consternation;

16. And the guilt of the blood of Christ and Christians which they had shed, and of which they wished that it might fall upon them and their children, now fell upon them, made them fly into vaults or caverns under ground, and into walls, (according as it really fell out, and as it was foretold by the prophets, Isaiah ii. 19, Hosea x. 8, and by Christ, Luke xxiii. 30.)

17. As seeing this inevitable vengeance now falling on them.

## CHAP. VII.

AND after these things I saw four angels standing on the four corners of <sup>[a]</sup>the <sup>1</sup>earth, holding the four winds of the <sup>2</sup>earth, that the wind should not blow on the earth, nor on <sup>[b]</sup>the sea, nor <sup>3</sup>on any tree.

1. After the general view and description of God's vengeance on the Jews succeed now the particular executions of them; and therein the first thing that was represented to me was Christ's peculiar care for the preserving of the true, penitent believers of them out of the common destruction, who are therefore first to be marked, (as the houses of the Israelites in Egypt, that the plague may pass over them,) and so secured before the vengeance break out upon them in common. This is here thus expressed in vision: I saw, saith he, four angels that had power to bring punishments, famine, &c. (foretold ch. vi.) upon Judæa, but making stay before they would do it, not permitting any of these mischiefs as yet to break out upon them.

<sup>16</sup> latter figs, δαύρουθους.  
<sup>2</sup> land. <sup>3</sup> on every.

<sup>17</sup> land, γῆς.

<sup>18</sup> rulers over thousands.

<sup>1</sup> land.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to 'hurt the earth and the sea;

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we <sup>5</sup> have [c]sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed an [d] hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve

2—4. And whilst this was a doing, I saw another angel coming on a message from Christ, (intituled *the east* or *rising sun*, see note [s] Luke i, and note [f] Rev. xvi,) with a writing sealed (an ordinance or commission from God) in his hand, that they proceed not to any such act of mischief till the believers, or orthodox, pure, steady Christians be sealed, that is, put into a safe condition, that they partake not in that destruction. And these that are thus sealed, and so preserved, though they are a very small, despicable number in respect of the far greater number of those that were destroyed, only a remnant, as Noah's family of the old world, or Lot's of Sodom, (see Luke xvii. 27. 29, and note [k] Matt. xxiv,) are yet fourteen myriads and four thousand, that is, a great number, (not precisely so many, or just twelve thousand and no more, of every tribe;) and these were by God's appointment to be secured before the judgments were to break out upon that people.

<sup>4</sup> injure, ἀδικῆσαι.

<sup>5</sup> shall seal, σφραγίσμεν.

thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of <sup>6</sup>all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, [e] Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four <sup>7</sup>beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they

9. After this immediately I saw all the orthodox, pure, constant Christians, whether Jews or Gentiles, every where dispersed, of all nations, that had continued thus long under persecution of the Jews, (see ver. 14,) looking up with faith and constancy to Christ, attending this vengeance of God on the unbelieving Jews, and owned and acknowledged and rewarded by God as those that had stuck to the faith and persevered constantly, Matt. xxiv. 13, though they had not resisted unto blood, Heb. xii. 4.

10. And these praised God for his deliverance, (as the martyrs called for vengeance, ch. vi. 9,) acknowledging all their delivery to be imputable, as a most remarkable act of mercy, to God the Father, and to Christ, on whom they have believed.

11, 12. And a multitude of angels stood waiting on God, and encompassing the bishops of Judæa, (which were, together with the apostles, to be gone out of the country at this time, and so to partake of this delivery,) and they joined with them in this rejoicing and blessing of God.

13. And methought one of the bishops asked me, who I thought those were (or whence) that were in the white garments of unspotted innocence, ver. 9.

14. And I told him I knew not, desiring him to tell me. And he told me, saying, These are the confessors (though not martyrs), ver. 9, that ventured their lives for Christ in the confessing him constantly.

15. Who shall therefore live to enjoy some tran-

<sup>6</sup> every nation, and tribes, παντὸς ἔθνους καὶ φυλῶν.

<sup>7</sup> living creatures.



before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any <sup>8</sup> heat.

17 For the Lamb which is <sup>9</sup> in the midst of the throne <sup>10</sup> shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.

quillity and peaceable assembling to serve him in the church : (see 2 Thess. ii. 1, and Rev. v. 10.)

16. They shall no more be persecuted or restrained from assemblies : (see Isaiah xlix. 10.)

17. But live peaceably in Christ's fold, (see psalm xxiii. 2 ;) and having sown in tears, they shall now reap in joy the fruits of their patience and perseverance, (see Isaiah xxv. 8,) a peaceable time of serving God. (Such as the Christians had in the days of Vespasian and Titus after the destruction of the Jews.)

## CHAP. VIII.

AND when he had opened the seventh seal, there was [a] silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God ; and to them were given seven [a] trumpets.

3 And another angel came and stood at the altar, having a [a] golden censer ; and there was given unto him much incense, that he should

offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

1. And after these six rolls and seals, ch. vi, containing the several previous judgments that were to fall on the unbelieving Jews, and the prodigies foregoing, and predictions of utter destruction that should fall upon them, follows now the seventh roll and seal, and on the opening of that there was a representation of the service in the temple at the time of offering incense. For, first, I perceived an universal silence for half an hour, that is, the people praying by themselves silently in the court, (as they are wont to do while the high priest is offering in the sanctuary.)

2. And the seven angels or officers that waited on God, ch. i. 4, like so many priests in the temple, sounded their trumpets.

3, 4. And another angel, as the high priest, offered up the incense with which the people's prayers are supposed to ascend to God. By this, signifying the prayers of all faithful people, persecuted by these obdurate Jews, to have come to God's ears, and to have found admission there.

<sup>8</sup> scorching, καῖμα.  
τοῦναντί.

<sup>1</sup> give it to, δέσφ.

<sup>9</sup> about, ἀνὰ μέσον.

<sup>10</sup> shall rule them, or, be their shepherd,

5 And the angel took the censer, and filled it <sup>2</sup> with fire of the altar, and cast it <sup>3</sup> into the earth : and there were [b] voices, and thunders, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there <sup>4</sup> followed hail and [c] fire mingled with blood, and they were cast upon the <sup>5</sup> earth : <sup>6</sup> and the third part of trees was burnt up, and all [d] green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with [c] fire was cast into the sea : and the [e] third part of the sea became blood ;

9 And the third part of the creatures which were in the sea, and had life, died ; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, [c] burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters ;

11 And the name of the star is called [f] Wormwood : and the third part of the waters became

5. And as an effect or consequent of that, that is, of that persecution, and their prayers for deliverance, (not for this vengeance,) it is, that the angel fills his censer with fire from the altar of burnt offerings, that is, with the wrath of God, (so oft expressed in the prophets by *fire*,) and that wrath consuming, (such as the fire that consumed the burnt sacrifice totally,) and cast it upon all Judæa ; and the effects of that were voices, and thunders, (that is, noise of thunders,) and lightnings, and earthquake, that is, great, heavy, sudden, wasting judgments upon that people, represented here in general, but particularly set down in the consequents of the sounding the seven trumpets.

6. Then the seven angels set their trumpets to their mouths, every one, and were ready to blow, and did so, one after another, each of which had a several signification in it.

7. And when the first sounded, I saw falling upon Judæa hail and fire mingled with blood, a fit emblem of seditions and commotions, and they fell upon Judæa, and wasted it in a bloody manner ; and the obedient, meek, pious Christians that would not join with them in their seditious practices were terribly plundered and wasted by them. And this fell heavily upon the tetrarchate of Abylene (see note [b] ch. vii.) as well as upon Judæa.

8. And upon the second angel's sounding there was another representation of a great multitude of the same or like seditious persons rising in Galilee, and the suppressing of them cost a great deal of blood, consumed a great multitude of Galilæans,

9. Made a great destruction of men, and vastation of the most eminent cities there : (see note [e].)

10, 11. And upon the sounding of the third, an eminent person, taking upon him to be a captain among them, and drawing many after him, raised a sedition in the lesser cities and towns of Galilee : (see note [e].) And this sedition was a bitter, pernicious one to those that joined in it, brought a force from the Romans, slew a great multitude more in those parts of Galilee.

<sup>2</sup> from the fire of the altar, ἐκ τοῦ πυρὸς τοῦ θυσ.

<sup>3</sup> on the land, εἰς τὴν γῆν.

<sup>4</sup> was, ἐγένετο.

<sup>5</sup> land, γῆν. <sup>6</sup> The King's MS. reads, καὶ τὸ τρίτον τῆς γῆς κατέκαυτο, καὶ τρίτον τῶν δένδρων, and the third part of the earth was burnt up, and the third part of the trees.

wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the [9] third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day <sup>7</sup> shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an <sup>8</sup> angel flying through the midst of heaven, saying with a loud voice, [A]. Woe, woe, woe, to the inhabitants of <sup>9</sup> the earth by reason of the other voices of the trumpet of the three angels, which are <sup>10</sup> yet to sound!

12. And upon the sounding of the fourth, I saw the representation of a great judgment falling upon the holy city, a siege and attempt on Jerusalem itself.

13. And a prophet denouncing three horrible woes against the whole nation, which should particularly be set down in the three representations which should be ushered in by the three other angels still behind, which would not be long before they sounded; the first of them belonging to the forerunners immediately before the last siege and destruction of Jerusalem; the second, to that siege itself; the third, to the sad events following it.

## CHAP. IX.

AND the fifth angel sounded, and I saw <sup>1</sup>[a] star fall from heaven unto the earth: and to him was given the key of the <sup>2</sup>bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great <sup>3</sup>furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the <sup>4</sup>scorpions of the earth have power.

1. And upon the sounding of the fifth trumpet, I saw him that was before, (ch. viii. 10,) the leader of the seditious, or some other that succeeded in his place, and he became a ringleader of most hellish villainies, which, under the title of *zealots*, did all the mischief imaginable.

2. And they marched up to Jerusalem, and seized upon the temple there, killed the high priests and the rest of the priests, and plundered the city.

3. And these became as locusts, great wasters and devourers, and were in other respects peculiarly like locusts, which, having no king, go out by bands, Prov. xxx. 27; and such were these, a company of giddy, wild people, in great numbers, harassing and devouring all.

<sup>7</sup> appeared not the third part of it, *μη φαίνη τὸ τρίτον αὐτῆς*.

King's MS. reads *ἀποῦ*.

sound, *μελλόντων σαλπ.*

of the abyss, *πρότατος τῆς ἀβύσσου*.

<sup>5</sup> scorpions have power of the land, *ἐχουσιν ἐξουσίαν ἐν σκορπίοις τῆς γῆς*.

<sup>9</sup> the land from the rest, *γῆς ἐκ τῶν λοιπῶν*.

<sup>1</sup> the star that has fallen from heaven on the land.

<sup>3</sup> chimney, *καμίνου*.

<sup>4</sup> into the land, *εἰς τὴν γῆν*.

<sup>8</sup> Or, eagle: for the

<sup>10</sup> ready to

4 And it [b] was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be [c]tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men [d] seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11 And they had a king over them,

4. But by God's providence disposing for the good of his servants, so it was, that this judgment of the zealots fell not upon the Christians, (see note [d] ch. viii.) but only upon the Jews themselves, (that were as contrary to Christianity as any,) only because they were not of the faction of those zealots.

5. And the judgment that fell upon the Jews by these men was not so much a downright killing (though that also befell Annas and the priests, see note [a]), as plundering and pillaging and undoing them, and tearing their necessary food from the best citizens of Jerusalem, and thus continuing for five months' space, till Titus came to besiege the city, by which means the siege became much the more cruel and intolerable when it came; and so this was most fitly compared to scorpions, as the whipping with them is the most cruel and terrible infliction, much more cruel than any other scourge, 1 Kings xii. 11.

6. This brought a great famine and want on the greatest and richest men, and that is far more miserable than death itself: (see note [a] ch. vi.)

7. And these devouring wasters, the zealots, were in appearance like warriors, and pretended themselves to be redeemers of the people, and counter-conquerors of the Romans, (which is meant by their crowns like unto gold, false princes, false patriots;) and they took upon them to be saviours and benefactors, saith Josephus, would look like men, kind and friendly, when they wrought all this ruin to their brethren.

8. And all this while these that thus devoured and preyed upon all they came near, and so were most terrible to those that could not resist, were most base, cowardly persons, these great plunderers, far from having any manliness or valour in them.

9. And they were hardhearted, compassionless people, and in great troops, like grasshoppers or locusts, they flew about, and made all places resound with their noise and at the news of them, Joel ii. 5.

10. And as scorpions wound and sting with their tails, so they, coming in with fair pretences of saviours and benefactors, when they depart, plunder and carry all along with them: and so they continue till the time of Titus's siege, ver. 5, just five months' space.

11. And though they disclaim having any king over them but God, and upon that score pretend to

<sup>6</sup> said.

<sup>7</sup> as it were crowns like unto gold, *ὡς στέφανοι χρυσοί.*

which is the angel of rise up against the Romans; and though, like locusts, the bottomless pit, ver. 3, they go out by bands, having no king to conduct them, yet their cruelty and unmercifulness in destroying owns them to have a king, who rules the Greek tongue hath among them, and puts them upon all this villainy, his name [e] Apollyon. Satan, that delights in nothing but destroying.

12 <sup>8</sup>One woe is past; and, behold, there come two woes more <sup>9</sup> hereafter. 12. And this is the first of those woes or pests foretold ch. viii. 13. And though this were a competent judgment on that nation, there are yet two more approaching them.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, 13. And upon the sounding of the sixth trumpet of the sixth angel, I heard a voice from the altar of incense, where the prayers of the saints or constant Christians are said to be offered up, ch. viii. 3, noting that the prayers of the exiled Christians (that to avoid this destruction were departed to Pella and many other places out of the land, and prayed for liberty to return to their country again) were come up before God, and in mercy to them the siege of Jerusalem, that now follows, was hastened.

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound <sup>10</sup> in the great river [f] Euphrates. 14. And methought that voice said to this sixth angel, that he should take off that restraint caused by the present affairs at Rome, and by the great changes there, which detained Vespasian from setting upon Jerusalem according to his purpose.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. 15. And so they were let loose from that restraint, that is, permitted by the condition of affairs to march into Judæa, for which they were before ready, but

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. 16. And so they were let loose from that restraint, that is, permitted by the condition of affairs to march into Judæa, for which they were before ready, but had by the providence of God interposing some hinderances, as he thought fit, been kept for this point of time, to a day (as we say) which God hath determined as most agreeable to all his purposes of saving some and destroying the rest.

17 And thus I saw the horses in the vision, and them that sat on them, having [g] breastplates <sup>11</sup> of fire, and of jacinth, and of brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. 17. And methought their armies of horsemen were presently mustered and the number of them found to be infinite and unimaginable, the Syrians, Arabians, Itureans, &c. in vast numbers associating themselves unto them.

17. And these troops of horse or horsemen were represented to me with breastplates shining like flaming fire, and their aspect most terrible, like that of lions gaping, and flaming fire issuing out of their mouths; or else, the front of this army, noted by their breastplates and heads, were very formidable.

<sup>8</sup> The first, *Mia*: see Matt. xxviii. 1. <sup>9</sup> after these, *μετὰ ταῦτα*.  
<sup>11</sup> fiery, and blue, and like brimstone. *πυρίvous καὶ θαυρίvous καὶ θειάδεις*.

<sup>10</sup> at, *ἐν*.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repent- ed they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

18. And a multitude of the Jews were killed by them in their passage through the country.

19. And the rear of this army was as terrible as the front, came, after wasting and destroying, as the front had done, ver. 18. And so the whole army was like that kind of serpent which hath an head in the tail, and wounds as dangerously with that as with the with them they do other.

20. And though many of the inhabitants were destroyed by this means, yet were not they that escaped, nor the Gnostics among them that had associated with the Jews against the Christians, (and were many of them now destroyed with them,) reformed by all this; they yet repented not of their idol-worship, which they took for an indifferent thing, but rather grew worse and worse,

21. And went on impenitently in all their blood- iness that they had been guilty of upon the Chris- tians, their sorceries, (see note [d] Gal. v,) yea, and their abominable uncleannesses and rapines; they were no whit the better for all that had yet befallen them.

## CHAP. X.

AND I saw another mighty angel comedown from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

1. Upon the multiplying of these sins, ch. ix. 21, and impenitent continuing in all their provocations, it was just with God to proceed, as now he appeared to me in the vision to do; for methought I saw another angel of special dignity (such as ch. v. 2, and ch. xviii. 21, designed and used for eminent employ- ments) coming down in a cloud from heaven, (as angels are wont to do on God's messages,) having a rainbow on his head, either to denote a glorious appearance, as Ezek. i. 28, or, perhaps, moreover (see ch. iv. 3.) God's covenant of mercy and deliverance, made with all his faithful servants, who were now to receive benefit by what should fall out, (see ch. ix. 13,) but his looks or countenance were most terrible, and his feet, denoting his ways and present designed actions, were most sad and destructive, the fire noting destruction, and the pillars the fixedness of the decree, the immutableness of it.

2 And he had in his hand a little book open : and he set his right foot upon the sea, and his left foot on the <sup>1</sup> earth,

2. And he had in his hand a roll opened, and so ready to be read, wherein was contained a sentence against the whole nation of the Jews, (see note on ch. vii. 6,) a decree come out from God of utter destruction : and this was the completion of that prophecy, wherein it was said that Christ should make his enemies his footstool; that is, subdue and bring them down, and that here expressed by this angel's setting both his feet on them.

3 And cried with a loud voice, as when a lion roareth : and when he had cried, [a] seven thunders uttered their voices.

3. And this angel roared terribly, as a lion doth roar after his prey when he is in sight of it; and upon that, as upon a call, the seven thunders uttered their voices, that is, methought I heard seven, that is, many claps of thunder, and voices coming out of them, by which the destruction of Jerusalem by Titus was shortly represented.

4 And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

4. And as I had before written what I had seen and heard, so now I was about to do, to set down what was said by those voices ; but I was commanded that I should not do so, but, on the other side, that I should shut and seal them up, signifying them to be too terrible to be revealed, (the ears of every one that heard them would tingle,) and therefore fitter to be sealed and closed up in silence than to be recorded or set down, (such was this destruction by Titus.)

5 And the angel which I saw stand upon the sea and upon the <sup>2</sup> earth lifted up his hand to heaven,

5. And the angel, ver. 1, lifted up his hand to heaven, as a ceremony of swearing, Gen. xiv. 22, Deut. xxxii. 40, (proportionably to that which is said of God concerning the provoking Israelites, that he swore in his wrath, they should not enter into his rest, (that is, that they should die in the wilderness, and not enter into Canaan,) or concerning the delivering his people out of Antiochus's hands, Dan. xii. 7.)

6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be <sup>3</sup> [b] time no longer :

6, 7. And with an oath, by God the creator of all the world, he pronounced the sentence, that time or delay should no more be, that is, that this execution of God's decree should be no longer deferred, but the destruction, so long threatened, which when it came, it should be a total, utter destruction, should now immediately light upon this people : a very great part of it now by Titus, and within a very little while, upon the sounding of the seventh angel, it should be perfected, and so all those prophecies be fulfilled, whereby it had been foretold both by the old prophets, and since by the prophets under the new testament, to whom it had been made known by God,

7 But in the days of the voice of the seventh angel, when he shall <sup>4</sup> begin to

<sup>1</sup> land, γῆν.

<sup>2</sup> land, γῆν.

<sup>3</sup> delay.

<sup>4</sup> be ready to sound, μέλλῃ σαλπίζειν.

sound, the mystery of God should be finished, as he hath declared to his servants the prophets. though when, or at what point of time, it had never been revealed to any, Matt. xxiv. 36, Acts i. 7, and so was kept as a mystery.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before [c] many people, and nations, and tongues, and kings.

12 And when I thought with myself, sure now there is an end of the vision concerning the Jews, there is no more to be seen or prophesied of; the angel said unto me, that beyond this destruction of the temple and Jerusalem and Judæa under Titus, to which these last parts of the vision belonged, there was yet more matter of prophecy belonging to this people, what should yet further betide them from the Romans (after this destruction) by ensuing emperors, Adrian especially, and other kings and people, that should assist him in rooting out this nation.

8. And that voice that spake to me from heaven, ver. 4, again spake to me, and commanded me to go to that angel, ver. 2, and beseech him to give me the book or roll, (wherein that sentence was written.)

9. And I went and besought him for it; and he gave it me, and bid me eat it, (see Ezek. iii. 1,) telling me that though it would taste a little pleasant in my mouth, Ezek. iii. 3, yet when it was in the stomach it would be very bitter; that is, that though in respect of the rescue and deliverance that would befall the godly by the destruction of these enemies of theirs, and by consideration of the great justice of God upon these that so well deserved it, I should, while I considered that alone, fully approve and be well pleased with this sentence against the Jews; yet when I began to see and consider it in the terrible-ness of it, and in the utter vastation of a glorious temple, where God had so long been pleased to dwell, and of a people which God had taken and owned peculiarly for himself, it would be a most horrible and amazing thing to me.

10. And I took the roll and devoured it, that is, considered and meditated upon it, on both parts of it, the destructions to the Jews, as well as the deliverances and advantages to Christians; the terrible-ness of the utter destruction as well as the merits of the Jews that brought it on them: and though the one pleased me exceedingly, yet, as honey, that is sweet to the taste when it is eaten, is very uneasy to the stomach, so the other part, that of the destructions of my countrymen the Jews, was matter of horrible grief to me.

11. And when I thought with myself, sure now there is an end of the vision concerning the Jews, there is no more to be seen or prophesied of; the angel said unto me, that beyond this destruction of the temple and Jerusalem and Judæa under Titus, to which these last parts of the vision belonged, there was yet more matter of prophecy belonging to this people, what should yet further betide them from the Romans (after this destruction) by ensuing emperors, Adrian especially, and other kings and people, that should assist him in rooting out this nation.

<sup>5</sup> stood, ἐστῶτος.

<sup>6</sup> land, γῆς.

<sup>7</sup> of the people.

<sup>8</sup> many kings.



## CHAP. XI.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the [a] altar, and them that worship therein.

1. After the destruction of Jerusalem by Titus, ch. x, the most memorable passage concerning this matter of the Jews (and so the fittest matter of a further vision) being that which fell on that people under the emperor Adrian, the next vision here seems to belong to that. And by way of preparation to the representing of it, here is first set down Adrian's rebuilding of Jerusalem, and setting up the heathen worship there. To this purpose, saith he, methought I had a measuring rod, or pole, or perch given me, (as in Ezekiel, ch. xl,) and a command from the angel to mete the temple of God, that is, first, the sanctuary or holy, and in it the holy of holies, and then the court, where the altar of burnt-offerings stood, and where the people worshipped and prayed to God, called the court of the Israelites. (This measuring is the inclosing or setting thus much of the temple apart in memory of the former consecration, not to be profaned or meddled with, that is, built upon by the emperor Adrian, who now designed to erect a new city there, calling it (by his own name, Ælius) Ælia.

2 But the court which is without the temple <sup>1</sup> leave out, and measure it not; for it is given unto the <sup>2</sup> Gentiles: and the holy city shall they tread under foot forty and two months.

2. But I was appointed to leave or cast out, that is, not thus to measure or inclose the court of the Gentiles, called *the outer court*, (see note [a] Ephes. ii,) noting that the Roman emperor should take that in, and build upon it and about it a new city, not only for Jews, but Gentiles to live in; and so that Jerusalem, formerly called *the faithful and holy city*, should now, being thus rebuilt, be called by another name, and profaned with idol-worship, a temple being erected to Jupiter upon mount Sion, and so continue for the same proportion of time (that is, three years and an half) that it had in Daniel's prophecy been profaned by Antiochus, Dan. vii. 25.

3 And I will give power unto my [b] two witnesses, and they shall prophesy a thousand and threescore days, clothed in sackcloth.

3. And all this time there being two Christian bishops of Jerusalem, one of the Jewish, the other of the Gentile or stranger Christians there, and these being raised up by God like prophets to forewarn men of their sins and danger, shall like prophets set themselves against the sins both of the Jews and Gentiles, labour to convert them all to Christianity, to bring them to the reformation of their wicked lives, to the purging out of all the abominable sins (mentioned ch. ix. 20, 21.) unreformed among them; and

<sup>1</sup> cast out, ἐκβαλε.

<sup>2</sup> nations, ἔθνεσι.

this the angel told me they should do all that space of three years and an half, (mentioned ver. 2,) and do it (as prophets are wont when they prophesy judgments on unreformed sinners) in sackcloth, (see note [d] Matt. iii,) denoting the yet further evil effects that would be consequent to their still holding out impenitent against the faith.

4 These are the two olive trees, and the two candlesticks standing before the God of the <sup>3</sup> earth.

4. These two bishops of the Christian churches there, together with the congregations belonging to them, were now to be looked on as the advancers and restorers of piety, after that general depravation and infidelity in that place; and are therefore compared, the bishops to Zerubbabel and Joshua, Zech. iv. 3, described there by the emblem of the two olive trees, and the two churches to the two candlesticks, (see ch. i. 20,) standing before the God of the land, ver. 14, that is, serving Christ continually at a time of such universal corruption among all others.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

5. And to these two are applicable two passages of story belonging to Elias: as first, bringing down fire from heaven, (noting what shall befall their enemies, ver. 13.)

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

6. And secondly, having that power of prayer as to shut up heaven that it should not rain, for the same space that Elias did, that is, three years and an half, ver. 3, (see James v. 17,) and two passages more referring to Moses; as first, the power to turn the water into blood through all Egypt; and secondly, to bring plagues upon them: noting by both these, that they were a kind of Moses and Elias, designed by God, one to bring the Jews to obedience, as Moses, the other to destroy idolatry, as Elias; the first, the work of the bishop of the Jewish congregations; the second, of the bishop of the Gentiles.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall [c] make war against them, and shall overcome them, and kill them.

7. And when they have spent a good time in discharging their office thus, in endeavouring to reduce both Jews and Gentiles, and bring them into the church, an eminent instrument of the devil's, Barchochab, in Adrian's time, will gather a multitude of unbelieving Jews unto him, and as a wild beast raven and devour, kill and plunder all that will not join with him against the Romans, and so (as histories affirm of him) handle the Christians cruelly and hostilely because they would not do so, and unless they would deny Christ.

8 And their dead

8. And upon this pretence kill them, and cast out

<sup>3</sup> land, γῆς.

<sup>4</sup> on the waters, ἐν τῶν ὕδατων.

bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and <sup>6</sup>kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in <sup>6</sup>graves.

10 And they that dwell <sup>7</sup>upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and <sup>[d]</sup>the remnant were affrighted, and gave glory to the God of heaven.

14 The <sup>[e]</sup>second

their carcasses in the streets without burial; and this still in Jerusalem, (that no prophet might be slain any where else,) which cannot better be compared than to Sodom, for abominable sins of the Gnostics, to Egypt, (see note [c] ch. xiv.) for oppressing God's people, that is, the Christians; nor expressed by any character than that which brought all their punishments upon them, their crucifying of Christ, and dealing in like manner with Christians.

9. And thus shall it be, the Christians shall be thus slain and cast out into the streets, without any compassion or reverence, either from the Jews or heathens inhabiting at Jerusalem, (see note [c] ch. x.) as long as that seditious company prevail there.

10. And this should be matter of rejoicing and congratulating to the Jews one with another, as upon the destruction of their greatest enemies, (as Elias was counted an enemy to Ahab, whom he would have reformed.)

11. But after some time their cause should come to be heard before God, their injuries to be avenged, the Christians of these congregations should begin to flourish again, as in a kind of resurrection from the dead, by the power and mercy of God; and all that saw this, and the manner of doing it, (Christians rescued by the idolatrous, heathen Romans,) could not but acknowledge it a great work of God's, and worship God for it.

12. And they were taken up as it were to heaven out of this bloody, seditious broil that lay so heavy upon them, that is, restored to a great and notable tranquillity, to halcyonian days of peace and Christian profession.

13. And as they were thus rescued and relieved, so the other inhabitants of that place, that joined in that sedition, or complied with them against the Christians, ver. 10, were destroyed by the Romans, a great part of that new city and the inhabitants thereof; and upon this the rest turned Christians, seeing the prophecies of the two witnesses fulfilled upon those that would not believe or obey them.

14. And so this calamity lighting on the Jews in Adrian's time was in a manner as bloody as that other under Titus, and though it came some time after the former, yet was not long deferred. That under Titus was the second woe, described from ch. ix. 12. 15. to

<sup>5</sup> tribes, φυλῶν.

<sup>6</sup> tombs, monuments, μνημεῖα.

<sup>7</sup> on the land, ἐπὶ τῆς γῆς.

woe is past; and, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, [f] The kingdoms of this world are become <sup>8</sup>the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God <sup>9</sup>Almighty, which <sup>10</sup>art, and wast, and art to come; because thou hast <sup>11</sup>taken to thee thy great power, and hast reigned.

18 And the [g] nations <sup>12</sup>were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which <sup>13</sup>[h]destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his tem-

ple the end of ch. x; and this under Adrian, the third, set down from the beginning of this chapter, and caused by the sedition of Barchochabab, ver. 7.

15. And this summarily repeated by the sounding of the seventh angel, who was to conclude this whole tragedy. For as he sounded, thunders were immediately heard, that is, pouring in of the Roman armies upon them, mentioned ver. 13, and an immense multitude of Jews, almost six hundred thousand of them, slain, saith Dio; others affirm as many more, from the beginning of this war. And as this was done on the seditious Jews, so by this means the Christians, especially of the Gentiles, came to flourish there more than ever, and that whole city became in a manner Gentile-Christian, Marcus, a Gentile, being the one bishop under which both Jew and Gentile Christians were united; and thus the church of Jerusalem entered upon her flourishing condition, and the faith of Christ got the upper hand, so as it never should be destroyed utterly again.

16. And the four and twenty bishops of Judæa, ch. iv. 2, acknowledged this a great mercy of God, which tended wonderfully to the prosperity of the whole church of Judæa under them,

17. Saying, Blessed be God for this infinite mercy of his, wherein he hath magnified his fidelity to the Christians, and used the Gentile-Romans as his instruments to set up his Christian church in Judæa.

18. Now is fulfilled that prophecy of psalm ii, The Jewish nation have behaved themselves most stubbornly against Christ, and cruelly against Christians, and thy judgments are come upon them; and though the avenging of the blood of the martyr Christians hath a while been deferred, till these other sufferings under Barchochabab were added to them, ch. vi. 11, yet now the time is fully come for all the vengeance to be poured out, the Jews and Gnostics to be destroyed, and all the orthodox, pure, constant Christians to have days of tranquillity, and peaceable profession of the gospel, and liberty of assemblies.

19. And this as an effect of God's covenant of mercy made with believers, and which will never fail to be performed to all Christians, that will in

<sup>8</sup> our Lord's, and his Christ's.

<sup>9</sup> ruler of all things, *ὁ παντοκράτωρ*.

<sup>10</sup> is, and

which was, and which is to come, *ὁ ὢν καὶ ὁ ἔν καὶ ὁ ἐρχόμενος*.

<sup>11</sup> received, *ἐλάβας*.

<sup>12</sup> have been angry, and thy wrath came, *ὠργισθῆναι, καὶ ἦλθεν*: see note on ch. vi. 17. <sup>13</sup> corrupt the land, *διαφθείροντας τὴν γῆν*.

ple the ark of his  
14 testament: and  
there were light-  
nings, and voices,  
and thunders,  
and an earthquake,  
and great hail.

time of distresses and persecutions wait and depend constantly, and that fall not off by any temptations from him. And there were lightnings, and voices, and thunders, and great hail, (which words in all probability belong to the next vision (and chapter), and so are connected by Andreas Cæsareensis, and his ex-scriber Arethas; and by them is noted, that there is a further vision behind, and that consisting of thunders and lightnings and earthquakes, that is, menaces of judgments from heaven against those that had their hearts hardened and stubborn against Christ, of which the hail was an emblem, ch. viii. 7. And who these were that were now next to come on the scene will follow in the next chapter.)

## CHAP. XII.

AND <sup>1</sup> there ap-  
peared a great won-  
der in heaven; a wo-  
man [a]clothed with  
the sun, and the  
moon under her feet,  
and upon her head  
a crown of twelve  
stars:

1. Another vision is here set down, and either the hea-ven or the air made the scene whereon it is represented, thus: And methought I saw a woman, signifying the church of Christ thereby, and that woman, that church shining most illustriously with those graces which Christ the Sun of righteousness had bestowed upon it, and thereby much outshining the Jewish state of imperfection before Christ came, which was now also destroyed, and this church founded in the twelve apo-stles, which, as teachers thereof, are best compared to stars, ch. i. 20, and those as so many gems in the crown of the church, that is, principal persons in the constituting this kingdom of Christ.

<sup>2</sup> And she being  
with child <sup>3</sup> cried,  
travailing in birth,  
and pained to be de-  
livered.

2. And this woman was with child, and ready to bring forth, that is, by the preaching of the apostles and apostolical men, was in travail to produce Chris-tians, (see Gal. iv. 19,) that is, children to Christ, over all the world.

<sup>3</sup> And there ap-  
peared another won-  
der in heaven; and  
behold a great red  
dragon, having se-  
ven heads and ten  
horns, and seven  
crowns upon his  
heads.

3. And on the other side, methought there was a dragon, that is, the devil, that great enemy of Chris-tianity, who had for a long time the city of Rome (so religiously devoted to the worship of idols, that is, of devils, 1 Cor. x. 20,) under his command, and all the principalities under it, (the first noted by the seven heads, that is, the seven hills on which the city was built, the other by the ten horns, ch. xiii. 1, and xvii. 9. and 12,) and that city (noted by the seven heads) was the imperial city, and so had as many crowns on the heads.

14 covenant, διαθήκης: see note on the title of these books.  
σημείον μέγα ὡφθῇ.

ζομένη.

2 cried out in travail, being in torture, κράζει ὠδινούσα καὶ βασανι-

4 And [b] his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the [c] woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the [d] great dragon was cast out, that old serpent, call-

4. And the devil, to oppose the prospering of the word of Christ and preaching of the gospel, made use of subtilty, by the false doctrine of Simon and the Gnostics, to corrupt the doctors and people of the church; and having succeeded prosperously in it in Samaria and other places, attempted the same also at Rome, that as soon as any turned Christians, they should infuse their doctrines into them: (see note [a] 2 Tim. iii, and 2 Thess. ii.)

5. And there came into the church many Christians in the city of Rome, that imperial city, ver. 3, who proved very constant and faithful to Christ; and so a church was established there, which should convert many to the faith of Christ by preaching the word (which is *the rod of iron*, that is, spiritual sword or sceptre of Christ, the instrument of managing his spiritual kingdom, see note [o] ch. ii.) unto them. And as soon as a church was planted here, it was in the infancy endangered to be devoured by the dragon, the devil, assisted by the Roman power, the persecuting emperor Nero, about the tenth year of his reign, had it not been wonderfully preserved by God.

6. And soon after the Christians were by edict forbidden throughout the empire; but God preserved his church in this persecution, which lasted three years and an half.

7. And there was a great contention at Rome between Simon Peter on one side, the planter of the Christian faith, and bishop of the Jewish Christians, and so maintainer of Michael's or Christ's cause there, and Simon Magus, that apostate servant of the devil, at his second coming to Rome in Nero's time; the one contending for Christ, the other against him: (see note [a] 2 Tim. iii.)

8. And Peter and the cause of Christ prevailed against him; for though at his former coming to Rome, in Claudius's days, Simon was there worshipped for a god; and at his second coming much favoured by Nero; yet upon his undertaking to fly in the air, by Peter's prayers he was cast down and maimed in the fall, and through pain and shame forced to cast himself headlong down from the top of an house: (see note [a] 2 Tim. iii.)

9. And by this means the devil (that doth so oppose the Christian faith, and seduce men to heathenism

ed the Devil, and Satan, which deceiveth the whole world: he was 'cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which [e]accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath <sup>6</sup> but a short time.

13 And when the dragon saw that he was cast <sup>6</sup> unto the earth, he persecuted the woman which brought forth the man child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a <sup>7</sup> time, and times, and half a

and to corrupt living) was cast out of his unlimited power in men's hearts; and many, upon this victory of Peter over Simon Magus, turned Christians.

10. And this was matter of joy to all the Christians, nay, to the angels of heaven, who therefore praised and magnified the power of the Christian doctrine, which had cast out that eminent piece of hypocrisy out of the church, the doctrine of the Gnostics, which did really infuse that into Christians for which the devil is wont to accuse the servants of God falsely, (and gave an essay of it in his charging of Job, ch. i. 11,) to wit, that in time of persecution they will deny and forswear Christ.

11. And the faithful, sincere Christians, Peter and Paul, and divers others, having the patience and constancy of Christ before their eyes, (who laid down his life for them,) and his frequent doctrines of taking up the cross and following him, resolved to do so as he had given them example and command; and this was a victory over Satan, and these instruments of his, the Gnostics, which would have seduced all the Christians from their constancy.

12. A thing much to be applauded and rejoiced at by all good men and angels. But upon this the devil was hugely enraged, to see his subtilty, (the tail of this serpent, ver. 4,) the false doctrines and infusions of these heretics, thus miscarry; and therefore in that rage of his, knowing that if he did not bestir himself mightily, Christianity, prevailing in the purity and sincerity of it, would utterly be his ruin, and that suddenly, he set a-foot the persecution against the whole Christian church by Nero's edicts in a sharp manner.

13. By this to revenge himself upon Christianity for the destruction of Simon, his beloved instrument.

14. And so not only at Rome, ver. 6, but in all other parts of the Roman empire, Christianity was persecuted, and the Christians forced to fly, some one way, and some another, (as they had been Acts viii. 1,) by which means they were by the providence of God kept safe for some while: (see ver. 6.)

<sup>4</sup> cast to the ground, ἐβλήθη εἰς τὴν γῆν.  
ground, εἰς τὴν γῆν.

<sup>7</sup> season, καιρὸν.

<sup>5</sup> a little season, ὀλίγον καιρὸν.

<sup>6</sup> on the

time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And [s] the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

15. Meanwhile Satan used all means to pursue the Christians whither they fled, raising up persecutions from Nero against them in the provinces, by which he hoped to have utterly drowned and destroyed the church.

16. But these afflictions and calamities which the devil designed the Christians were diverted by the seditions raised by the Jews against the Romans, by which means it came to pass, that all the malice which was by Satan designed against the Christians, fell actually upon the Jews, under Vespasian and Titus, and so at that time the persecution of the Christians was necessarily cooled, and fell upon the Jews, their greatest enemies.

17. And this was a great vexation to Satan, to see Christianity thrive the better by this means, and therefore he set to his former design again, that of setting the emperors upon persecuting the Christians, viz. the pure orthodox of them that stood out constant in confession of Christ, and would not, for acquiring safety, join with the Jews or Gnostics, and comply with them. And this persecution now designed by Satan is that which fell out under Domitian, the subject of the next vision, ch. xiii.

### CHAP. XIII.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads [a] the name of blasphemy.

1. And I was in the island Patmos, upon the sea shore, when I saw the vision that I am now to set down, viz. concerning the execution of that design of Satan of bringing persecution on the Christians at Rome, ch. xii. 17. And here the first thing I saw was a beast, representing the heathen worship as it stood at Rome, rising out of the sea, as that is all one with the abyss or deep, that is, introduced among them by Satan, (see note [c] ch. xi,) and thriving and prospering by the strength and power of the Roman emperors; that heathen worship represented by this first beast, and the Roman empire by the seven heads, either as seven emperors, ch. xvii. 10, or else as referring to the seven hills of Rome, the seat of this idol-worship, usurping to itself that blasphemous title of being a goddess; and the ten horns, ten kings, noting those that complied with Rome in this deifying of their emperors, and in the rest of their idol-worship, viz. the many kings that were by the Roman emperor set over other places, who therefore are said to have ten crowns.

<sup>8</sup> river, ποταμός.

<sup>9</sup> land, γῆ.



2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw [b] one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him [c] a mouth speaking great things and blasphemies; and power was given unto him to [d] continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

2. And this idolatrous, heathen worship, thus assisted by the power of the empire, began to be very cruel, and cannot sufficiently be expressed by one cruel beast; but having variety of all kinds of gods in it, from which it is represented by a speckled leopard, it exercises all the cruelty both of bear and lion, as was manifest by their persecutions of Christians. And to the sustaining of this beast (the idolatrous heathen worship) the devil (that laboured to destroy Christianity, ch. xii. 3.) contributed all his power and skill, did all that he could to hold it up by prodigies and by all other means.

3. And though one prime temple on one of the seven hills of Rome, the most stately of all the rest, and so called *the capitol*, from a Latin word signifying *head*, were burnt down by lightning, and esteemed to be smitten by God from heaven, and so idolatry conceived to have received a fatal blow; yet that was soon rebuilt by Domitian, the emperor of Rome, and that gave a great confirmation to idolatry among all that lived in the Roman dominions and took notice of it: (see note [k].)

4. And they worshipped the devil, who had thus upheld the heathen religion when the Jewish was destroyed, resolving from hence, that the God of Israel was not able to contend with their devils, nor his religion able to maintain itself against their idol-worship.

5. And hereupon the heathen idol-worship and worshippers began to despise all others, and to scoff at the God of Israel (and the heathen emperors to call themselves gods, for so Domitian did) upon the destruction of the temple at Jerusalem, concluding thence that that God of Israel was not the true God. And soon after this, Domitian began a persecution against the Christians, as those which opposed the heathen worships, and continued it about three years and a half, until his death.

6. And this same Domitian was very bitter against God, the church, and all Christians; in all this being a factor for the beast, or idol-worship.

7. And was permitted by God to persecute the Christians, and to suppress them wheresoever they inhabited, whether of Jewish or Gentile extraction: (see note [c] ch. x.)

<sup>1</sup> the whole land, *δλη ἡ γῆ*.

<sup>2</sup> every tribe, *πᾶσαν φυλὴν*.

8 And all that dwell upon the earth shall worship him, whose [e] names <sup>3</sup>are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 <sup>4</sup>Hethat [f] leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld [g] another beast coming up out of the earth; and he had [h] two horns like <sup>4</sup>a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he [i] maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should [k] make an image to the beast, which

8. And all the Christian professors within the compass of the Roman dominions were put to sore trials, and of them very many were wrought upon by this means, viz. the carnal, temporizing Gnostics, which had not a mind to be martyrs and confessors for Christ, but rather chose to comply with idolatry than to suffer for Christ.

9, 10. And this persecution of his against the Christians was so sharp and irresistible, that (which is the thing that all Christians are concerned to take notice of) there was nothing left to the persecuted but the exercise of their patience and faith; the one, in bearing without resistance what befalls them; the other, in trusting God with their condition, and never revolting from him, or attempting to relieve themselves by secular arms; for as those are unlawful for subjects to make use of against the lawful power under which they are, though never so sharp or injurious to them, so would it prove, if it were used, but a means to bring more misery upon them.

11. The next part of this vision was the representing a second beast; by which is meant the magic and auguries and oracles of the heathen priests, which appeared to me to ascend out of the earth, or from under ground, as the oracles were wont to be delivered; and this beast had two horns, these men had two powers, by which they made themselves fit to be considered, doing of miracles and divination, wherein they had some resemblance of Christ the Lamb, but made use of these to all diabolical ends of cruelty, and delivered their oracles, as the devil was wont to do, in dubious forms.

12. And all this was made use of to advance idol-worship, which before had lost some reputation in the burning of the capitol, ver. 3.

13. And by these, great wonders were pretended to be done, even calling and bringing down fire from heaven; which is affirmed of Apollonius.

14. And by these and the like prodigies, shewed in several parts of the empire, they endeavoured to set up the same idol-worship among them which was at Rome.

<sup>3</sup> were not written from the foundation of the world in the book of life of the Lamb that was slain, οὐ γέγραπται τὰ ὀνόματα ἐν τῇ βίβλῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

<sup>4</sup> If any man gather together a captivity, he goeth, Εἴ τις ἀλχμαλώτων συνάγει, ὁπάγει. <sup>5</sup> the Lamb, and he spake like the dragon.

had the wound by a sword, and did live.

15 And he had power to give <sup>6</sup>[*l*] life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he <sup>7</sup>caused all, both small and great, rich and poor, free and bond, <sup>8</sup>to receive [*m*] a mark in their right hand, or in their foreheads: 17 And that [*m*] no man might buy or sell, save he that had the mark, or the [*n*] name of the beast, or the number of his name.

18 [*o*] Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

15. And these heathen augurs and priests set up oracles in new places, and by responses from them engaged the emperor, and his officers in the provinces, to persecute and make bloody edicts against the Christians.

16. And by that means edicts came out for all men in the whole empire to enter into and join in their heathen worships.

17. And therewith banishment, or interdicting of all privileges and advantages of life, to all that do not thus join publicly with them, and to that end enter into their religion by some of those ways usual among them, by having the mark of the god, or the name, or some numeral letters that signify his name, branded on them.

18. And for the last of these, it was represented in the vision to be three letters, which signify six hundred sixty-six: the foretelling of which ought to be looked on as an act of infinite wisdom in Christ, that sent this prophecy, and consequently to be attended to as such: or else, the finding this out will be matter of wisdom, a work of sagacity in any, and yet possible, when the time comes, to be observed; for the way of numbering here mentioned is that which is of ordinary use among men.

## CHAP. XIV.

AND [*a*] I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song

1. Here is another vision, or, another branch of the former. And methought I saw the Lamb, that is, Christ, on mount Sion, in the Christian church, and with him all those constant, pure Christian Jews, ch. vii, openly and constantly professing the truth.

2. And again methought I heard a voice from heaven, as the voice of many waters, &c., that is, the gospel preached aloud among the Gentiles, and a multitude of Gentile Christians (see ch. vii. 9.) a rejoicing together.

3. And these, methought, were singing of praise to God, (sitting, as he was before represented, ch. iv. 2,

<sup>6</sup> breath, πνεῦμα.

<sup>7</sup> makes, ποιεῖ.

<sup>8</sup> that he may give them, ἵνα δώσῃ αὐτοῖς.

before the throne, after the manner of the bishop of Jerusalem, with the and before the four four apostles, and the four and twenty bishops of Judæa in council with him,) and this song being a <sup>1</sup>beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the <sup>2</sup>earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, <sup>3</sup>being the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the [b] everlasting <sup>4</sup>gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, <sup>5</sup>[c]Babylon is fallen, is fallen, that great city, because she made all nations drink of the

6. And methought I saw another angel, none of those before mentioned, flying or hastening about the world, carrying good news with him, happy tidings for the time to come, to all nations, Jews and Gentiles, viz. to the Christians of all;

7. And thereupon admonishing all now to stand out firmly and constantly, to adhere to the true God and the Christian faith, in opposition to the heathen idolatry, which should now shortly be destroyed.

8. And as ver. 7. it was foretold that idolatry should suddenly be destroyed, so presently another angel, methought, brought news that it was done, that that whole impure city of Rome heathen, (under the title of *Babylon*, (see note [a] ch. xviii.) that old heathen, idolatrous city, that had lain so heavy upon the people of God, a numerous, populous city, and in each of these respects fitly expressing this,) was, that is, should speedily be destroyed, for advancing the hea-

<sup>1</sup> living creatures, ζῶον.

<sup>2</sup> land, γῆς.

<sup>3</sup> a firstfruit, ἀπαρχή.

<sup>4</sup> good news

<sup>5</sup> She is fallen, she is fallen, Babylon the city, the great.

\* wine of the wrath then worship, and persecuting all that would not  
of her fornication. join in it.

9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall that (after the manner of the Gnostic compliers) for  
 drink of [d]<sup>2</sup> wine fear of persecutions had or should forsake the Chris-  
 of the wrath of God, tian purity, and join in the worship or practices of  
 which is poured out tian Rome: denouncing positively, that whosoever  
 without mixture in- heathen Rome: denouncing positively, that whosoever  
 to the cup of his in- should do so, (see notes [m] [n] ch. xiii.)

10. He should have his portion with heathen Rome in the bitter punishments or effects of God's wrath, such as fell upon Sodom and Gomorrah, Christ being the Judge, and the angels the executioners of it: and in the presence of the Lamb:

11. Even utter destruction to all that shall have of their torment as-guilty of this in any degree, (see note [n] ch. xiii.) and do not timely repent of it.

and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the <sup>a</sup>mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead <sup>9</sup> which die in the Lord [e] from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow <sup>10</sup> them.

14 And I looked, 14, 15. And presently, upon this vision of those and behold a white sharp persecutions, (which generally were means to call

6 bitter, or myrrhate wine, οἶνου τοῦ θυμοῦ.  
the cup of his wrath. 8 engraving. χαραγμὰ

the cup of his wrath. 8 engraving, *χράγμα*: see note [n] ch. xiii. 9 that are in the Lord, 10 with them, *μετ' αὐτῶν*.

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cloud, and upon the cloud *one* sat like unto the Son of man, having on his head [f a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth <sup>11</sup> is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had [g] power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bri-

down God's judgments on the persecutors,) methought I saw a bright, shining cloud, and one like Christ upon it, in a regal attire, with a sickle in his hand, (all this noting the judgments and excision of heathen Rome, which in respect of their cruelty against the Christians and their other heathen sins, was now, as a field of corn, ready for harvest.) And another angel called to him, and bade him proceed immediately to this excision, their sins being come to maturity, and having fitted them for destruction.

16. And he did accordingly, and this vengeance befell heathen Rome.

17. And another angel or officer of Christ's vengeance was sent out by him on the same errand; and methought he came from God in heaven, as out of the sanctuary, the place where incense is offered, (an effect of the prayers of the saints again,) with a sharp sickle in his hand, an emblem of excision.

18. And another angel came from the altar of burnt offerings, by which the wicked are represented, having the execution of God's wrath upon the wicked intrusted to him, and he cried aloud to him that had the sharp sickle, and bid him set about this work as if it were a time of vintage, cutting down the clusters of grapes of the vine of the land, that is, destroying this idolatrous, cruel city and people, as having filled up the measure of their iniquities, and being now full ripe for slaughter.

19. And accordingly it was done: these obdurate sinners, ripe for judgment, were terribly destroyed, cut down, and cast like ripe grapes into a winepress, the wrath of God falling sadly upon them.

20. And this extended not only to the city of Rome, but to other parts of the empire, wherein Christianity had been persecuted; and a most bloody slaughter there was among them.

<sup>11</sup> is dried, ἐξηράσθη.

dles, by the space  
of [*h*] a thousand and  
six hundred fur-  
longs.

## CHAP. XV.

AND I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them <sup>1</sup>is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God <sup>2</sup>Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the <sup>3</sup> [a] temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the <sup>4</sup> temple, having the seven plagues,

1. And I had another vision concerning the judgments of God upon heathen Rome, and methought I saw seven angels with seven plagues, all which were to come one after another, and between them to divide the tragedy, and act all God's vengeance upon them.

2. And methought I saw a great multitude of pure, zealous Christians, (the multitude noted by the sea, their purity by glass, and their zeal by fire) that had not yielded to the heathen terrors in any the least degree, but continuing constant in their purity and steadfast confession of faith. And they had in their hands harps, such as were wont to be used in the temple in God's service, called *the musical instruments of God*, 1 Chron. xvi. 42.

3. And they sung to Christ the same song (or another after that pattern) that Moses had done upon the victory and deliverance out of Egypt, when the Egyptians were overwhelmed in the sea, noting their acknowledgment of God's goodness and mercy to them, who now, they saw, would punish and destroy the persecuting heathen emperors. And they magnified the mighty and wonderful works of God, his overruling power and fidelity in making good his promises to the Christians, his servants;

4. And said, Now shall all the men in the world be obliged to fear and dread thee, and withal to magnify thy name. This is thine only work, O Lord; for the nations of the world, the Gentiles, the Roman empire, shall at length convert to Christianity upon the sight of thy revenges upon them who had crucified Christ, both Jews and Romans.

5. And then methought I saw the holy of holies opened, those great mysteries which had long lain hid, revealed, that is, the decrees of God concerning the Romans now ready to come forth.

6. And the sum of them was contained in seven plagues or punishments upon the Roman empire, brought out by as many angels in shining, glorious

<sup>1</sup> was filled up, or, finished, ἐτελέσθη.  
place.

<sup>4</sup> holy place, see ver. 5.

<sup>2</sup> ruler of all things, ὁ παντοκράτωρ.

<sup>3</sup> holy

clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four <sup>3</sup>beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

habits, each resembling the high priest, ch. i. 13, (see note [b] Luke xii,) coming out of the oracle, ver. 5, sent by God from his throne in heaven to execute these judgments upon them.

7. And one of the four living creatures (attending and encompassing God's throne, by which four apostles were understood, ch. iv. 6, and those there having power to foretell things to come) was therefore represented to give to these seven angels (executioners of God's wrath) seven vials full of the wrath of the eternal God, that is, to give them commission for the pouring out of God's wrath upon heathen Rome.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter in to the temple, till the seven plagues of the seven angels <sup>4</sup>were fulfilled.

8. And the place where this vision seemed to be, that is, the sanctuary in heaven, ver. 5, was filled with smoke, as an expression and consequent of this fire of God's wrath and vengeance, which was like to prove so heavy, that the very representation of it was unsupportable, nobody could endure to come into the sanctuary whilst that was representing; noting that it would fall very terribly on all them that should come within the reach of it.

## CHAP. XVI.

AND I heard a great voice out of the <sup>1</sup>temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the <sup>2</sup>earth.

2 And the first went, and poured out his vial [a] upon the earth; and there fell a noisome and [a] grievous <sup>3</sup>sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

1 And the seven angels, the executioners of God's wrath, ch. xv. 6, being thus come abroad, methought I heard a proclamation coming out of the holy of holies (the place of God's exhibiting himself) addressed unto them, and appointing them to go and pour out those vials, that is, those judgments of God, upon the Roman empire: (see note [k] ch. xiii.)

2. And the first angel did so; and there fell heavy plagues upon them, which swept away a multitude of heathens, and carnal temporizing Christians, both in the city of Rome and in other places: (see note [a].)

3. And the second angel did likewise; and there fell great slaughters upon the city of Rome by the cruelty of the emperors, and on occasion of sedition, &c., and very great multitudes died thereby: (see note [a].)

<sup>5</sup> living creatures, ζῶον.  
[a] ch. xv.      <sup>2</sup> land, γῆν.

<sup>6</sup> should be finished, τελεσθῶσιν.  
<sup>3</sup> boil, ἔλκος.

<sup>1</sup> holy place: see note



4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

4. And the third angel did likewise; and he thought his vial fell on the other cities and provinces of the empire, and a great deal of war followed, (see note [a].) and a multitude were slain there also.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, [b] and shalt be, because thou hast judged thus.

5—7. And this angel that poured out the vial upon the waters, ver. 4, God's judgments on those other cities and provinces, did it as a just judgment on them for the blood of Christians that had been shed by them, and as an act of pity and relief to the persecuted, whose persecutions ended by this means: and so it was acknowledged by the souls of those that had been slain by them: (see note [e] ch. vi.)

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men [c] with fire.

8. And the execution of the fourth angel was by bringing a great drought and famine on the empire, such as was in Maximinus's time.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

9. And though this famine tormented them exceedingly, yet were they so far from repenting or amending their ways, from receiving the faith of Christ, that they railed at the Christian religion as the author of all their miseries, and so were more alienated from it: (see note [c].)

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.

10. And the fifth angel's vial was poured out, not upon the persons of men, but upon the government itself, which was sore afflicted and distressed (see Jer. xiii. 16, where for *darkness* the Targum reads *tribulation* or *affliction*) by the invasion of the barbarians, and the emperors were much troubled at it, but could not help it.

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

11. And as before, ver. 8, so now again, these invasions of the barbarians were imputed as a punishment inflicted on them for the permitting of Christianity, and so made them set themselves more violently against the Christians: so far were they from reforming or mending by this means.

4 Or, *pitiful*, or, *holy*: for the most and best copies read  $\delta \theta\epsilon\iota\omicron\varsigma$ , not  $\epsilon\lambda\theta\acute{\iota}\mu\epsilon\nu\omicron\varsigma$ . 5 these, ταῦτα: see note [b]. 6 ruler of all things, παντοκράτωρ. 7 to it, αὐτῷ. 8 scorched greatly, or, a great scorch, ἐκαυματίσθησαν καὶ μέγα. 9 throne. 10 boils: see ver. 2. 11 from, ἐκ.

12 And the sixth angel poured out his vial upon the great river [e] Euphrates; and the water thereof was dried up, that the way of the [f] kings<sup>12</sup> of the east might be prepared.

13 And I saw<sup>13</sup> three [g] unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the<sup>14</sup> earth and of the whole world, to gather them to the<sup>14</sup> battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And<sup>16</sup> he gathered them together into a place called in the Hebrew tongue [h] Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out<sup>17</sup> of the temple of heaven, from the throne, saying, <sup>18</sup>[i] It is done.

12. And the execution of the sixth angel was the destroying of Maxentius's forces in Italy, and so weakening of Rome, the mystical Babylon, (noted here by Euphrates, the river that belongs to Babylon,) and making it capable of being taken, and possessed by Constantine and his sons, which were Christians.

13. And methought I saw three diabolical spirits, like the frogs of Egypt, one coming from the devil, another from the heathen worship, and the third from the false prophet: 1. the response of the devils raised by Maxentius's command; 2. the encouragement of the augurs, or, heathen priests, that divined by entrails; 3. some false predictions out of some passages of the Sibyls' writings.

14. And all these were made use of to deceive Maxentius, and give him confidence that he should prosper in his tyranny, and holding out against Constantine, which was the occasion of Constantine's setting upon and destroying his army, of his entering Rome, and of that blow that befell idolatry by this means.

15. (Such unexpected, sudden changes as these, such secret, undiscernible proceedings of God's providence, may in all reason be admonitions to all to be watchful, and not to comply with the present prevailing power in any unchristian or uncomely manner, lest, when they have done so, that which they have designed as their greatest security be indeed their greatest danger.)

16. And these evil spirits excited him and engaged him and all his armies in a fight, wherein they were utterly vanquished and destroyed: (see note [e].)

17. And the seventh angel poured out his vial into the air, (noting a decree of heaven now to be executed on the earth,) and presently, methought, I heard a proclamation come out of the holy of holies, from the throne of God, denoting the going out of God's decree, which was delivered in these words, It was, or hath been; that is, Heathen Rome is now destroyed. (And this was after, in Honorius's time, as will be more fully set down, ch. xvii.)

12 which are from the rising of the sun, τῶν ἀπὸ ἀνατολῶν ἡλίου.

three, is wanting in the King's MS.

day of the God, the ruler of all things, πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος.

from the throne: so the King's MS. ἐκ τοῦ θρόνου ἀπὸ τοῦ θρόνου.

λέγονε.

14 land, γῆς.

15 war of that great

17 of the holy place (see note [a] ch. xv.)

18 It was, or, hath been,

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, <sup>19</sup>so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and <sup>20</sup>great Babylon came in remembrance before God, to give unto her the cup of <sup>21</sup>the wine of the fierceness of his wrath.

20 And every isle and fled away, and the mountains were not found.

21 <sup>22</sup>And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

18. And methought there were thunders and lightnings and an earthquake, such as never had been known before, denoting this vast change, (the greatest of any,) that now was by this means wrought in the world.

19. And Rome being at this time of Honorius divided into three parties; one, heathen; a second, orthodox; a third, heretical, impure, (see note [e] ch. xvii,) wicked Christians; this brought in Alaricus, and by that means destruction on all heathen Rome. And thus was God's just vengeance executed upon them.

20. And as it is ordinary for islands and hills to be removed by earthquakes, so now the maritime towns and strongholds were destroyed by this incursion of the Goths.

21. And this judgment fell upon them most visibly and discernibly from heaven, and withal in a most heavy, unsupportable manner; and yet, after this, such obduration of heart possessed them of the heathens that survived these judgments, that they were the more obstinate in their idolatrous, heathen courses, and still railed at the Christians as the authors of all these miseries that befell them.

## CHAP. XVII.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the

1. And another vision I saw to the same purpose. One of those executioners of God's wrath came unto me, saying, I will shew thee the vengeance that is ready to befall the imperial dignity of Rome, fitly entitled *the great whore*, (*great* in itself, and *whore* for their impieties against God, their worship of many heathen gods, directly owning that title, as an harlot is she that takes in many others instead of the one husband,) sitting, that is, ruling, over many waters, that is, much people, having many nations under her dominion.

2. From the power and authority whereof, many other kingdoms (see ch. xiii. 14.) have been confirmed and fortified in their idolatrous courses, and had

<sup>19</sup> such an earthquake so great, *τηλικούτος σεισμός οὕτω μέγας*.  
*Βαβυλὼν ἡ μεγάλη*.

<sup>21</sup> the bitter wine of his wrath: see note [c] ch. xiv. <sup>22</sup> And the hail about the weight of a talent descends out of heaven upon men, *καὶ χάλασα μεγάλη ἐς τὰ λανθάνοντα καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους*.

inhabitants of the earth have been made drunk with the wine of her fornication. their false worship propagated to them, the whole Roman empire running mad after her vile, heathen practices.

3 So he carried me away in the spirit into the wilderness : and I saw [a] a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and [b] ten horns. 3. And in this vision methought I was in a desert, (fit to represent the desolation that was to be expressed in that vision,) and there I saw what he had promised me, ver. 1, a woman, that great whore mentioned there, the imperial power of Rome heathen, seated on an emperor in a scarlet robe, a great blasphemer against the true God, and advancer of idolatry, and he had seven heads, (the city of Rome built on seven hills,) and ten horns, that is, so many other kings that ruled over divers countries, and were confederate with the Roman emperor.

4 And the woman was arrayed in purple and scarlet colour, and <sup>1</sup>decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication : 4. And this Roman power was in great prosperity, much sumptuousness was bestowed upon their idol-worship, and all manner of abominable filthiness was committed therein.

5 And upon her forehead was a name written, [c] MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 5. Which being so frequent, and acknowledged in their secreter devotions, are best described by the word *mystery*, which was the word which the Greeks used for their uncleanest meetings, and by *Babylon*, (see note [c] ch. xiv, and note [a] ch. xviii,) which of old was famous for these, and so destroyed. From hence came all the idolatry of the other cities : (see ver. 2.)

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her, I wondered with great admiration. 6. And beside her idolatries and uncleanness, she was represented as a great persecutor of Christians, (see note [d] ch. i.) At this sight of a woman thus represented in all glory, and then drunk with blood, and vomiting it out, I was much astonished.

7 And the angel said unto me, Wherefore didst thou marvel ? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 7. And the angel that shewed it me, ver. 1, told me the interpretation of it, viz. that it was designed by God to represent the Roman heathen power, the seven hills on which it was built, and the ten kings confederate with it.

8 The beast that 8. And the scarlet beast, ver. 3, on whom this power is seated, and which blasphemeth and defieth the God of heaven, that is, the person of the emperor, in whom this power is vested, at the time to which this part of the vision refers, (see note [a],) is one which was in power, but at this point of time, that is, after Vespasian's return out of Judæa, was out of it, but shall come to it again, sent, as it were, out of hell, to persecute the Christians. And when he, that is, Domitian,

<sup>1</sup> embroidered, *κεκροσμένη*. Latin.

<sup>2</sup> Or, *whoredome*, *πορνείαν* : so Arethas and the ancient

thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast [d] that was, and is not, <sup>3</sup> and yet is.

9 And here is the <sup>4</sup> mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And <sup>5</sup> there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make [e] war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that

shall have delivered up the empire again to Vespasian, upon his return out of Judæa, and for some years become a private man again; this shall be matter of great admiration and astonishment to all that are not Christians, wheresoever they are, seeing by this means that the persecutor of Christians is gone out of power, (and when he comes in again, shall not continue long, but himself be cruelly butchered, ver. 8. and 11,) and Vespasian, a favourer of the Christians, but destroyer of the Jews, is come in again, even while Domitian was alive; which made it the more strange.

9. This is the meaning of the riddle; The seven heads are the seven hills, which are so famously known in Rome.

10. And beside, they denote the seven kings or emperors thereof, (that have had any thing to do with the Christians,) which are here to be numbered from the time of the beginning of these visions till this of the writing of them: of them five are dead, all of violent deaths, poisoned, or killed by themselves or others, viz. Claudius, Nero, Galba, Otho, Vitellius; one then reigned, viz. Vespasian; and a seventh was not yet come to the kingdom, viz. Titus, who, when he should come to it, should reign but two years and two months.

11. And Domitian, described ver. 8. as he that was, and is not; that is, one that in Vespasian's time, while he was busy in other parts, exercised all power at Rome, and was called emperor, is the eighth, that is, comes to the empire after those seven, being the son of one of them, to wit, of Vespasian, (in whose time also he held the government of Rome,) and this a wretched, accursed person, a cruel, bloody persecutor of the Christians, and shall be punished accordingly.

12. As for the ten kings of the barbarous nations, noted by the ten horns, ver. 3, those which (though after, ver. 16, they shared the Roman empire, yet) as yet had not done so, had no kingdom as yet within the Roman territory, they for a small time complied with the Roman power.

13. And did as the emperor did, persecuted the Christians in their territories.

14. And having done so, they shall ere long be subdued to the Christian faith, according to God's promise, that Christ should be King of kings, &c.

<sup>3</sup> although it be, καὶ περ ἐστίν.

<sup>4</sup> sense, vous.

<sup>5</sup> they are, εἰσίν.

are with him *are* that is, that kings and potentates should be subdued called, and chosen, unto him, and (according to the reasonableness of it) and faithful.

15 And he saith that the Christian faith consisting of nothing but patience and perseverance under persecutions, without any resisting or rebelling against the persecutors, unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudines, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall [f]make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For [g] God hath put in their hearts <sup>6</sup>to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which <sup>7</sup>reigneth over the kings of the earth.

15, 16. And he saith unto me, The waters, that is, the people of several nations, that were under the Roman emperor so lately, and the ten kings of those nations that had no power or kingdom within the Roman territories, ver. 12, shall invade the Roman empire, and at length spoil the city of all the bravery, and deprive them of many of their former dominions, and set the city (a third part of it, ch. xvi. 19.) on fire: (see Procop. Vand. lib. 1.)

17. And all this an eminent act of God's providence, both that all those nations should first confederate with the Romans, and also that they should now break off, and execute God's vengeance upon them.

18. And the woman which thou sawest is the Roman power, which hath many princes under her, or the empire of Rome and the world.

## CHAP. XVIII.

AND after these things I saw <sup>1</sup>another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, [a] Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

1. And another representation I received of the desolation that was to befall heathen Rome by Alaricus, &c. and of the consequents of it; for methought I saw a mighty angel come down from heaven in a most glorious manner, or with power to disabuse the world, and shew them what they saw not before, viz. how false it was that was said of that city, that it was eternal.

2. And he cried aloud, that all might hear, saying, That great heathen city, so like Babylon of old for greatness, populousness, heathenism, luxury, oppressing the people of God, is now destroyed, fallen from that eternity it dreamed of, and is now overrun with barbarians, (so scorned before and hated by them,) that is, Goths and Vandals, &c. as with satyrs and owls, Zim and Ohim, &c.

<sup>6</sup> to do his pleasure, and to make one decree, or, edict, ποιῆσαι τὴν γνῶμην αὐτοῦ, καὶ ποιῆσαι μίαν γνῶμην. <sup>7</sup> hath the kingdom, ἔχουσα βασιλείαν. <sup>1</sup> an angel, ἄγγελος.

3 For all nations have drunk of <sup>2</sup>the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich <sup>3</sup>through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath <sup>4</sup>filled fill to her double.

7 <sup>5</sup>How much she hath glorified herself, and <sup>6</sup>lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and [b] she shall be <sup>7</sup>utterly burned with fire: <sup>8</sup>for strong is the Lord God who judgeth her.

3. And this is a most just punishment of her foul idolatries, which she hath infused into other nations as far as her power extended, and of her great pride and luxury, the expenses laid out on which were the enriching of the merchants of other nations, which brought in fuel to the feeding, materials to the supporting of it.

4. And another voice, methought, I heard, warning all Christians to come out of her, that is, first, to abstain strictly from all communicating with her sins, (contrary to what the looser sort of Christians did;) and, secondly, to depart out of the city, (as the emperor Honorius and the bishop Innocentius did to Ravenna, at the time of Alaricus's siege;) and thirdly, to fly to the Basilica, or Christian church, at the time of plundering or destroying Rome, (as the Christians did,) as the only way of rescuing them from the destruction.

5. For the voice or cry of her sins is come to heaven, and now the vengeance is come upon her.

6. Now she shall be paid for all her provocations, and as she hath meted to others, (the Christians persecuted by her,) so shall it be by the Goths, &c. meted to her with advantage; she hath mixed a poisonous cup, a mixture of wine and myrrh, in seducing some and persecuting others, and now she shall have twice as much bitterness provided for her.

7. For all her pride and luxury and haughtiness and blasphemy in calling herself eternal, and pronouncing that she should never be subdued, (see Isa. xlvii. 7, 8,) now she shall see she is mortal, and subject to be overcome as well as others.

8. For as a punishment of her pride and huge opinion of herself, that she should reign for ever, on a sudden, all together shall an huge vastation come upon her, a plague, a slaughter, and a famine, and a burning of the city, a third part of it, ch. xvi. 19, and xvii. 16, (see note [e] ch. xvii,) and all this a visible judgment of God upon her, in whose hands are all the creatures, ready pressed for his service, to execute his vengeance on his enemies.

<sup>2</sup> the bitter wine: see note [c] ch. xiv.

<sup>3</sup> τὸν στήφινους αἰνῆς: see note [c] 1 Tim. v.

<sup>4</sup> as much as, ὅσα.

<sup>5</sup> for it is the strong, ὅτι ἰσχυρός.

<sup>3</sup> by the power of her pride, ἐκ τῆς συνδύμεως

<sup>4</sup> mingled, mingle, ἐκέπαρε, κερδάσσε.

<sup>5</sup> In

<sup>7</sup> burnt, κατακαυθήσεται.

9 And the kings of the earth, who have committed fornication<sup>9</sup> and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth<sup>10</sup> shall weep and mourn over her; for no man buyeth their<sup>11</sup> merchandise any more:

12 The<sup>12</sup> merchandise of gold, and silver, and precious stones, and of pearls, and<sup>13</sup> fine linen, and purple, and silk, and scarlet, and all<sup>14</sup> thyne wood, and all manner vessels of ivory, and all manner vessels of most precious<sup>15</sup> wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and<sup>16</sup> horses, and chariots, and<sup>17</sup> [c] slaves, and souls of men.

14 And<sup>18</sup> the fruits that thy soul lusted after are departed

9. When this comes to pass, then shall those of the ten kingdoms which have continued under her obedience, and joined with her in her idolatries and luxuries, (see note [c] 1 Tim. v.) lament and mourn for her, but not be able to assist her.

10. But on the contrary, forsake and be afraid of bringing her any relief, the destruction coming so suddenly and irresistibly (see note [e] ch. xvii.) upon her.

11. And some loss this will be to the merchants, ver. 3, who will have many commodities lying on their hands, without any vent, nobody being so rich and so vainly luxurious as these that are now destroyed:

12. None trading so much in all the bravery of attire and of household stuff, buying all that any would bring of any of these kinds,

13. Of perfumes and festival plenty, of pompous attendants, and addition of horses and chariots, and of hired servants and bond servants.

14. Now is the enjoying of those things which thou lovest best interdicted thee, and all the instruments of thy luxury and bravery, thy epicurism and thy

<sup>9</sup> with her, and dealt proudly, μετ' αὐτῆς, καὶ στήνιδωσαντες, ver. 3. <sup>10</sup> weep, κλαίονσι.  
<sup>11</sup> freight, γέμον. <sup>12</sup> freight, ver. 11. <sup>13</sup> of fine linen, and of purple, and of silk, and of scarlet, βύσσου, &c. <sup>14</sup> sweet wood, θύλλον. <sup>15</sup> Or, stone: for the King's MS. reads λίθου. <sup>16</sup> of horses and chariots. <sup>17</sup> of bodies and the souls. <sup>18</sup> the harvest of the desire of thy soul, ἡ ὀρέα τῆς ἐπιθυμίας τῆς ψυχῆς σου.



from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. pride, have forsaken thee never to return again ; noting that Rome shall never be either the harbourer of heathen idols or the seat of the empire any more : (see ver. 21.)

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls !

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, <sup>21</sup> What city is like unto this great city !

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, <sup>22</sup> wherein were made rich all that had ships in the sea by reason of her costliness ! for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets ; for God hath <sup>23</sup> avenged you on her.

21 And a mighty

19 embroidered, *κεκροσσωμένη*. 20 deal in the sea, *ἐργάζονται τὴν θάλασσαν*. 21 What was like, *Τίς ὅμοια*. 22 by which, *ἐν ᾧ*. 23 executed your judgment, *ἐκτίει τὸ κρίμα ὑμῶν*.

angel took up a stone as big as a millstone, (denoting this city,) and threw it like a great millstone, it into the sea, and expressed his meaning in so doing and cast it into the sea, saying, Thus to be, that he might represent the desolation of that city, and its great change, both from its being the with violence shall that great city Ba- harbourer and promoter of heathen worship and the bylon be thrown seat of the empire, ver. 14 : (see note [b].) down, and shall be found <sup>24</sup> no more at all.

22 And the voice of harpers, and musicians, and of pipers, and of trumpeters, shall be heard no more at all in thee ; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee ; and the sound of a millstone shall be heard no more at all in thee ;

23 And the light of <sup>25</sup> a candle shall shine no more at all in thee ; and the voice of the bridegroom and of the bride shall be heard no more at all in thee : for all arts of insinuation ;

24 And in her was found the blood of apostles and other Christians, and all the cruelties and prophets, and of unjust wars that this city hath been guilty of. saints, and of all that were slain upon the earth.

### CHAP. XIX.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia ; Salvation, and glory, and honour, and power, unto the Lord our God :

1. Another vision I received much to the same purpose with the former ; but differing in this, that the former looked especially on the city of Rome, and the luxury and pride of the inhabitants thereof ; but this looked especially on the heathen religion there destroyed, and exchanged for the Christian, but that not all at once, but by several steps and degrees : and first, methought, I heard a multitude of Christian people (employed like the saints and angels in heaven) singing of *hallelujahs*, praises and thanksgivings to God, as to him who had wrought great mercies for them ;

<sup>24</sup> no longer, οὐ μὴ ἔτι.

<sup>25</sup> the lamp, λύχνον.

2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And <sup>1</sup> again they said, Alleluia. And her smoke <sup>2</sup> rose up for ever and ever.

4 And the four and twenty elders and the four <sup>3</sup> beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God <sup>4</sup> omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the <sup>5</sup> [a] righteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which

2. Magnifying his fidelity to themselves, and his just vengeance on the idolatrous persecutors that had debauched so many to their courses, and shed so much blood of Christians;

3. And again triumphing in this act of God's, that this was like to be a fatal, irreparable blow to the Roman idolatry.

4. And the bishops, or representatives, or governors of the Christian church in Judæa, ch. iv. 4, and proportionably to them, all other bishops, and the four apostles, formerly mentioned as the planters of the Christian faith in Judæa, ch. iv. 6, and two of them now in Rome also, Peter and Paul, gave their acclamations to those hallelujahs.

5. And all Christians in the world, of what quality soever, were admonished of their duty and obligation to do so too.

6. And that admonition was presently answered with the acclamation of all the nations (that is, Christian people in them) over all the world, thundering out hallelujahs to God for this illustrious enlargement of the kingdom of Christ, the conversion of that imperial city to Christianity;

7, 8. Which is, as it were, the marriage of Christ to a lovely spouse, his church, (and so matter of rejoicing to all that hear of it, John iii. 29,) which should now be adorned as the priest entering into the sanctuary under the law, to note the liberty and the privileges which should be bestowed on the church by the emperor Constantine.

9. And an angel bade me take notice of this, as of the blesseddest, happiest change that ever was wrought in the world, and happy he that should be a spec-

1 the second time, δεύτερον.

4 the ruler of all, ὁ παντοκράτωρ.

2 ascendeth, ἀναβαίνει.

5 ordinances of the holies.

3 living creatures, ζῶα.

are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it not*: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in hea-

tator of it. Of which yet I might be as confident it would come as if I saw it, God having firmly decreed and made promise of it.

10. And the joy of this news so transported me, that, as Abraham, for the joy of the good news, Gen. xvii. 17, fell on his face, &c. so I could not but fall down to acknowledge my sense of so blessed a news and messenger; but when I did so, he bid me forbear. For, saith he, I am no more honourably employed by Christ than thou art, I am now a messenger to make known this prophecy to thee of the conversion of emperors &c. to the gospel, and thou, and such as thou, apostles of Christ, are ambassadors of as honourable and blessed news as this. Let God have the praise of all; for to be an apostle of Christ, a witness and publisher of his resurrection, &c. is to be a prophet sent and endued with the Spirit of God, and so as valuable as that office which now I am executing, of foretelling things to come.

11. And methought I saw Christ coming from heaven in a pompous manner, riding or sitting upon the white horse, (as he did ch. vi. 2,) that is, in the preaching of the gospel, and according to his promise and his just judgments against his enemies, proceeding against them, that is, against the emperor Maximian: (see ch. xvi. 12. 14.)

12. And methought his eyes were like fire, searching to the secrets of the heart, (noting him to judge and discern who are fit to be destroyed, who not;) and he had many crowns on his head, tokens and testimonies of as many victories over enemies, whom he had overcome either by their yielding, that is, conversion, or falling before him, that is, destruction; and as a token of those victories, he hath a note or ticket, by which to receive his reward, which nobody sees but himself, (see ch. ii. 17, and note [†]) that is, he is acknowledged victorious.

13. And he was in a royal, purple garment, noting that regal power to which he was installed as a reward of his crucifixion, Isa. lxiii. 1, 2, Phil. ii. 9, now to belong to him most illustriously; and his name in which he was represented was that known title of Christ, The Word of God, noting that which is now done to be an effect of divine power, wrought by his word, without any visible working of ordinary means toward it.

14. And the angels, the ministers of his vengeance, attended him in a glorious and splendid manner.

ven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the <sup>6</sup> fierceness and wrath of Almighty God.

16 And he hath [b] on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of <sup>7</sup> captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he de-

15. And out of his mouth proceeded that terrible sharp part of the gospel, his threats against his enemies, and those now to be executed on the heathen, whom he shall now subdue by his power, because they will not be converted; in which respect he is now preparing for them the bitterest poisonous potion that ever was drank by any.

16. And by this means he will shew himself what really he is, too strong for any power on earth to resist or stand out against.

17. And methought I saw an angel standing in the sun, (noting the clearness of the vision now delivered,) and he called to all the birds of prey, Goths and Vandals, &c. that they should come, as to a feast, to this judgment of God upon these idolaters, (noting the great slaughter which was now foretold, to which vultures do betake themselves out of a natural sagacity, as Job saith of the eagle, *Where the slain are, there is he.*)

18. And telling them that there should be abundant prey for them, an huge destruction.

19. And the idol-worship set up at Rome, and under her dominion, set itself to persecute Christianity.

20. And the Roman idolatry, and the magic, and auguries, and the divinations of the heathen priests, that had deceived the carnal Christians so far as to consent and comply with the heathenish idolatry, were to be like Sodom and Gomorrha, utterly extirpated: (see ch. xiii. 11, and note [g].)

<sup>6</sup> bitter wine, and of the wrath of God, the ruler of all, οἶνου τοῦ θυμοῦ, καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος.

<sup>7</sup> rulers of thousands, χιλιάρχων.

ceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

21. And the rest, that is, all the secret idolaters, were swept away in the same destruction also, (for thinking that these armies against Rome would be favourable to any more than to the orthodox, pure Christians, they then thought it a fit time to discover themselves, but strangely miscarried in it, the Christians that fled to the basilica, or temple, being the only persons that found deliverance, see note [f] ch. xvii,) and so all their idol-worship was destroyed, (which is the sum of this chapter.)

### CHAP. XX.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

1. And I saw another representation, by which I discerned what should succeed the conversion of heathen Rome to Christianity, viz. a tranquillity and flourishing estate of Christianity for some time, though not for ever. And first, methought, I saw an angel coming from heaven, a token of very good news at this time and elsewhere, (as sometimes of judgments from God,) with the key of hell and a great chain in his hand, (to signify what follows, ver. 2, that Satan should now be shut up and chained.)

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

2. And he apprehended the devil, that is set down under the title of *Satan* and *the dragon* in former visions, ch. xii. 9, and bound him for the space of a thousand years, noting the tranquillity and freedom from persecutions that should be allowed the church of Christ from the time of Constantine's coming to the empire.

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

3. And he secured him there by all ways of security, binding, locking, sealing him up, that he might not deceive and corrupt the world to idolatry, as till then he had done, but permit the Christian profession to flourish till these thousand years were at end; and after that he should get loose again for some time, and make some havock in the Christian world.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the wit-

4. And I saw chairs, and some sitting upon them, that is, Christian assemblies and judicatures, and such a general profession of Christianity, in opposition to the idolatries of the heathens, those in the capitol at Rome, and the like unto them in other places of the Roman empire, (see note [b] ch. xiii.)

1 upon, ἐπὶ.

2 Or, shut and sea'ed him firmly: so the King's MS., ἐκλεισεν καὶ ἐσφραγισεν ἑμμένως αὐτόν.

ness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they [a] lived and reigned with Christ a thousand years.

5 But [b] the rest of the dead lived not again until the thousand years were finished. This is the [c] first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such [d] the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the [e] thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, [f] Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

as if all that had died for Christ, and held out constantly against all the heathen persecutions, had now been admitted to live and reign with Christ, that is, to live quiet, flourishing, Christian lives here, for that space of a thousand years, ver. 5.

5. As for the old idolaters or Gnostics, there was nothing like them now to be seen, nor should be till the end of this space of a thousand years. This is it that is proverbially described by the first resurrection, that is, a flourishing condition of the church under the Messiah.

6. And blessed and holy, that is, safe (separate from all danger) are all they that are really in the number of those that partake effectually of these benefits, who, as they are rescued from those destructions which the Roman tyranny threatened them with, which is the interpretation of the second death, so they shall now have the blessing of free, undisturbed assemblies for all this space: (see note [d] ch. i.)

7. But after this space, the sins of Christians provoking God to it, this restraint being taken off from Satan, he shall fall a disturbing the Christian profession again. (This fell out about a thousand years after the date of Constantine's edict for the liberty of the Christian profession, at which time the Mahomedan religion was brought into Greece, a special part of the Roman empire.)

8. And then shall he set about the seducing of men in all quarters to the Mahomedan or other false religions, particularly Gog and Magog, the inhabitants of those countries where the Mahomedan religion began to flourish, to engage them in vast numbers in a war to invade and waste the Christian church in Greece, &c.

9. And accordingly, methought, they did; they went in great numbers, and besieged and took Constantinople, that city so precious in God's eyes for the continuance of the pure Christian profession in it, and known among the Grecians by the name of *new Sion*; and in the chief church there, called *the church of Sophia*, they set up the worship of Mahomet, (just two hundred years ago.) And those that did so are in their posterity to be destroyed; (and though it be not yet done, it is to be expected in God's good time, when Christians that are thus punished for their sins shall reform and amend their lives.)

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

10. And the devil, methought, that wrought in them, that stirred them up, was remanded and returned again into his prison, and this empire of his was again destroyed, as the idol-worship of the heathens, and the magicians, sorcerers, augurs, and heathen priests before had been.

11. And after this, in another part of this vision, I saw, methought, a throne set up in great splendour and glory, and Christ in majesty sitting thereon, very terrible, and a new condition of all things in the world was now to be expected. (And so that which was the design of all these visions, (sent in an epistle to the seven churches, to teach them constancy in pressures,) is still here clearly made good, that though Christianity be persecuted, and, for the sins of the vicious professors thereof, permitted oft to be brought very low, yet God will send relief to them that are faithful, rescue the constant walker, and destroy the destroyer, and finally cast out Satan out of his possessions; and then, as here, come to judge the world in that last eternal doom.)

12. And all that ever died were called out of their graves before him; and as for the judging every one, the rolls or records of all their actions were produced, and withal, another book brought forth, called *the book of life*, (see note [b] Rev. iii,) wherein every one's name is entered that ever undertook God's service, and blotted out again if they were fallen off from him; and according to their works, so were their names continued in that book of life, if they continued faithful unto death, but not otherwise.

13. And all that were buried in the sea, that is, perished by water, and all that were dead and laid in graves, and all that any other way were dead, came out of their graves, their bodies were reunited to their souls, and every one was judged according to his works.

14. And then death itself was destroyed eternally, an everlasting being now succeeding in the place of this frail, mortal one. And this is it that is proverbially called the second death, wherein this whole world hath its period and consummation.

15. And whosoever had not his name found written and continued in (not blotted out of) the book of life, ver. 12, whosoever died not constant in the faith, he was cast out into eternal fire.

4 Or, *the throne*: the King's MS. reads τοῦ θρόνου.

5 hades.

6 hades.



## CHAP. XXI.

AND I saw a [a] new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, [b] new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice <sup>2</sup> out of heaven saying, [c] Behold, the tabernacle of <sup>3</sup> God is with men, and he will dwell with them, and they shall be his people, <sup>4</sup> and God himself shall be with them, and be their God.

4 And God shall wipe away <sup>6</sup> all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, <sup>6</sup> It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

1. And for a clearer representation of that flourishing estate of the Christian church for a thousand years, ch. xx, (to which was annexed, as in a parenthesis, in a few verses, the rise and success and destruction of Mahomedism, at the end of the third verse, and from ver. 7. to ver. 11, and to that again, the day of the last doom, from ver. 11. to the end of the chapter,) there was further represented to me a most eminent, illustrious change, a kind of new world, all the idolatry, &c. that was before, being done away.

2. And I saw visibly, methought, another Jerusalem coming down to be here upon the earth, set out in a very beautiful, glorious manner, such as brides appear in, (see ch. xix. 17,) that is, the Christian church in as much solemnity of serving and worshipping God, as in the Jewish temple at Jerusalem had been; and that was upon Constantine's receiving the faith, and setting out his edict for Christian religion: (see ch. xx. 4.)

3. And I heard an acclamation out of heaven given to this appearance, signifying it to be the Christian church now solemnly espoused to Christ, which he will consequently protect and defend (see Ezek. xxxvii. 27.) as long as they faithfully adhere to him.

4. And all persecutions, and pressures, and putting to death, and banishing, and punishing for religion, which was before so ordinary, and all inconvenience or incommmodation by being Christians, were done away.

5. And God owned this great change [all become new] (as the return from captivity is called *a new thing*, Isa. xliii. 19.) as an act of his special providence, and bid me take notice of it as a thing of prime eminent importance and concernment, and as a decree of his that it should certainly come to pass.

6. And he further said unto me, Here is an end of the former state of idol-worship, persecution, &c. (see ch. xvi. 17;) or, This I have done by my eternal power; and now every one that will, shall have a free exercise of Christianity, without any thing done by him to purchase or contribute toward it, without any thing of inconvenience suffered by it.

<sup>1</sup> Or, *I saw the sea no longer*: the King's MS. reads *τὴν θάλασσαν οὐκ εἶδον ἔτι*. <sup>2</sup> *from the throne*: the King's MS. reads *ἐκ τοῦ θρόνου*. <sup>3</sup> God with— *Θεοῦ μετὰ*. <sup>4</sup> and he shall be God with them, their God, *καὶ αὐτοὺς ὁ Θεὸς ἔσται μετ' αὐτῶν, Θεὸς αὐτῶν*. <sup>5</sup> every tear, *πάν ἕκαστον*. <sup>6</sup> Or, *I have been* (that is, *have, and am, and will be*) *Alpha*— for others read *γένονα τοῦ Α*.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the <sup>8</sup>[d]fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all <sup>9</sup>liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great [e] city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, <sup>10</sup>clear as crystal;

12 And had a wall great and high, and had twelve <sup>11</sup>gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates;

7. He that continueth constant unto the Christian rule shall have all felicity in this world in doing so, (shall not now pay so dear for it as before they were wont, in times of the prevailing of idolatry,) and live in the church, my family, as the son with the father, in all freedom and safety.

8. But for the false, apostatizing, cowardly Gnostics, notable for so many ill qualities, abominable vices of lust, bloodiness, persecuting of the orthodox, pure Christians, adultery, sorcery, idol-worship, deep dissimulation, and lying and falsifying, yea, perjuries, and all such as they were, they shall utterly be turned out of the church, (see note [d] ch. xx.), not to appear any more among the Christians.

9. And one of the seven angels that had the seven vials of the last plagues, ch. xvii. 1, that is, the executioners of judgment on Gentile Rome, came to me, and said, Come, and I will shew thee that Christian church, which, by those former destructions wrought upon heathen Rome, is come out of the persecutions into a flourishing condition.

10. And methought I was carried unto the top of a great mountain, and there was shewed this Christian church, (called a *city upon an hill*, Matt. v. 14,) mentioned before under the title of *the new*, as here of *the holy Jerusalem*, (holy in respect of order and discipline for holiness of living,) and that glorious, beautiful, flourishing state bestowed on it by God, ver. 1.

11. Having God's presence most particularly and remarkably with it, ver. 3, note [e], (see note [c] John i,) and all the beauty and lustre and bright shining of Christian doctrine consequent thereunto;

12. Having a great high wall, noting the faith of Christ, or doctrine of the gospel, by which it is encompassed, and all enemies, heretics, &c. excluded, and twelve passages of entrance thereinto, that is, universal admission afforded to all that would forsake idolatry and come in, and the bishops of the church with power to admit and shut out, and the names of the twelve tribes written on them, noting them to be as the governors of the tribes, Matt. xix. 28, that is, rulers of his church, this new Jerusalem.

13. And these entrances, three toward every quarter, noting the coming in of men from all quarters of

7 God to him, and he shall be a son to me, αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται μοι ὁ υἱός.

ardly and unfaithful.

<sup>9</sup> lies, ψευδέσι.

<sup>10</sup> that looketh like crystal, κρυσταλλίζοντι.

11 portals, πυλῶνας.

on the south three gates; and on the west three gates. the world now to the faith of Christ, or doctrine of the gospel, and their baptism, the sacrament of admission of all, performed by a threefold immersion and profession of faith in the three Persons—Father, Son, and Holy Ghost.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. 14. And the wall which encompassed the city, (as that Ezek. xl. 5. round about the house,) that is, the Christian faith or doctrine, was built or founded upon the preaching of the twelve apostles of Christ.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 15. And that angel with me had a reed in his hand, ch. xi. 1, to measure all these, and give the dimensions of each, as things that were like to continue for long use, (whereas that which was likely to be soon taken away was not to be measured, ch. xi. 2.)

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 16. And the city or church being in the figure of a cube, (an equable, stable figure,) having every way the same dimensions, was both in length and breadth twelve thousand furlongs, (by the length noting the duration of it, by the breadth the extent of its circuit;) and the height was equal to the length and breadth of it, noting the flourishing condition of it equal to the extent and duration.

17 And he measured the wall thereof, an hundred and forty and four cubits, <sup>12</sup> according to the [f] measure of a man, that is, of <sup>13</sup> the angel. 17. And the wall (that is, the Christian faith or doctrine) which surrounded and enclosed the city was an hundred forty-four cubits in compass, that is, twelve times twelve cubits, allowing an equal proportion to every of the twelve apostles (the foundations of this wall, ver. 14,) in the planting that faith, building that wall. And the rod, ver. 14, by which he meted all this, was a pole of six foot long, equal to the stature of the angel that appeared to me, that is, of a man, Ezek. xl. 3.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. 18. And the matter of which this wall was made was jasper, a very precious and durable stone, (see ch. iv. 3,) noting the several ingredients in the Christian faith to be such, precious precepts, (a gracious yoke,) promises of great fidelity, sure to be performed, and such as all eternity is concerned in; and the church itself a society of holy men, observable for sincere, conspicuous purity, such as God, who sees to the bottom of the heart, acknowledges and approves, and such as men may behold and glorify God for them, in both respects expressed here by *gold* and *glass*: gold in respect of the purity and value in the sight of God; and glass in respect of the transparency of it, discernible both to God and man: (see Tobit xiii. 16.)

<sup>12</sup> the measure, μέτρον.

<sup>13</sup> an angel, ἀγγέλου.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which <sup>16</sup> are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

19, 20. And the apostles, which planted this faith, were represented in a most glorious manner, by all the most precious things imaginable, (see Tobit xiii. 17, and Ezek. xxviii. 13,) the several intimations of each of which might have somewhat of propriety to each of the apostles, but will hardly be applicable with any certainty, but all together certainly note that which is most precious, and signify their memory (as themselves in their lifetime) to be such in the church of God, and any thing that was taught by them to be accepted with veneration.

21. And the governors of the church, which had the power of admitting into the church, or casting out of it, ver. 12, were each of them represented as very estimable, precious persons; and the streets of the city, that is, the assemblies or congregations of Christians in the church, were like gold and glass, (as before, ver. 18,) for purity of life and conspicuousness of it, and even to God, that looked through the bottom of it, approvable.

22. And there was liberty to serve God in every city and place, and not as it was wont among the Jews, only at Jerusalem, but wheresoever Christians met together, or in every man's own recess, they offered up prayers to God, and God in Christ was in the midst of them, especially in the Christian churches set apart for God's peculiar service in every city and town, and not only in some one place for all to resort to.

23. And there was no need of sun and moon, new ways of revelations for the enlightening this church; for God, by coming down and pitching his tent (being in our human nature present here) upon the earth, hath planted the faith entirely, and so his doctrine is the full light of his church, the rule of all our faith, and so there is no need of any additions or new revelations.

24. And all the people of the world that come to any sense of their idolatries and sins by all God's judgments fallen upon them, shall be content to live strictly according to this rule, (Isa. lx. 3,) and the kings of the earth, (see Isa. xlix. 23,) the highest in all sorts of power and learning &c., will submit themselves to it, and be glad to be members of the church, and do their best to support it, and endow it with the riches of this world.

<sup>14</sup> the ruler of all is the temple thereof, ὁ παντοκράτωρ ναὸς αὐτῆς ἐστίν. σωζομένων.

<sup>15</sup> escape,

- 25 And the gates of it shall not be shut at all by day: for there shall be no night there.
- 26 And they shall bring the glory and honour of the nations into it.
- 27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, <sup>16</sup> or maketh a lie: but they which are written in the Lamb's book of life.
25. And there shall be a most ready, hospitable reception at all times for all that will come in to the faith by amendment of life.
26. And the Gentiles of other parts, that are not subject to the Roman empire, shall come in to the church, and contribute their best to the flourishing of it, by endowing of the church, (which is ordinarily meant by *honour*, see note [2] Col. ii.)
27. And this shall generally be done by all that have any resolution of living purely and godly, and only they shall be kept out which are immersed in all filthiness, and abominable, unnatural, vicious practices, and in all kind of unjust dealings, (for such cannot by the laws of baptism be received, and such will not desire to undergo Christ's discipline.)

## CHAP. XXII.

- AND he shewed me [a] a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.
- 2 In the midst of the [b] street of it, and [c] on either side of the river, *was there* the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and [d] the leaves of the tree were for the healing of the nations.
- 3 And <sup>2</sup> there [e] shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:
- 4 And they shall see his face; and his name shall be in their foreheads.
- 5 And there shall be no night there;
1. And in the same vision I further saw, by the angel's shewing me, or pointing to it, a font or baptistery, to which they that were admitted were bound to undertake all purity of living; and the power of admitting to that was intrusted to the governors of the church, by Christ communicated to them.
2. And I saw also a place for Christian assemblies; and betwixt that and the font was the tree of life planted, noting these two to be great obligations, and advancers of piety in men's hearts, such as should bring forth all manner of fruits of holiness at all seasons. And the visible outward profession and form of piety in the church (perhaps discipline and government and ceremonies instituted in it) were to be of great use, as to attract others and bring them into the church, so to keep men in a good healthy state of soul, or reduce and restore them that are fallen from it.
3. And for notorious sinners, such to whom the censures of the church belong, they shall not be permitted to continue in it; for the Christian judicatures shall never cease, or be turned out of it, for the space of the thousand years, (as many other governments have failed,) and all Christians will submit to it.
4. And such as do so shall have the favour of God, and shall be accounted true Christian servants of his.
5. And in this church of Christ there shall be no more sadness or darkness, no want of refreshment or

<sup>16</sup> and a lie, ψεῦδος.    <sup>1</sup> thereof, and of the river, on this side and on that was the tree of life bearing twelve fruits, yielding—

<sup>2</sup> any accursed thing shall be there no longer.

and they need no comfort, God shall be all in all unto them; and they shall never fail to enjoy this felicity of cheerful Christian living, this freedom of serving God, &c. expressed by being kings, (see note [d] ch. i,) and by reigning with Christ, ch. xx. 4.

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. 6. And the angel then began to conclude and fold up his discourse to me, and to sum up what I had seen in this vision, telling me, That all this, as strange and glorious as it was, should certainly come to pass; and that that God which inspired and gave commissions to all the prophets had now sent an angel to make this revelation, by way of vision, of those things that were speedily to commence, and one after another to come to pass.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. 7. And this consideration of the speediness of the completion of these prophecies, that of the prosperity of the church under the Christian emperors and kings within two hundred and fifty years, but of those that concerned the destruction of the Jews and Gnostics, the present enemies and persecutors of Christians, every where called *the coming of Christ*, (see note [b] Matt. xxiv,) now immediately approaching, is of so important consideration to every one who now lives in the Christian church, that as it is the only way to felicity for a man to guide his actions by the contents of this prophecy, so it will go very ill with him that doth not.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 8. And I that write all this book of visions, by way of epistle to the seven churches of Asia, am that very person that saw and heard all that is here set down; and when I did see them and hear them, I was so transported with the joyfulness of the matter of them, that I did, in expression of a true sense of that benefit, perform a most humble obeisance to him that had been the messenger to convey it to me: (see ch. xix. 10.)

9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. 9. But he would not permit me, saying, I am but a fellowservant of thine, and but equal to the other prophets which are thy brethren, (thou thyself being such an one by being an apostle, see ch. xix. 10;) and they that live christianly, and persevere in the faith of Christ against all temptations, according to the design of this book, are absolutely such as I am, the servants of God also. Let God have the thanks and praise of all that shall be done, and of all that is now revealed to thee.

10 And he saith 10. And then, methought, Christ himself said thus

<sup>3</sup> suddenly, ἐν τάχει.

unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

unto me: Seal not, shut not up this prophecy, (as sealing is opposed to leaving open and legible, Isa. xxix. 11;) lay it not up as a thing that only future ages are concerned in; for the time of the completion of a great part of it is so immediately at hand, that it is fit the prophecy should be open, for all to see and to observe the completion of it.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

11. And now the bad and good shall come to receive their sentence: there remain not now any more seasons of working changes on any, but he that is now an impenitent persecutor of Christianity, an impenitent, carnal Gnostic, is like suddenly to be taken and dealt with accordingly; and, on the other side, he that hath held out constant for all those terrors and persecutions and deceits of carnal sins, is suddenly to receive the fruits and reward of it.

12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

12. And I shall not now make any longer delays, (as hitherto hath by some been objected against the fidelity of my promises, 2 Pet. iii. 9,) but hasten to reward every man according to his works, both good

13 I am Alpha and Omega, the beginning and the end, the first and the last.

and evil.

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

13. I am the eternal God, that have descended so low to the very death of the cross, and having been myself tempted, am sure not to leave you in calamities; I am able to perform my promise, and shall not by any means be hindered from it.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

14. Thrice happy are they that receive the faith of Christ, and live according to those rules of piety mentioned, ver. 2, and live quietly and christianly in the church.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

15. Out of which all profane wicked persons are to be ejected; such are the Gnostics, who cannot be better compared than to dogs, for biting and tearing the orthodox constant Christians, and are over and above sorcerers professed, and guilty of all filthy pollutions, bloody-minded, guilty of idol-worship, and hypocritical, treacherous persons, (see ch. xxi. 8,) and so are but false, equivocal members of Christ's church, and shall have no part of the benefit of Christians.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of Da-

16. I Jesus have sent unto thee my angel, with all these visions concerning the seven churches, and all other passages concerning the universal church of God. I am he that am known by the prophets by these several titles, *The root of Jesse, The son of*

4 injurious, let him be injurious, ὁ ἀδικῶν ἀδικησάτω.

5 defileth, let him defile, ὁ ῥυπαρῶν ῥυπαρῶσθω.

6 Or, do righteousness: the King's MS. reads δικαιοσύνην ποιησάτω.

7 Or,

wash their garments: for the King's MS. reads πλύνοντες τὰς στολὰς αὐτῶν.

8 power

over, or, upon, ἐξουσία ἐπὶ.

9 concerning, ἐπὶ.



vid, and the bright *David*, (and therefore can bring down the mightiest and morning star. kings, as David did,) *The star* that ushers in the day, all lightness and cheerfulness into the world: (see note [o] ch. ii.)

17 And the Spirit 17. And the Spirit of God that dwells in the church and the bride say, of Christ, and adorns and sets it out, fits it as a bride Come. And let him for Christ, and the church, the bride itself, calls to that heareth say, every man to consider his own safety, so far as to Come. And let him make haste to come into the number of these faithful that is athirst come. servants of Christ. And let every one that heareth And whosoever will, these visions say the same, seeing the important let him take the wa- advantages of it, and dangers of the contrary; and who- ter of life freely. soever will, may have a cheerful admission to it, and to that refreshing assistance of grace and pardon of sin that is reached out there.

18 For I testify un- 18. As for all those to whom this prophecy shall to every man that come, I conjure them all that they change not a tittle heareth the words of of it, and withal that they look upon it as the last au- the prophecy of this thoritative prophecy that is likely to come from hea- book, [f] If any man ven, to be a rule of faith to the church. What is here shall add unto these said is decreed and settled immutable; no man shall things, God shall be able to avert it; and whosoever shall go about to add unto him the be able to avert it; and whosoever shall go about to infuse any other expectations into men than what are plagues that are writ- agreeable to these visions, God shall bring on him the ten in this book: judgments that are here denounced against God's greatest enemies.

19 And if any man 19. And so in like manner, whosoever shall dero- shall take away from gate any thing from the authority of this prophecy, or the words of the take out any part of it, or occasion men's not receiving book of this pro- the admonition of Christ here contained, in every part phesy, God shall take thereof, God shall cast him off, throw him out of the away his part out of the <sup>10</sup> book of life, church, account him incapable of all the blessings and out of the holy which are here promised to the faithful Christians.

20. Christ that sent these visions affirmeth assuredly that he will speedily set to the execution of what is contained in them, (see note [b] Matt. xxiv.) and that 20 He which tes- infallibly. And the writer hereof in the name of all tifieth these things faithful Christians gives his acclamation: Be it so, saith, Surely I come quickly; Amen. E- Lord Jesus, be it so. ven so, come, Lord Jesus.

21 The grace of our 21. I am now to conclude this epistle to the seven churches in the solemn form of apostolical salutation; Lord Jesus Christ be The grace, mercy and goodness of our Lord Jesus with you all. Amen. Christ be with you all. Amen.

10 Or, tree: the King's MS. reads ξύλου. /4



